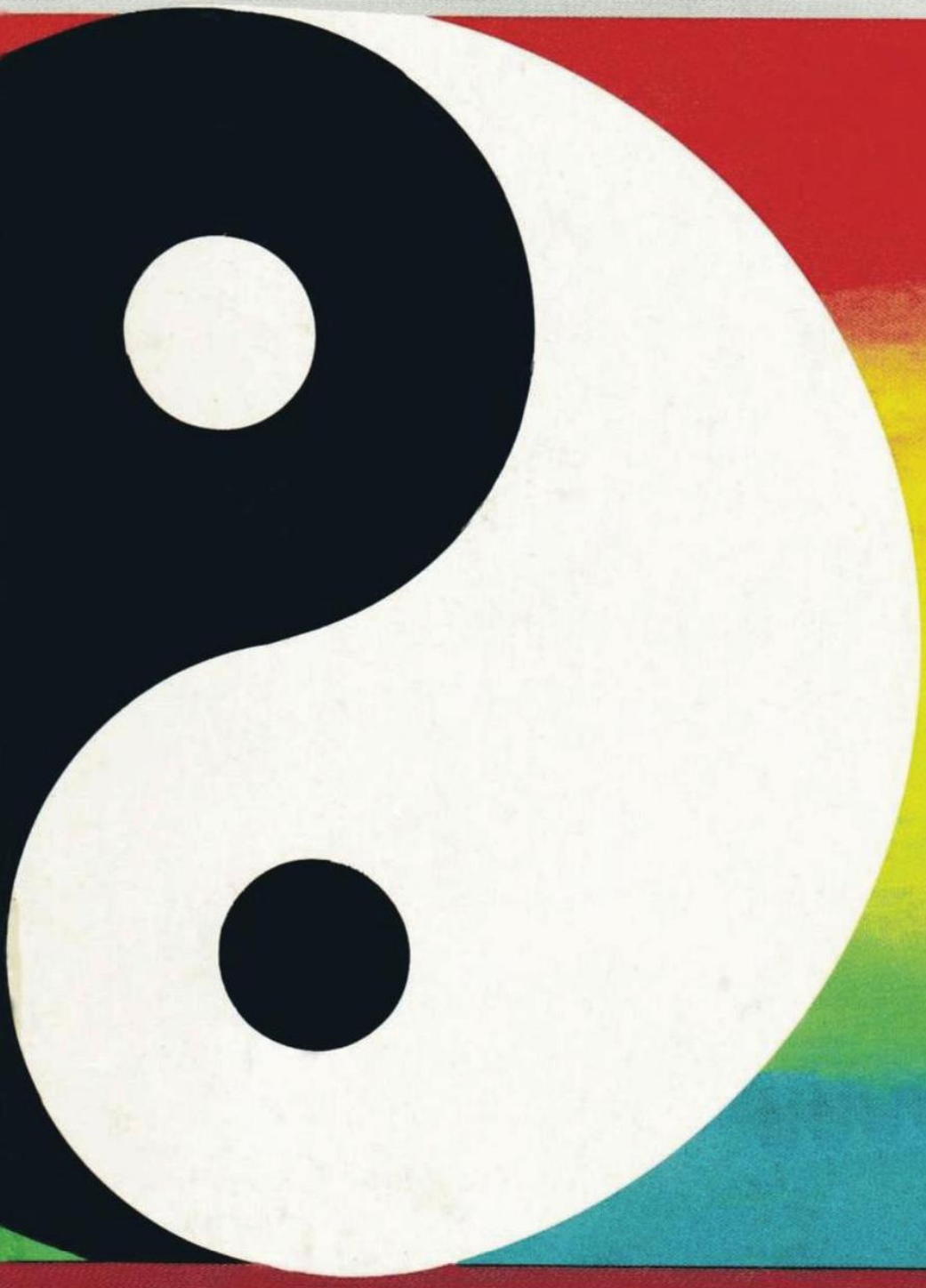
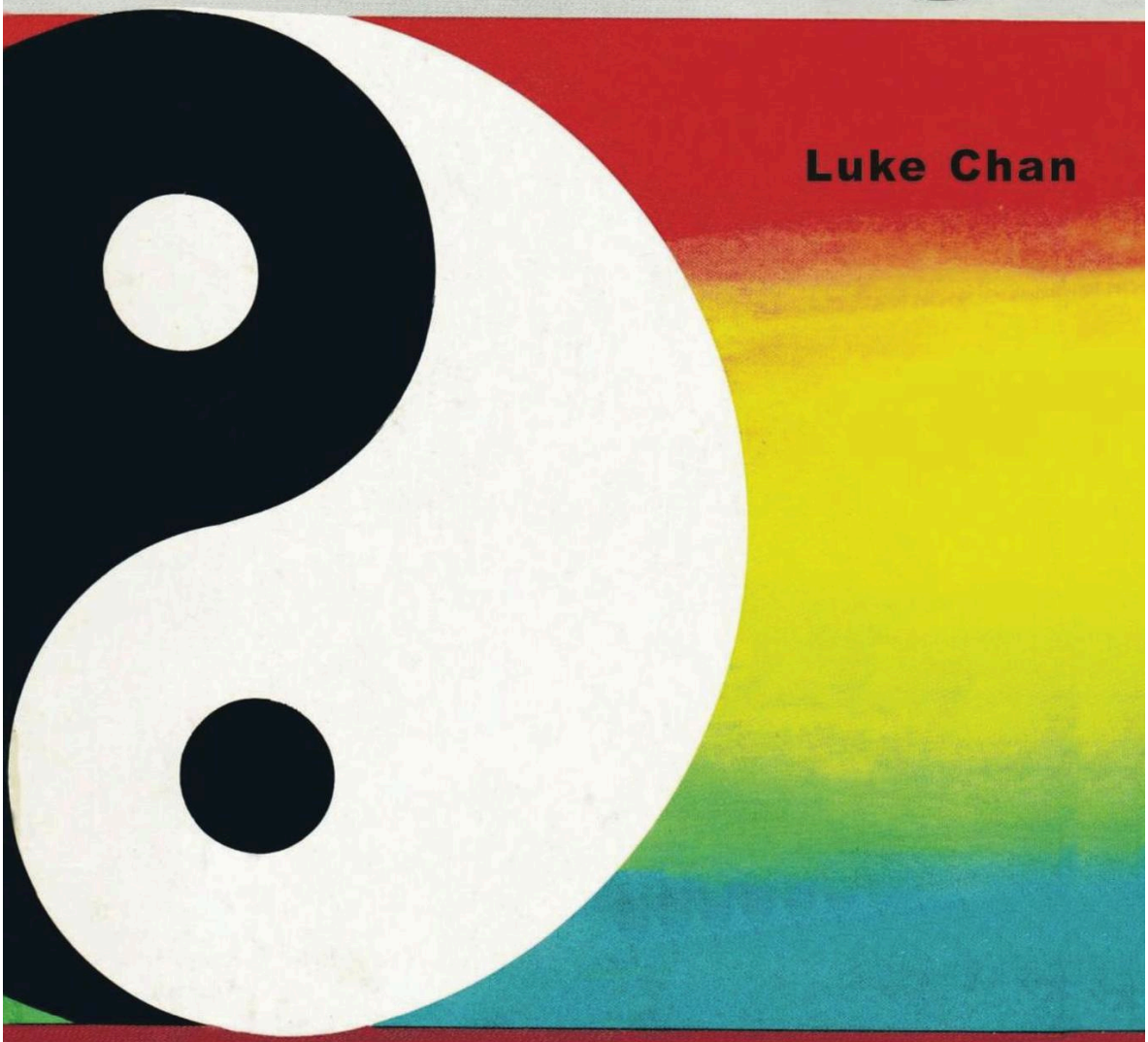
8 *Secrets of* Tao Te Ching



Luke Chan

老子道德经 8 个秘密

8 *Secrets of* Tao Te Ching



Luke Chan

老子道德经 8 个秘密

Act Tao Now:

Greed has poisoned men's souls. It has taken over humanity. Machines are meant to help human beings to live better, but they end up controlling us. Communication devices are meant to bring human beings closer together, but they end up alienating us from each other. Airplanes and automobiles are meant to help human beings to travel, but they end up destroying our environment.

It is time for all of us to wake up. Let's be reminded of something we already know: That simplicity has power; self-reliance has power; loving ourselves has the power to bring happiness; loving others has the power to bring peace; loving nature has the power to ensure our children and their children have a fair chance to live.

To survive we must change the old way of thinking that has created the problems of today to a new way of thinking for the solution of tomorrow. "See beauty in the ordinary; embrace simplicity." Lao-tzu's words have been echoing through space and time for thousands of years. The Tao of the old can be a solution for today's excess.

To follow Tao, we act with invisible action wuwei, but often that is mistaken as doing nothing! We are humble but often mistaken that we are timid! We are soft but often mistaken that we are weak!

Let the world know that we are strong because we are soft; we are effective because we follow the action of Tao; we are courageous because we are compassionately humble; we live simply because we feel the joy, not because we are lacking!

It is the time for all of us to stand up and be counted! We love ourselves because we care; we love others because we demand peace; we love nature because all living things can live in harmony, we love Tao because it is our nature.

Here and now, you and me, let's cultivate the Tao of natural long life to manifest self-realization, a harmonious society and a holistic world.

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4 Tao Secret Four: Silence

One 4-1. When the answer is easy, Tao is answering. (Chapter 70)

One 4-2. Nothing strengthens authority more than silence. (Chapter 26)

One 4-3. Presumption of knowledge is the ultimate ignorance. (Chapter 71)

One 4-4. He who knows doesn't talk. (Chapter 56)

One 4-5. Great completion seems imperfect. (Chapter 45)

One 4-6. A great scholar hears of Tao and practices it diligently. (Chapter 41)

One 4-7. The silent power of listening. (Chapter 15)

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5 Tao Secret Five: Life

One 5-1. Wherever there is breath there is life. (Chapter 76)

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One 5-4. Be soft! Be a humble winner like water. (Chapter 8)

One 5-5. You can achieve any goal if you can resemble water. (Chapter 78)

One 5-6. To weaken the enemies, let them feel strong first. (Chapter 36)

One 5-7. If you wish to rule over the people, you must speak humbly. (Chapter 66)

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One 6-2. Compassionate courage. (Chapter 67)

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One 7-1. The more you give to others the greater is your abundance. (Chapter 81)

One 7-2. Don't be greedy! Know when to quit. (Chapter 9)

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One 7-7. See beauty in the ordinary. (Chapter 19)
One 7-8. The farther one separates from Tao, the lower one goes. (Chapter 38)
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One 7-10. Fewer desires fewer troubles. (Chapter 3)
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One 8-1. Grass, dog and man are all created equal. (Chapter 5)
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One 8-3. The love of Tao is omnipresent. (Chapter 34)
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One 8-7. Hold on to the unconditional love of Tao. (Chapter 35)
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Two 1-2. Chapter 4: Whose child is Tao? I don't know.
Two 1-3. Chapter 14: Tao cannot be known through the five senses.
Two 1-4. Chapter 21: From the dawn of time, all things are recorded.
Two 1-5. Chapter 6: Tao never dies.
Two 1-6. Chapter 42: "Tao123All" is the formula of life.
Two 1-7. Chapter 1: Tao of natural long life.
Two 1-8. Chapter 52: Tao is the mother of all things.
Two 1-9. Chapter 51: What is the Mysterious Te of Oneness?
Two 1-10. Chapter 62: Tao is the sanctuary for all things.

2 Tao Secret Two: Oneness

Two 2-1. Chapter 33: Knowing yourself is enlightenment.
Two 2-2. Chapter 22: Embrace Oneness.
Two 2-3. Chapter 24: A self-centered person is not enlightened.
Two 2-4. Chapter 40: Returning is the movement of Tao.
Two 2-5. Chapter 2: The Oneness of yin and yang - a coin with two sides.
Two 2-6. Chapter 54: The column of Oneness echoes through space and time.
Two 2-7. Chapter 28: Keep the softness of a female.
Two 2-8. Chapter 58: Misfortune is fortune in disguise.
Two 2-9. Chapter 39: Life and death is a circle of Oneness.
Two 2-10. Chapter 10: Seven aspects of enlightenment.

3 Tao Secret Three: Action

Two 3-1. Chapter 64: Wuwei is to manage things before they become chaotic.
Two 3-2. Chapter 63: Wuwei is to take a small step at a time.
Two 3-3. Chapter 48: Wuwei is to act simply.
Two 3-4. Chapter 59: Wuwei is to act urgently and persistently.
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Two 3-6. Chapter 37: Tao always acts invisible action wuwei.
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4 Tao Secret Four: Silence

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Two 4-2. Chapter 26: Nothing strengthens authority more than silence.
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Two 5-8. Chapter 61: In big or small country, what the people want is peace.
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Two 6-3. Chapter 79: The Tao of Heaven is always on the side of the good man.
Two 6-4. Chapter 74: There is always a higher natural executioner.
Two 6-5. Chapter 30: Good deeds go around and come around.
Two 6-6. Chapter 31: War is a funeral rite and there is no winner.

Two 6-7. Chapter 68: Peace is the best ancient remedy for all.
Two 6-8. Chapter 69: The best fight is no fight and the best war is no war.
Two 6-9. Chapter 60: The wuwei ruler governs a big country like frying small fish.
Two 6-10. Chapter 53: The great path of Tao is smooth but people prefer by-paths.

7 Tao Secret Seven: Contentment

Two 7-1. Chapter 81: The more you give to others the greater your abundance.
Two 7-2. Chapter 9: Don't be greedy! Know when to quit.
Two 7-3. Chapter 77: The Tao of Heaven is like the stretching of a bow.
Two 7-4. Chapter 46: Contentment leads to peace and discontentment leads to war.
Two 7-5. Chapter 44: Fame or your life: Which is more precious?
Two 7-6. Chapter 18: Give men freedom, not feudal systems.
Two 7-7. Chapter 19: See beauty in the ordinary.
Two 7-8. Chapter 38: The farther one separates from Tao, the lower one goes.
Two 7-9. Chapter 12: Retain inner peace by avoiding outside distractions.
Two 7-10. Chapter 3: Fewer desires fewer troubles.
Two 7-11. Chapter 80: Return to simplicity.

8 Tao Secret Eight: Love

Two 8-1. Chapter 5: Grass, dog and man are all created equal.
Two 8-2. Chapter 7: Heaven and Earth live for others and thus they last long.
Two 8-3. Chapter 34: The love of Tao is omnipresent.
Two 8-4. Chapter 13: Hold on to love not fear.
Two 8-5. Chapter 75: The sage lets go of his ego and chooses love.
Two 8-6. Chapter 72: If you are one with Tao, you live in love instead of fear.
Two 8-7. Chapter 35: Hold on to the unconditional love of Tao.
Two 8-8. Chapter 49: Unconditional love is the Te of true goodness.
Two 8-9. Chapter 27: Unconditional love is the essence of Tao.
Two 8-10. Chapter 29: All creatures are sacred beings of Tao.

Part Three of 8 Secrets of Tao Te Ching

Chapter 1 (1-7. Tao of natural long life.)
Chapter 2 (2-5. The Oneness of yin and yang - a coin with two sides.)
Chapter 3 (7-10. Fewer desires fewer troubles.)
Chapter 4 (1-2. Whose child is Tao? I don't know.)
Chapter 5 (8-1. Grass, dog and man are all created equal.)
Chapter 6 (1-5. Tao never dies.)
Chapter 7 (8-2. Heaven and Earth live for others and thus they last long.)
Chapter 8 (5-4. Be soft! Be a humble winner like water.)
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Chapter 25 (1-1. What is Tao? I don't know.)
Chapter 26 (4-2. Nothing strengthens authority more than silence.)
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Chapter 28 (2-7. Keep the softness of a female.)
Chapter 29 (8-10. All creatures are sacred beings of Tao.)
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Chapter 40 (2-4. Returning is the movement of Tao.)
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Chapter 51 (1-9. What is the Mysterious Te of Oneness?)
Chapter 52 (1-8. Tao is the mother of all things.)

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Chapter 55 (5-2. Breathing like a baby is the key for long life.)
Chapter 56 (4-4. He who knows doesn't talk.)
Chapter 57 (3-10. The wuwei ruler governs without governing.)
Chapter 58 (2-8. Misfortune is fortune in disguise.)
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Chapter 62 (1-10. Tao is the sanctuary for all things.)
Chapter 63 (3-2. Wuwei is to take a small step at a time.)
Chapter 64 (3-1. Wuwei is to manage things before they become chaotic.)
Chapter 65 (5-10. Tao rulers disguise their wisdom as foolishness.)
Chapter 66 (5-7. If you wish to rule over the people, you must speak humbly.)
Chapter 67 (6-2. Compassionate courage.)
Chapter 68 (6-7. Peace is the best ancient remedy for all.)
Chapter 69 (6-8. The best fight is no fight and the best war is no war.)
Chapter 70 (4-1. When the answer is easy, Tao is answering.)
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Chapter 72 (8-6. If you are one with Tao, you live in love instead of fear.)
Chapter 73 (6-1. Heaven's net is wide but nothing can escape from it.)
Chapter 74 (6-4. There is always a higher natural executioner.)
Chapter 75 (8-5. The sage lets go of his ego and chooses love.)
Chapter 76 (5-1. Wherever there is breath there is life.)
Chapter 77 (7-3. The Tao of Heaven is like the bending of a bow.)
Chapter 78 (5-5. You can achieve any goal if you can resemble water.)
Chapter 79 (6-3. The Tao of Heaven is always on the side of the good man.)
Chapter 80 (7-11. Return to simplicity.)
Chapter 81 (7-1. The more you give to others the greater your abundance.)

Part Four of 8 Secrets of Tao Te Ching

Definitions and Concordance
The following is a list of Chinese characters in numbers of strokes
Main References

What is Tao Te Ching?

Tao Te Ching is a philosophical book written by Lao-tzu 2,600 years ago. It consists of about five thousand words with 800 Chinese characters.

The title “Tao Te Ching” can be translated as “The Book of Tao and Te”. Tao is the first cause of the universe. What causes Tao? Author Lao-tzu says he doesn’t know and therefore Tao is undefined. Te is the use of Tao.

The basic idea of Tao Te Ching is that everything can ultimately be explained by one thing – Tao. Tao is the complete explanation of space, time, energy, life, consciousness, human intelligence, thoughts, and all visible and invisible aspects of reality. Tao is the beginning and ending of all reality in the Universe. Tao manifests itself in different forms and laws in the Universe.

Te is the use of Tao. Fish have obtained Te so that they can live in water. Birds have obtained Te so that they can fly in air. Humans have obtained Te so that we can live on land. All living creatures have obtained Te so that they can become living creatures. In a broader sense, all things, including non-living things, have obtained Te so that they become what they are.

The purpose of Tao Te Ching is to teach the world to live harmoniously through the Tao of natural long life. Tao Te Ching sets out to answer eight important questions:

1. Where do we come from and where are we going?
2. Can the opposite of a profound truth also be true?
3. What is the invisible action wuwei (Can a flap of the wings of a butterfly in one place cause a tornado in another)?
4. What happens when we reach total silence?
5. Are we born enlightened beings?
6. Is there cosmic justice**?**
7. What is enough?
8. Are we altruistic in nature?

According to the answers to the above questions, Tao Te Ching can be grouped into eight principles: 1. Tao; 2. Oneness; 3. Action; 4. Silence; 5. Life; 6. Peace; 7. Contentment; 8. Love.

The principles of Tao Te Ching have been applied to religion, science, politics, commerce, medicine, education, sports, arts, and kung

fu.

Tao Te Ching Text Versions:

1. The author of Tao Te Ching is Lao-tzu (laozi). Nobody knows for sure who Lao-tzu was. The first verifiable words of Tao Te Ching appeared in the book Chuang-tzu (zhuangzi), written by Chuang-tzu himself 2,400 years ago. Chuang-tzu called Lao-tzu as Lao Er – An old man with big ears. Later a Han Dynasty historian suggested that Lao-tzu might be Li Er, a chief librarian in the Zhou Dynasty imperial court. Most scholars believe that Lao-tzu and Confucius were contemporaries and therefore Tao Te Ching was written about 2,600 years ago.
2. The text version of Tao Te Ching is preserved through Ho Shang Kung (unknown; most scholars believe Ho lived in Han Dynasty 2000 years ago) and Wang Pi (Wei Dynasty 1800 years ago) commentaries. Ho's commentary is most complete because he has written comments on every sentence of each Chapter; Wang Pi commented on only 79 chapters. This book uses Ho's version with Wang's as supplementary.

3. Other versions of Tao Te Ching: Boshu A and B(帛書甲乙) versions of Tao Te Ching were discovered in Hunan Changsha in 1973. Even when Boshu A and B are combined, they only have two thirds of the text of Tao Te Ching. Therefore they are not taken into account here. The oldest preserved version is Zhujian (竹簡) discovered in Huibeiin1993. Unfortunately it covers only less than a quarter of the text.

Part One of
8 Secrets of Tao Te Ching

Introduction to Part One of 8 Secrets of Tao Te Ching:

Part One consists of eighty one chapters of Tao Te Ching grouped into 8 secrets (principles) with ten chapters each except one with eleven. Each Secret begins with fictional stories followed by the translations of the chapters.

Note 1: I have been writing and meditating on Tao Te Ching for more than ten years and every word becomes a friend and has life in it. To me, Tao Te Ching is not just a bunch of old words but words with emotions and compassion. But how can I express how I feel? After I had done all the possible ways of translating Lao-tzu's words, I still felt I had done nothing to bring out the essence of his words. Then one morning I woke up with an extremely calm mind. I felt like myself again. I dropped all the burdens of wanting to write a perfect Tao Te Ching. I began to write the words from my soul. So I meditated on each chapter before I went to bed and would come up with a translation of that chapter in the morning. Once I had a difficult time of coming up with something. So I prayed. Wow! Like something hit me, the answer came. I never asked again. But just kept being grateful that words were coming through me as if I were not the one writing them. Wherever I use the word "oh" to begin a sentence, somehow I have entered into an altered state. I feel the emotion of the words. I feel the joy of life; I feel the sadness of war; I feel the gentle breathing; I feel the power of simplicity; I feel the power of loving myself, loving others and loving nature.

Note 2: The gender issue: In traditional Chinese writings, there is no "gender issue". The Chinese character 人 ren means human, not just man. The words, shengren 聖人 (the sage), can be a man or a woman. When I translate Tao Te Ching, I see it as a whole and the chapters as its parts. It is like I see Tao Te Ching as a movie and each of its chapters as an episode. In the movie, the director is a female (Tao is the mother) and the main character (shengren, the sage) is a man. To be consistent, I have to use the same gender in every chapter. However, in my comments on the text, I tried to be sensitive to the gender issue by using words like human, people, persons, etc.

Note 3: The tense issue: The traditional Chinese writings in general do not use tense. Each Chinese character can be interpreted as having the past, future and present tenses. Therefore, assigning a tense to each English sentence is a challenge. Take for example, the Chinese character sheng 生 means beget (produce, give birth to) as in "Tao begets One 道

生一 ". I interpret sheng 生 as having a present tense because Tao has no beginning and no ending and is always in the present (refer to Chapter 14). However, if you isolate and translate Chapter 42 by itself, you might misinterpret beget as having the past tense (begot).

Note 4: Yin and yang aspects of words: The Chinese characters in general have yin and yang aspects to them. For example, the character ruo 弱 (weak) can mean weak and strong while the character qiang 強 (strong) can mean strong and weak. Therefore if you always interpret weak (ruo 弱) as weak and strong(qiang 強) as strong, you will miss much meaning in between. Therefore, I do not translate the words Tao (Dao 道) and Te (De 德) into common English words. If I translate Tao as "the Way", what if someone asks me if "No Way" is also Tao? Since Chapter 42 clearly states that all things come from Tao, "No Way" and "Way" both belong to Tao. Tao is a new concept for Westerners and therefore, as a translator, I cannot restrict the imagination of the readers by taking a familiar English word to replace a new concept word. For the same reason, I do not translate the Chinese character Te(De 德) to "Virtue" because in Chapter 38, it clearly states that Te can be divided into virtuous Te (upper Te) and other Te (lower Te).

Note 5: The pronunciation of the Chinese character in this book is based on the pinyin system. However, I use the popular spellings of Tao Te Ching instead of pinyin spellings of Dao De Jing because I feel more connection to the old way of spelling.

Note 6: Simplified and traditional Chinese characters: I used the traditional Chinese instead of the simplified Chinese to write my manuscript. Yet these forms of Chinese Characters can be easily converted to each other by one stroke of the computer.

Note 7: The validity of verses: Tao Te Ching is a complete philosophical work. It is not a collection of wise sayings. Therefore, the readers should be careful not to take the verses out of context. For example, the verse "the soft can defeat the hard" is controversial because everyone knows a rock can crack an egg but not the other way around. But this verse is taken from Chapter 78 which refers to water. Water is soft and it can wash away a strong rock. Moreover, all hard things can be traced back to soft Tao. (A rock is made up of molecules which are made up of atoms and which are made up of soft Tao). An atomic bomb has more power than a regular bomb. Therefore, in the light of Tao, it is true that "the soft can defeat the strong."

An imaginary account of the manuscript of Lao-tzu's Tao Te Ching:

In a quiet morning 2,600 years ago, after a round of security checks, the chief gate keeper, a general, of a faraway fort sat down to meditate. All the travelers from China had to pass through this gate of the Great Wall to reach Europe.

Suddenly the general woke up from his meditation and knew intuitively that something was going to happen. He went outside and saw a purple cloud floating slowly toward the gate. He bowed and knelt down as he knew someone important was about to pass. He prepared his own study room to receive that very important person and waited patiently outside. Finally he saw an old man riding on a green buffalo coming towards the gate.

The general bowed to the old man and invited him to his place. The old man smiled but never said a word. So out of respect, the general just called him the Old Master, Lao-tzu. Lao-tzu had signaled that he had to leave as soon as possible because he had a long journey to make. However, from nowhere, a highly unusual rainstorm came and reluctantly, Lao-tzu had to stay.

So Lao-tzu was alone in the guest room. He looked through the window into the homeland he was about to leave behind. Thinking about the people living in greed and violence, he had a rush of compassion surge through his whole body. There were brush pens, ink and silk scrolls in the room. So he closed his eyes and went into deep meditation. In the state of meditation he had become one with the cosmic. He picked up the brush and began to write on the silk scrolls.

Oh, Lao-tzu didn't write with hands, he wrote with this mind; he didn't write with his mind, he wrote with his spirit; he didn't write with his spirit, he wrote with his whole being, the Oneness. Oh yes, before he knew it, it was already done – five thousand words written on eighty-one scrolls.

Strangely, as soon as he finished the manuscript of Tao Te Ching, the rainstorm was gone. Lao-tzu looked out the window and saw a beautiful rainbow across the prairie. With no time to waste, Lao-tzu called his divine buffalo and rode past the gate into the wilderness.

Meanwhile, the general woke up from his meditation and went to check on Lao-tzu. When he found Lao-tzu was gone, he hopped on his horse and chased after him. But Lao-tzu was nowhere to be found. Disappointed, the general returned to his study. To his joy, he saw some

scrolls on the desk. As he began to read, he knew it was a divine giving for the world. He went through the entire eighty-one scrolls at once and memorized all the words. Then he closed his eyes to meditate on their meaning. As he meditated more deeply, suddenly he saw eight pictures of ten scrolls each, calling for action. A smile came to his face. He divided the scroll into two groups and put them securely into two boxes, one labeled Tao and the other labeled Te. Meanwhile, the general decided to quit his job to devote the rest of his life to study Tao. So he carried the two boxes and left for the Sacred Mountain. Cultivating Tao in the Sacred Mountain, the general has lost his identity and become one of the immortals living in the mountain.

Two hundred years later during the Warrior Period, a young man called Chuang-tzu often went to the Sacred Mountain for firewood. The immortal living on the mountain knew this young man was ready for the Tao Te Ching teaching and so he accepted Chuang-tzu as his student. With an extraordinary ability to perceive Tao, Chuang-tzu quickly learned and embodied all eight Tao principles. So Chuang-tzu was given the two boxes of scrolls.

Chuang-tzu carried the two boxes with a bamboo pole and went home and kept them in a secured place. Chuang-tzu lived a simple life as a shoemaker and began to teach Tao in his favorite way – by telling stories, analogies and fables. All his teachings were recorded in his book called Chuang-tzu.

After Chuang-tzu died, his family, not knowing the importance of the Tao Te boxes, placed the boxes in the open. Meanwhile there was a heavy rainstorm and the boxes were being swept away by the flood. Fortunately the boxes were water tight; they floated on water for a great distance and ended up on a safe place under rocks along the bank of a great river.

For another two hundred years during the East Han Dynasty, the Tao Te boxes rested safely under the rocks. One day a Taoist master walked along the riverbank and discovered there were two strange looking boxes. When he opened the boxes he saw some old scrolls inside. His whole body shook with joy as he held the scrolls in his hands. Tears ran out of his eyes as he read through the words. As a trained Taoist master, he memorized every word of the scroll as soon as he read through them. He carefully put back the scrolls in their original place. Instead of going away, he built a hut upon the rocks above the boxes. He spent years making comments on the five thousand words of the eighty one scrolls.

Every day the people who lived along the river saw this old man working urgently on something. They didn't know his name because he never talked. So they called him, Ho Shang Kung, the Old Man above the River.

Drawing on his own experience, Ho Shang Kung explained the meaning of the words on the scroll in order to teach people how to obtain Tao through the practice of those words, not merely memorizing them as empty words. After he finished the commentary, he made a few copies for different Taoist temples. For every generation hereon, Taoist masters copied faithfully his commentary to hand down to the next generation.

When Ho Shang Kung decided to leave the riverbank to return to the mountain where he belonged, he offered the two boxes to the emperor for safe keeping. The emperor put them in the library and never bothered to look at them.

So the Tao Te Ching boxes were kept in the imperial library for another two hundred years until the Jin Dynasty. Lao-tzu's teachings were not valued because they did not value the Emperor. So the Tao Te Ching boxes were prohibited to be opened. However, a teenager called Wang Pi, the son of a prominent official, was able to gain access to the boxes. One day Wang Pi sneaked into the library and opened the boxes. With his photographic memory, he memorized every word on the scrolls.

With his philosophical curiosity, Wang Pi commented on the scrolls and their philosophical meaning. Wang Pi used his logic and his keen perception to comment on the scrolls. He used many of Chuang-tzu's ideas to comment on Lao-tzu. Wang Pi's commentary has since become the favorite of the philosophers and scholars for generations to come.

Therefore, for the next eighteen hundred years till now, the Ho Shang Kung's commentary and Wang Pi's commentary have become the two cornerstones of all the Tao Te Ching commentaries.

Where did the Tao Te Ching boxes go? Well, they might have been destroyed by fire, water, earthquake, wars, or worms. No physical things can last forever, don't you know?

But wait! It is only an imaginary journey. So somehow the Tao Te Ching boxes ended up in the Lao-tzu's territory on the other side of the Reflecting Pond, the divine place mentioned in my book, the Secrets of Tai Chi Circle: Journey to Enlightenment. The Reflecting Pond is where I am going to lead you to discover the 8 secrets of the Tao Te Ching.

So read on, my friend!

1 Tao Secret One: Tao

Where do I come from? Where am I going? I am Tao. I have never left.

Getting up at the first light of dawn and going to bed after twilight was the rhythm of rural life in China when I was a child. I remember one time I went fishing with my uncle at sunset during a summer day. Even before the light was gone, the stars began to emerge. It was a moonless night. I was supposed to concentrate on fishing, but I was distracted by this bright starry night. The Milky Way was just above my head. I lay down on the grass and my hand could almost touch the stars. For a brief instance I became the stars and I couldn't feel myself. I was startled but felt joy nonetheless. Even though I was too young to ask: where do I come from? Where am I going? What is the meaning of life? I was in awe of this mysterious experience just the same.

Oh a long time ago, a master told his student a story about the origin of Heaven and Earth.

"Upon millions and millions of years ago, there appeared a small egg from nothingness. It was smaller than the smallest egg, tinier than the tiniest seed.

Oh! A baby was inside the egg!

As time went by, the baby grew into a giant! One day, the giant woke up and began to stretch his hands upward to form the sky and began to stretch his feet downward to form the earth.

As the giant grew, he continued to hold up the sky and push down the earth. One day, the giant reached his full size and he opened his eyes. His right eye became the sun and his left eye became the moon. His hair became the stars.

His muscles became the earth, his skin became the animals, and his body hair became the plants and trees. His sweat irrigated the plants and gave drinking water to all living things. His heart and internal organs became the diamonds and precious metals. His breath became the wind to regulate the seasons."

The master finished telling his story and crossed his legs, beginning to meditate. His student followed his master and also meditated. After a long time, the student opened his eyes, he saw his master already awake.

"Oh master, what gave birth to the giant egg?" the student asked curiously.

"Tao," replied the master.

"What gave birth to Tao?"

“I don’t know. Tao is the first mover that moves all things. You can’t ask more otherwise there will be no end. You must take Tao as it is.”

“Oh master! Please tell me more!” the student kept on nagging his master for an answer.

“Don’t pester me anymore, my student. We are only a shadow of a shadow. We are the product of the four dimensional world. How do we know the other dimensional world?” the master replied and told the following story:

The shadow of the shadow asked, “What do you mean when you say that you don’t know your real master?”

The shadow answered, “I was once a shadow of a snake and once a shadow of a cicada. They moved, I moved; they stopped, I stopped. Then one day they shed their skin. Then I realized that the skin was waiting for its owner to move. Am I the shadow of the skin or am I the shadow of what is inside the skin? How many owners do I have? I really don’t know.”

The student finally understood and stopped asking.

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As in a dream yet not a dream, as real yet not real, I have returned to the Reflecting Pond. It is a summer night with the Milky Way above my head. I sit down and meditate on the questions: Where do I come from? Where am I going? What is the meaning of my life?

Suddenly I hear a voice echoing through time and space: You are Tao. You come from Tao and you go back to Tao. You have always been here and you have never left.

“If I am Tao and Tao is unknown, what is the meaning of my life?”

“Why do you think life must have a meaning? Why do you want to separate yourself from Tao? The Reflecting Pond does not ask its meaning but it is.” The voice disappears.

So here I sit and go into deep meditation. Suddenly, I wake up and realize that I am the giant - the biggest meaning of life has no meaning. Yet everything is unique and important. Everything is a miracle.

Oh man! You may be rich and powerful. You have everything you need and more. Or you may be down and out. You have nothing and you are hungry without a place called home.

Oh yes, life seems unfair. Yet you are important. You are a miracle because you are unique. Without you, there won’t be I. Without you, there won’t be a universe.

Oh it is so simple – all things are parts of the whole which we call the universe. This is the first secret of Tao Te Ching.

Indeed, stars are a miracle! Life is a miracle! You are a miracle! I am a miracle!

Where do I come from? Where am I going? I am Tao. I have never left.

One 1-1. What is Tao? I don’t know. (Chapter 25)

Tao is mysteriously nothing which appears as something. It exists before Heaven and Earth.
Oh, silent and formless!
Tao stands alone and unchanging!
Yet Tao revolves eternally and is always changing!
Oh the humble one! Is it possible that Tao is unchangeable yet changeable at the same time?
Oh man! Tao is relative. It appears differently to different observers.
Yes, Tao is incomprehensible! Somehow, it gives birth to all things and becomes the mother of the universe.
Actually, I do not know its real name. I just call it Tao.
For lack of better words, I describe it as Great.
Great means it flows everywhere endlessly as a whole.
It flows far away into infinity.
Having gone far, it returns to here and now simultaneously.
Great consists of parts and each part is Tao in disguise.
Therefore, Tao is Great.
Heaven is Great.
Earth is Great.
And the king is also Great.
These are the four Greats in the kingdom,
And the king is one of them.
Well, the king might be great, but he still has to obey the natural orders of things:
Man follows the earth from dust to dust.
Earth follows Heaven from sunrise to sunset.
Heaven follows Tao from here to eternity.
Tao follows its own nature from nothing to nothing, with everything in between.

One 1-2. Whose child is Tao? I don’t know. (Chapter 4)

Tao is empty yet its use is never exhausted.
It is the fathomless ancestor of the ten thousand things.
Oh Tao blunts the sharp edges with the softness of water to make room for all things to roam!
Oh Tao untangles the knots among all things to develop a whole where all things can have a home!
Oh Tao softens the light so that we can have day and night!
Oh Tao merges with the dust so that we are Tao inside and out!

Oh, profound silence but ever present!
I don't even know whose child Tao is.
Oh Tao, whence you come? Whence you go?
Oh Tao, you seem to come from nowhere and go nowhere. But you are always here and there and everywhere.
Oh yes Tao, you exist even before the Emperor of all Images, the dawn of time.

One 1-3. Tao cannot be known through the five senses. (Chapter 14)

Look! It's in front of your eyes but you don't see it;
Oh invisible! That is time!
Listen! It's next to your ears but you don't hear it,
Oh silence! That is space!
Touch! It's in your hands but you don't feel it,
Oh formless! That is energy matter!
Yes, these three things elude your five senses, but they cannot escape your intuitive mind.
Therefore, space, time and energy blend into one and can only be perceived as Oneness.
Oh Oneness is a perfect harmony!
The above is not bright and the below is not dark; but a continuous whole beyond description.
It comes from the nothingness and again it returns to the nothingness of Tao.
Oh from the elusive Tao comes space! Space is intangible but it fills all forms of different sizes and shapes.
Oh from the evasive Tao comes time! Time is invisible but it gives rise to visible images of ever changing seasons.
Oh Oneness is so vast! So far! It is boundless!
Stand before it and there is no beginning.
Follow it and there is no end.
But you can grasp the way of Tao of the old and manage affairs of the new.
Oh know that Oneness is the past, future and now!
To live in the present, launch yourself on every wave, and find your eternity in every breath, this is the essence of Tao.

One 1-4. From the dawn of time, all things are recorded. (Chapter 21)

The Te of Oneness is to follow Tao and Tao alone.
Tao creates all things and yet it stays elusively invisible and evasively intangible.
Oh time! From the elusive Tao, time comes. Time is invisible but it gives rise to visible images of time passing. See the sunrise and sunset? Flowers bloom and flowers fade?
Oh space! From the evasive Tao, space comes. Space is intangible but it gives rise to tangible things of different sizes and shapes.
Where does the tangible thing come from in the first place?
Oh Jing! Somewhere dim and dark, deep into space and time, there is something. It is Jing - the essence, the energy matter of all that is.
So from the incomprehensible Tao, comes Jing. It is real; it is true; and it is self-evident.
From the dawn of time, all things are recorded in the Oneness of space, time and Jing.
Therefore the book of life can be read here and now.
How do I know the ways of creation?
Because I follow Tao and have obtained the Te of Oneness!

One 1-5. Tao never dies. (Chapter 6)

The spirit of the valley, Shen, never dies.
She is the mysterious mother of all things.
From the door of this mysterious mother
Comes the root of Heaven and Earth.
Oh how wonderful! Like a mysterious umbilical cord,
It nourishes all and all.
Continuous! Continuous!
Invisible but its love is unmistakable.
Effortless! Effortless!
Life is never meant to be helpless when the supply of love is endless.

One 1-6. “Tao123All” is the formula of life. (Chapter 42)

Tao begets One.
Oh, One is Oneness, the original Chi. Nothing can be added or subtracted from it. It is a perfect whole.
One begets Two.
Oh, Two is yin and yang, two complimentary forces.

Oh space and time！ The first pair of yin and yang!
Two begets Three.
Oh, Three is yin and yang and chi.

Oh, space, time and energy matter! The first fractal of the universe!
Three begets the ten thousand things.
The ten thousand things carry yin, and embrace yang,
And breathe Chi for harmony.
Indeed, “Tao123All”is the formula for all!
Oh the humble one, can you tell us more about “Carry yin and embrace yang”?
Yes, yin and yang exist as a contradictory but complimentary pair.
For example what men hate are yin things such as being orphaned, widowed, and unproductive. But the kings and dukes, who represent yang, call themselves these names.
Therefore, men gain by losing and lose by gaining. This is the contradictory nature of yin and yang.
Oh the humble one, can you tell us more about “Breathe Chi for harmony”?
Oh yes, life is made up of breaths of Chi; and between breaths lies the moment of perfect harmony.
I teach people to love life not to destroy life; for violence breeds violence and a violent man will die a violent death.
Fill the world with unconditional love;
Teach the world to live in perfect harmony.
This is the essence of my teaching.

One 1-7. Tao of natural long life. (Chapter 1)

It has been said for so many times and in so many ways,

- Tao that can be told is not the absolute Tao.
- Name that can be named is not the absolute name.

Oh the humble one, if you cannot tell and you cannot name, should we close the book and not look?
Yes and no. The more I talk, the less you absorb.
Absolute Tao is an unknown. To talk about something unknown is meaningless.
Absolute name is Oneness. Oneness includes all names and therefore it is meaningless to call everything Oneness.
Then, the humble one! Am I meaningless? Am I nothing?
Oh man, what can I say? What *can* I say!
Yes, when you are one with Tao, you are nothing but you are everything; you don’t need to be told but you know.
And when you are one with the whole you don’t need a name to play a role.

But when you begin to live, you must be told about the natural long life Tao to live here and now.
When you begin to play a role, you must have a name to be a part of the game.
Here is the game of life:
The Nameless is Tao which gives birth to Heaven and Earth.
The Named is Heaven and Earth which is the mother of the ten thousand things.
Man is one of the ten thousand things and he must play his role.
Oh man, be void of desire! Be still! Let the worldly dust settle. In silence and emptiness you can witness the wonder of creation.
Oh man, have lust for life! Be active! Live in the present moment. Right here and right now, you can experience the joy of living.
These two experiences of life come from the same source but differ in name.
They are the mysterious experiences.
Hold! Man, be humble!
There are more mysterious wonders than mysterious experiences.
Oh incomprehensible! Somewhere in the unknown is a mysterious door to all wonders.
What is behind the door?
Lo and behold. It cannot be told.

One 1-8. Tao is the mother of all things. (Chapter 52)

In the beginning, Tao creates the world and it stays on as the mother for all.
So let it be known that there is a mother and all living creatures are her children.
Let it be known that all her children have the right to be with their mother and to live freely and eternally.
Oh child-like man! Be humble! Love mother Tao!
Close your mouth;
Shut your senses;
Effortless and joyful, you will experience life here on earth, without toiling day in and day out.
Oh egoistic man! Too proud! Too arrogant! You ignore mother Tao!
You talk too much.
You mess things up.
Hopeless and alone, you will have a hard life here on earth, toiling from dawn to dusk.

Now you have a choice, and it is up to you to
Seek the truth in small matters and be enlightened;
Find the strength in softness and be strong;
Turn the light into insight and be one with all;
And if you behave in this way, you will be away from harm's way.
Oh yes! This is called Practicing Tao of natural long life.

One 1-9. What is the Mysterious Te of Oneness? (Chapter 51)

Tao gives birth to the Oneness of all things.
Te, the Oneness, provides for all things.
Te as matter gives forms to all things,
Te as seasons completes all life cycles.
Therefore all things respect Tao and value Te.
The respect of Tao and the value of Te are not expressed in words but are self-evident in the nature of things.
Thus Tao gives birth to all living creatures,
And Te nourishes them from cradle to grave.
Let the baby grow and be nourished;
Let the young complete and mature;
Let the old rest and be buried when they die.
Oh yes! The Oneness of Tao is perfect and self-sustained.
It creates but does not possess – nothing can be added or subtracted from it; for it is whole without a hole.
It gives but does not expect to receive – giving is receiving; for one for all and all for one.
It completes but does not control – free choice for all; for it is so vast that nothing can escape from it so fast.
Oh incomprehensible! This is called Mysterious Te of Oneness.

One 1-10. Tao is the sanctuary for all things. (Chapter 62)

Oh Tao is the sanctuary for all things.
It's the treasure for the good man, and the protector of the bad man.
Beautiful words can sell things in the market.
Respectful deeds can gain praise from others.
If everything has its place in Tao, why should you abandon a man just because you think he is bad?
Therefore when the emperor is crowned or the three ministers installed, they receive gifts of precious jade and beautiful horses.
Offer Tao! Is it not better to offer them the quiet and peaceful way of Tao?

Why does everyone from the ancient times till now like this Tao so much?
Isn’t it because you find what you seek and are forgiven when you err?
Oh free connection! Tao has it all and is free for all. Therefore you can find anything you seek if you can connect to it.
Oh free attraction! You can attract anything you want if you follow Tao without a doubt.
Therefore Tao is greatly treasured by the world.

2 Tao Secret Two: Oneness

Everything happens with a purpose; this, too, might be a blessing in disguise.

A long time ago, a student went to a Tao master and asked, "Master, I would like to learn Tao from you to cure my diseases."

"What are your diseases?" asked the master.

"I have four of them. The first disease is that I am a self-centered person - I can only see my point of view. The second is that I am self-righteous - I always think I am right. The third is that I always brag about my success and the fourth is that I am an arrogant person."

"He who can name his sickness is not really sick. So you are not beyond help. All you have to do is to get rid of your ego."

"How do I get rid of my ego, master? I want to learn now."

"Oh, that is quite easy. Go home and just sit down in a quiet place and think of nothing. If you sit long enough, your mind will disappear and you will be cured of all your diseases," the master advised.

So the student followed the advice and went home to meditate earnestly. But after a hundred days of meditation, the student couldn't calm his mind. So he went to see his master and requested, "Master, I want to quit. I couldn't concentrate. Meditation is not my cup of tea."

"Oh student, don't quit. Let's try another technique. Please tell me, what is your favorite animal?"

"Buffalo! I was a buffalo boy for many years."

"Good! Then imagine a buffalo inside your abdominal area. From now on focus on this buffalo while you breathe in and out. This is called using the unreal to practice the real."

This time instead of going home, the student went inside a cave and began to meditate. After a hundred days, the master came to him and asked, "Come out, student. Let's go to visit my teacher. Your Grandmaster is celebrating his one hundred and twentieth birthday tomorrow."

"But master, I can't come out," the student replied from inside the cave.

"Why?"

"Oh master, I have grown horns. My horns are too long and the cave is too small. I can't come out," the student replied helplessly.

The master knew his student had gone astray. So he went alone to see his old master.

"Where is your student?" the Grandmaster asked the master.

“Oh he has become a buffalo; he has grown horns! So he can’t come.”

“But how about you, my student? Are you a buffalo?” the Grandmaster asked.

“Oh grandmaster, I don’t have horns! I can go anywhere I want,” the master replied proudly.

“Oh knowing others is wisdom but knowing yourself is enlightenment. Please touch your head!” the Grandmaster demanded.

The master touched his head and found nothing there. The Grandmaster understood that words were useless at this point and he must communicate through the mind. So he signaled his student to sit down. They closed their eyes and meditated. Suddenly the master realized that he too was buffalo - a buffalo without horns! Oh the buffalo was his ego.

“Oh grandmaster, do you have ego?” the master asked boldly.

“Oh my student, what is ego? It is only an empty word. Why don’t you ask me if I have any wrinkles? After all, I am a hundred and twenty years old today.”

“Oh grandmaster, do you have any wrinkles?” the master actually asked.

“No, I don’t have any wrinkles. I am just sitting on one,” replied the grandmaster.

The master laughed out loud thinking that his teacher was making a joke.

The Grandmaster quoted Tao, “When the inferior students hear of Tao, they laugh out loud.”

The master felt embarrassed but he knew his teacher was about to transmit the teaching to him. So he sat silently in a lotus sitting position and went into deep meditation.

When the master opened his eyes, he found that the Grandmaster had left. A smile came to his face for he finally understood that the biggest ego is having no ego. As long as one is alive, one will always have an ego.

Meanwhile someone came to the master, telling him that the Grandmaster had summoned all his disciples together in the open field.

In the open ground, the Grandmaster requested, “My students, I am very old now. When I die, please leave my corpse out in the open.”

“But grandmaster, you have done so much for us and for the world. We must honor you with the greatest burial ceremony,” the students replied.

"My dear students – I have enough in the outdoors. Heaven and Earth is my coffin; the sun and the moon are my two precious jades; the shining stars are my string of pearls; and all the creatures would be in my funeral procession. What else do I want of my burial?" Grandmaster told his students.

"But grandmaster, what if the vultures eat you?" replied the students.

"Oh dear students, there are vultures to eat me from the above and ants to eat me from underneath. Why do you prefer the ants over the vultures?"

Indeed, life and death for the Grandmaster is Oneness.

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Oh I come to the Reflecting Pond for clarity. The biggest ego is having no ego. Oneness includes all egos. All men, animals, plants all belong to Oneness. But once men become men, dogs become dogs, grass become grass, there must be egos.

How do I live with my ego in this world?

Facing this smooth water, I begin to meditate. I don't know how long has passed before I hear a voice from the other side of the Reflecting Pond saying "One begets Two." Suddenly I feel a light shining through me.

Oh yes, Oneness produces the opposites, yin and yang. Oneness is in perfect harmony. We belong to Oneness. Therefore, our nature is harmonious, not contradictory. The underlying principle of opposites is harmony. The solution to overcome the contradiction is easy: Embrace Oneness; accept both yin and yang as profound truths. Indeed, this is the second secret of Tao Te Ching.

Oh, accept death and life as Oneness!

Oh, accept fortune and misfortune as Oneness!

Flowers bloom and flowers fade away, love them anyway!

Everything happens with a purpose; this, too, might be a blessing in disguise.

One 2-1. Knowing yourself is enlightenment. (Chapter 33)

Knowing others is wisdom;
Knowing yourself is enlightenment.
Oh he who knows that others have blind spots is wise.
Oh he who knows that our true reality is Oneness is enlightened.
Defeating others is power;
Defeating yourself is strength.
Oh defeating oneself is the toughest battle of all!
Being content is rich.
Being persistent is willpower.
Oh defeating your desire of wanting more, you are rich!
Oh defeating your laziness to follow Tao, you have willpower!
Holding on to your natural endowment is longevity.
Realizing you die but do not perish is immortality.
Oh defeating your wasteful way, you can live long!
Oh defeating the fear of death, you can lead an immortal life here and now!

One 2-2. Embrace Oneness. (Chapter 22)

Oh be whole! Yield and be preserved.
Be a bamboo! Bend and be straight.
Be water! Empty and be full.
Be creative! Wear out and be new.
Be content! Have little and gain much.
Be aware! Have much and be confused.
Therefore the sage embraces Oneness to show the world how to live as one.
Oh, avoid being self-centered! He does not see only his point of view but embraces all view points and thus he is enlightened with the whole.
Oh, avoid being self-righteous! He does not think he is always right and others always wrong and thus he is appreciated.
Oh, avoid being self-promoted! He does not self-promote by boasting and claiming credits and therefore he receives recognition.
Oh, avoid being arrogant! He has the ability but does not become arrogant and thus he becomes a leader.
Oh cooperation! He does not compete and hence no one in the world can compete with him.
The ancient saying, “Yield and be preserved.” Are they empty words?
No! They are true words of Oneness and have been echoing through time for thousands of years.

One 2-3. A self-centered person is not enlightened. (Chapter 24)

He who stands on tiptoes cannot stand long.
He who strides cannot walk far.
Oh self-centered! He who only sees his own point of view is not enlightened.
Oh self-righteous! He who thinks he is always right is not appreciated.
Oh contentious! He who competes for credits achieves nothing.
Oh arrogant! He who is arrogant by looking down upon others cannot last long.
If such a man becomes a leader, he will be excessive and greedy.
All creatures dislike him. Therefore, followers of Tao avoid being such a man.

One 2-4. Returning is the movement of Tao. (Chapter 40)

Returning is the movement of Tao.
Oh, return to the root and then back to life!
Oh, swing like a pendulum!
Softness is the use of Tao.
Oh, breathe softly! Refreshing water! Clean air!
The ten thousand things in the world are born of tangible things.
Oh, mothers give birth to children, all are tangible.
All tangible things are born of intangible things.
Oh space, time and energy are intangible.
Yes, all tangible and intangible things are born of Tao.

One 2-5. The Oneness of yin and yang - a coin with two sides. (Chapter 2)

When everyone in the world knows something is beautiful, oh that thing turns ugly!
When everyone worships a man as good, oh that man turns evil!
Oh, good overflows to bad and bad converts to good! This is the yin and yang of Oneness, a coin with two sides.
Therefore visible things and invisible things produce each other - like water and vapor.
Difficult and easy complement each other – like one stick is easy to break and many sticks are difficult to break.
Oh, hold your judgment! Long and short measure each other – the index finger is long and the other fingers are short, together they make the hand

useful.
Oh, sunrise and sunset! High and low level each other – the sun does not change but it changes in the eyes of the observer.
Oh, listen! Sound and voice harmonize each other – voice echoes through a valley and returns to the ears of the sound maker.
Oh, look! Front and back follow each other – a school of fish moves in unison in the sea. Which is the front? Which is the back? Even a fish with a tail cannot tell!
Therefore, the sage acts with invisible action wuwei to get things done before they are labeled as good or bad.
He practices the teaching without words to prevent arguments about the opposite meanings of words.
By living in Oneness, the sage assists the ten thousand things to live naturally.
He creates without possessing,
Acts without expectation.
When the job is done, he does not take credit.
Oh, he doesn't have to! He is one with Tao and he is never forgotten.

One 2-6. The column of Oneness echoes through space and time. (Chapter 54)

He who solidly builds virtuous Te cannot be uprooted.
He who firmly embraces Oneness cannot be separated.
Oh, Te is like an invisible column of Oneness rooted in Tao, and children and grandchildren embrace it unceasingly for generations to come.
Swirling from small to large, this invisible column of Oneness echoes through space and time:
Cultivate it in yourself and Te will be true:
Oh true reality is an unbroken whole!
Cultivate it in the family and Te will be more than enough:
Oh, be content and have enough to share!
Cultivate it in the village and Te will last long:
Oh, live for others and end up living long!
Cultivate it in the country and Te will be abundant:
Oh, love the people! Rule without ruling! The people will have abundance!
Cultivate it in the world and Te will be universal:
Oh universal love for all living creatures! Love the animals! Love the forest!

Oh mysterious! This column of Oneness is invisible but is transparent to those who embody it. Therefore compare and
Observe the man who cultivates Tao and the other who does not:
Oh, the man of Tao is truly whole and the other has a hole in his whole!
Observe the Tao family and the other family:
Oh, one is content with enough while the other never gets enough!
Observe the Tao village and the other village:
Oh, one lives altruistically for others; the other lives selfishly for itself.
Observe the Tao country and the other country:
Oh, one rules with love and the other rules with fear.
And observe the Tao world and the other world:
Oh, one loves animals and the other kills animals for fun.
How do I know the world is like this?
I know because I embrace Oneness. Oneness transcends space and time.
You know?

One 2-7. Keep the softness of a female. (Chapter 28)

Know the strength of a male, but keep the softness of a female. Be the stream of the world.
Being the stream of the world,
Never depart from the Eternal Te, and return again to the state of a newborn baby.
Oh, be a baby! Be soft! Be whole!
Know the bright side, but keep to the dim side.
Oh, dim your brilliance! Act with invisible action wuwei! Be a model of Oneness for the world.
Being a model of Oneness for the world,
Never err in the Eternal Te, and return again to the infinity, wuji.
Know glory, but keep humility. Be the valley of the world.
Being the valley of the world, never have lack of the Eternal Te,
And return once more to the simplicity of Pu, the uncarved block.
When the block is carved, different kinds of things appear.
Oh, be cautious! All living things live independently but they function as a whole.
Therefore, the sage rules the world without cutting up the delicate balance of the whole.
Oh, let the harmony of all things flourish!
Let all things live freely and naturally!
Oh, be a baby! Be humble! Be whole!

One 2-8. Misfortune is fortune in disguise. (Chapter 58)

When Oneness breaks down, two opposites, yin and yang, appear.
So when the wuwei ruler is dull and sluggish, the people are honest and simple.
Oh peace! That's fortunate!
When the ruler is sharp and exacting, the people are cunning and lacking.
Oh turmoil! That's unfortunate!
Yes, indeed, misfortune is fortune in disguise;
Fortune is misfortune in hide.
Oh fortune and misfortune! Whence you come, whence you go? Who knows for sure?
Yes indeed, yin and yang as opposites that cannot exist independently. They always come in pairs and are interchangeable.
Oh, honesty becomes dishonesty!
Goodness becomes badness!
This has been confusing men for a long time!
The only way out is to stay in the middle between the opposites.
Therefore, the sage chooses to stay with Oneness and avoids extremes.
He is squarely strict but does not cut.
Oh, the greatest square has no corners!
He is pointed but does not harm.
Oh, not to harm so as not to be harmed!
He is straight but not rigid.
Oh, great straightness seems bent!
He is bright but not dazzling.
Oh, to light up the road but not to blind the people!
Yes Oneness! Good fortune is always on the side of the good man.

One 2-9. Life and death is a circle of Oneness. (Chapter 39)

Oh Tao gives birth to Oneness, and from Oneness, all things are derived.
From ancient times the following have obtained Oneness ：
Heaven obtains Oneness and becomes clear;
Earth obtains Oneness and becomes still;
Spirit Shen obtains Oneness and becomes divine;
Valley obtains Oneness and becomes full;
The ten thousand things obtain Oneness and become alive;
Dukes and kings obtain Oneness and set the right order in the world.
Oh from Oneness comes yin and yang, the dual reality of the universe!
Therefore Oneness is constantly changing from one opposite to another.
If things do not change, they will be eliminated.

If Heaven always stays clear, there wouldn't be day and night, summer and fall, and Heaven would be cracked.
If Earth always remains still, the ocean wouldn't have currents and the core of the earth wouldn't heat up the surface, and Earth would be crumbled.
If the spirit Shen is always divine, there wouldn't be any evils. Wouldn't that be nice? Yet, if that happened, Spirit Shen is no longer needed and it would be dissolved.
If the valley is always full, the lakes always filled with water, they will become stagnant. There wouldn't be any rainfalls and rainbows, and therefore the valley and lakes would eventually die off.
If the ten thousand things always alive, there would be no death and no renewal; sorry, there wouldn't be enough food to get around either and therefore all things would be extinct.
If dukes and kings always stay in power, there wouldn't be any freedom of choice and everyone would be born to bondage, and therefore the system would be overthrown.
Oh, here is a kind reminder for the rulers:
Power comes from humility;
The high is based on the low.
Dukes and kings call themselves orphans, widowers and unworthy.
Are they being humble?
No! Calling low names does not necessary make a man humble; just as counting parts of a carriage doesn't make a carriage.
He who has obtained Oneness looks beyond the appearance of smooth jade and roughness of rock, he looks inside.

One 2-10. Seven aspects of enlightenment. (Chapter 10)

Oh man, be aware! Every step towards enlightenment has a deviation in it!
Carrying body, mind and spirit while embracing Oneness, can you avoid separation?
Breathing Chi intensely to keep the body soft, can you be as soft as a baby?
Meditating by washing and cleansing the inner vision, can you be without stain?
Loving the people and ruling the country, can you do it without being clever ?

The opening and closing of the Heaven's gate comes a pair of opposites, yin and yang. Can you keep the humble female side ?
Understanding and reaching all corners,
Do you know that you don't know?
Oh, Tao gives birth and Te nourishes,
Creates without possessing,
Acts without expectation,
Completes without controlling.
This is the Mysterious Te of Oneness.
Oh the humble one! It takes so much to be enlightened. I don't have much time. Will I ever become enlightened?
Oh man! You were enlightened the day you were born. So what is your hurry? Be yourself!

3 Tao Secret Three: Action

Ten thousand years is too long, seize today; act now!

'Wu' means invisible and 'wei' means action. Therefore wuwei means invisible action. According to the Chaos Theory, a flap of the wings of a butterfly in one country could cause a tornado in another in a later day. An invisible action of a small change in the beginning can result in a great change later. How can we tap into the power of wuwei? The secret is in the training of how to get to the state of simplicity.

Once upon a time, there was a king who was fond of the game of rooster fighting. One day the king received a big rooster as a present. So he asked a master to train it to fight.

Ten days later, the king went to the training ground and saw his bird was big and strong. He asked the master, "Is the rooster ready to fight?" The master replied, "Not yet. Its body is strong and hard. It needs to soften up outside and remain strong inside so that it can react to any situation quickly."

Another ten days passed, the king went to the training ground again and saw his bird was flexible and alert. He asked the master, "Is the rooster ready to fight now?" The master replied, "Not yet. It's too eager to fight. It still reacts to sound and sight. It needs to learn to calm its mind."

Another ten days passed, the king went to the training ground again and saw his bird was calm and confident. He asked the master, "I am sure the rooster is ready to fight now. Isn't it?" The master replied, "Not yet. It's too proud. It will be defeated by the humble ones. It needs to let go of its Shen, the spirit inside."

Finally, after another ten days, the master brought the rooster to the king. The king was surprised to see the rooster was standing there in stillness as if it were a wooden rooster. "It is ready. It has reached the state of wuwei. Its body, mind and spirit have become one. It can sense the thoughts of its opponents and therefore the fight is over before it even starts," the master explained.

True to the master's words, when other roosters saw this special wooden rooster, they all ran away in fear. So without a fight, the wooden rooster became the true champion.

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I have returned to the Reflecting Pond once more to ponder about the invisible action wuwei.

I recall the words describing the final sparring between the Grandmaster and his student in my book, “Secrets of the Tai Chi Circle: Journey to Enlightenment”:

… In a flash, Grandmaster reduced the attacking circle to a point, which was beyond my ability to neutralize. Like a “dragon whirl typhoon”, which had touched down on the ground, I was being swept high into the sky.

Still in the sky, I glimpsed Grandmaster: Like a proud grandfather throwing his grandchild into the air, he seemed to be very joyful. I, too, seemed to enjoy being thrown, yet instead of falling back into his loving hands, “splash” into the Reflecting Pond I went! I swam back to shore, realizing that I had a lot to learn from him.

When I got up, Grandmaster held my hands and said, “Yee, I have taught you everything I know. From now on you are free to go.” I was surprised to know that I had just finished my last Tai Chi lesson.

“Grandmaster, I still have so much to learn from you.”

“Yee, Tai Chi is a way of life and I can only do so much for you, the rest will depend on you to discover. Tai Chi is an exercise of mind over body. You have already developed the ability to relax, even under attack. This ability has eluded many of my students because it is natural for people to resist force with force. Indeed you are the best student I have ever had.”

“But, Grandmaster, you still can toss me wherever you want to. How can I come to be as good as you if you are not going to teach me anymore?” I asked, thinking Grandmaster might change his mind.

“Yee, my family has made a solemn promise to yours that we would teach you everything we know, and I have done so. I have not kept any secrets from you, Yee,” Grandmaster told me sincerely.

“Grandmaster, you obviously know things I don’t know. Is it because of my age?”

“Yee, it has nothing to do with your age. It is your mind. You have reached the stage of letting go of your body. The next stage you need to reach is to let go of your mind as well.”

“Grandmaster, how can I let go of my mind if the whole art of Tai Chi is all about the mind?”

“In order to gain, you must lose first. You will obtain enlightenment one day if you keep the Tai Chi principles in mind. Only then you can make circles as small as a point and surpass me in the martial art of Tai Chi. But remember, the true purpose of Tai Chi is to obtain life, not the power to destroy it.”

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Facing the Reflecting Pond, I feel embarrassed as I still haven't found the answer to my own question about letting go of the mind. Nonetheless I have not given up the art of Tai Chi.

Breathing in deeply, I begin my Tai Chi form with my mind directing all the movements. Indeed, my mind is the commander and my body is the follower. My body becomes as light as a feather yet as rooted as a tree. Wherever my mind goes my body follows effortlessly.

Suddenly I hear a faint voice from the Reflecting Pond saying, "Let go of your mind." I refuse to believe what I have heard and continue my practice.

"Now!" like a thunder, the voice commanded.

Startled, I drop my mind instantly. As soon as I let go of my mind, I feel a rush of energy through my entire body even though my mind does not go anywhere. Indeed, my mind has been a blockage to the natural flow of energy in my body. Now somehow my mind has become my body and my body has become my mind. As I go deeper into my Tai Chi movement, I feel my body and mind as one. Oh yes, I have reached a new level of enlightenment! A sense of pride overwhelms me.

Somehow I hear the faint voice again, "Let go of your Shen."

"What is my Shen?"

"Your pride!"

The moment I drop my pride I feel a mysterious sensation that I am connecting to all things around me. Everything seems to become clear and alive and a part of me. I seem to have become some infinite intelligence. Indeed, I have reached simplicity, the state of wuwei. All the solid things including the mountains are no longer solid but become permeable as one continuous whole. Thus a small change in my intention can move mountains. When I move I can reach to the sky.

Now, I finally understand that there is a power coming from the infinite intelligence in simplicity. Oh, the infinite intelligence is Tao. When we reduce our bodily desires to the minimum, let go of the ambitions of our mind, and surrender our pride to nature, we can reach the state of simplicity which has infinite power to change the world for the better.

Oh, it is so simple: Wuwei is the Third Secret of Tao Te Ching. It is the invisible action. Whoever can reach the state of wuwei can achieve great things in life. Yet to reach wuwei requires diligence and persistence of acting one small step at a time.

Oh, a thousand mile journey begins with a small step, act now!

Oh, start from zero today, act now!
Yes, ten thousand years is too long, seize today; act now!

One 3-1. Wuwei is to manage things before they become chaotic. (Chapter 64)

What is at peace is easy to maintain.
What has not yet appeared is easy to prevent.
What is fragile is easy to break.
What is small is easy to disperse.
Deal with it before it happens;
Manage it before it becomes chaotic.
Oh deal with things while they are fragile and small!
Oh act before symptoms appear!
That's the way of invisible action wuwei!
A tree as big as a man's embrace springs up from a tiny seed.
A tower of nine stories starts with a small brick.
A journey of a thousand miles begins with a single step.
Oh if you don't want a tree to block your way or a tower to obstruct your view, then act early.
He who waits for events to happen before he acts is bound to fail.
He who waits for things to appear before he grasps is bound to lose.
Therefore the sage acts with invisible action wuwei.
He gets rid of the seed before it grows into a tree!
He takes away the brick before it builds up to a tower!
Oh no tree, no tower and no failure!
Nothing to grasp and nothing to lose!
When people undertake an endeavor, they usually fail when they are on the verge of success.
Oh even children become tense when they almost catch the butterfly!
Oh even the fisherman lets the big one get away when he almost has it!
Why? Because men want it so much that they lose it!
Yes, if they keep their desire in moderation from the first step to the last step, they will never fail.
Oh yes, one's own desire is the worst enemy of all!
Hence the sage seeks liberation from desire.
He does not want to possess precious things and thus precious things don't possess him!
Oh the sage seeks knowledge from the simplicity of nature.
Oh let men return to the simplicity of living!
Let the ten thousand things flourish on their own nature!
Oh there is a great power in simplicity;
And he who knows this power dares not to challenge it!

One 3-2. Wuwei is to take a small step at a time. (Chapter 63)

Act to prevent - Act with invisible action wuwei.
Manage before it happens – Manage the invisible affairs.
Detect it before it smells - Taste the tasteless.
Big or small, more or less,
All wrongs are resolved by virtuous Te.
Oh take one step at a time! Overcome difficulty while it is still easy.
Oh divide it into small jobs! Complete the big job by finishing its small details.
Yes, it's true! All difficult things in the world are made up of easy things.
Yes, it's true! All big jobs in the world are made up of small jobs.
Oh the sage acts with invisible action when things are not even happening yet. Therefore he achieves greatness with great easiness.
Oh it's obvious! Easy promises cannot be trusted much.
Oh it's obvious! Taking things too easily leads to more difficulty.
Yes, no small job is particularly important but it is important that it gets done. Therefore the sage takes things seriously but acts easily and thus he ends up with no difficulties.

One 3-3. Wuwei is to act simply. (Chapter 48)

In the pursuit of knowledge, something extra is added every day.
In the pursuit of Tao, something nonessential is dropped every day.
Drop after drop until nothing is left to be dropped.
Oh peel the onion layer by layer until nothing is left in the middle!
Oh Tao is incomprehensible! Being nothing is something! It's the simplicity of wuwei.
In the simplicity of wuwei, one glance from a master can do more work than both his hands!
One thought from a master can move mountains!
Therefore when the ruler does the invisible action wuwei, all things are done with nothing left undone.
In governing the world, the wuwei ruler sets things in order before there is confusion and deals with problems before they happen.
If the ruler only reacts to the problems as they happen, he is not good enough to govern the world.

One 3-4. Wuwei is to act urgently and persistently. (Chapter 59)

In ruling a country and managing one's life,
There is nothing more important than valuing time.

Oh, don't waste time! To waste time is to waste life; for life is made up of time.
Therefore, act now to follow Tao!
To follow Tao now is to acquire virtuous Te every day.
To acquire enough virtuous Te is to overcome all things.
Oh overcome your own desires! Realize the true reality of all things is Tao! Begin to love yourself truly!
To overcome all things is to reach the state of wuwei of unlimited potential.
To reach wuwei is to rule a country with love.
Oh love the people! Give them freedom to follow their true nature!
To rule a country with love is to reach the mother of Tao.
Oh universal love for all! Let all living creatures live in harmony!
This is called having deep roots and firm stalks, long life Tao and eternal vision.
Oh yes, to love yourself, love others, and love nature is the essence of natural long life Tao!

One 3-5. The power of simplicity Pu. (Chapter 32)

Tao is always undefined. It manifests as the Nameless Simplicity, Pu. Although Pu is small, no one dares to subjugate it.
Oh all things are made up of invisible Pu, the simplest building block of all things.
If dukes and kings can harness the power of Pu as simplicity wuwei, the ten thousand things will naturally follow them.
Heaven and Earth interact naturally to produce rainfall to benefit all.
Oh the sweet rain from Heaven is equal and fair to all without man making the call.
Yes, in the beginning, Tao begets all things.
And all things have gotten their names and desires.
Therefore, men should know to curb their desires to live in simplicity.
Knowing to live in simplicity, mankind can last long.
Tao connecting everything in the world is like water in the river flowing to the sea.
Oh, invisible Pu flows through all things and connects the world to Tao.
Oh, visible water flows everywhere and connects all things from valleys to rivers to the sea.
Oh simplicity, the way of natural long life Tao!

One 3-6. Tao always acts with invisible action wuwei. (Chapter 37)

Tao always does the invisible action wuwei and therefore nothing is left undone.
Oh invisible space, time and energy matter - Tao wuwei is omnipresent.
If dukes and kings can follow Tao wuwei, the ten thousand things will evolve naturally.
When evolution takes place, desires arise.
Oh proud man! On the top of evolution ladder yet full of desires!
Therefore as a leader, I must subdue the desires with the Nameless Simplicity Pu.
With the Nameless Simplicity Pu, there is no desire;
With no desire, there is serenity.
With serenity, the world is naturally at peace.
Oh the people follow my example of simplicity and become simple and content.
Oh peace and inner joy! This is the way of invisible action of Tao.

One 3-7. The invisible breathing energy can penetrate all things. (Chapter 43)

The softest thing in the world,
Overcomes the hardest thing in the world.
Oh water can enter into a seed to make it grow!
Oh warm air can enter an egg to hatch a chick!
That invisible substance can penetrate where there is invisible space.
Oh tender words of I love you can melt the coldest heart!
Oh a single thought of hope can move mountains!
Therefore I know the value of the invisible action wuwei.
Teaching without words,
And achieving without obvious action - Nothing in the world can compare with them.

One 3-8. The invisible power of Tao lies within the emptiness. (Chapter 11)

Thirty spokes unite in the hub of a cart's wheel;
It is the empty space within the hub that makes it useful.
Oh a flat tire is useless until you fill it with air!
Knead clay to make a vessel;
It is the empty space within the vessel that makes it useful.

Oh a broken bowl is useless; for it has no space for the maize!
Cut out doors and windows to make a room;
It is the invisible air within the empty space of the room that makes it useful.
Oh a shattered house is useless; for it has no space!
Therefore benefit comes from what is visible; usefulness comes from what is invisible.

One 3-9. The Tao ruler governs with invisible action wuwei. (Chapter 17)

The best ruler is barely known by his people.
Oh when the belt fits, one forgets the waist!
Oh when the shoes fit, one forgets the feet!
The next best ruler is one whom people love and praise.
Oh love turns to hate! Praise turns to heckles!
The next best ruler is one whom people fear.
Oh fear! He who kills without a cue!
Oh fear! He who hacks with an axe!
The worst ruler is one whom people despise.
Oh despise! He who sets up laws against the natural law!
Oh distrust! He who does not trust others will not be trusted.
Oh yes! The best ruler speaks little and does little.
When the job is done he stays away from the claim.
Naturally the people say, “We did it!”
Oh yes! The invisible ruler does little:
A little push at the right time can make a swing fly high.
A little action in the beginning saves lots of work in the end.
That’s the invisible action wuwei. That’s the way of Tao.

One 3-10. The wuwei ruler governs without governing. (Chapter 57)

Rule a country with a norm.
Oh what is a norm but a bundle of egoistic rules!
Wage war without norms.
Oh the egoistic ruler goes to war in the name of justice!
Oh brutal war! Kill each other with surprise moves!
Therefore, abandon egoistic actions! Stop war!
Set the world in order before there are troubles!
Govern the world with invisible action wuwei!
Let the people return to simplicity!

Let there be peace!
How do I know this is so? By the following observations:
The more restrictions and laws the land has, the poorer the people become.
The more sharp weapons people have, the more chaotic a country becomes.
The more clever skills people have, the more strange things appear.
Oh strange things are more than artifacts and customs, they are odd weapons for war.
The more materialistic the pursuit, the more robbers and thieves appear.
Oh chief thieves become lords when they are not caught!
Therefore, the sage says:
I act with invisible action wuwei and the people are naturally transformed.
I love peace and quiet, and the people become honest and peaceful.
I set things in order before there is unrest so that the people can work in peace to enrich themselves.
I seek the liberation of desire so that the people follow my example to embrace simplicity in their life.
Oh let people be free to exercise their natural right!
Oh let people be free from the bondage of desires!
Oh let people live in peace!

4 Tao Secret Four: Silence

Silence is a golden Tao Ball.

Tao speaks in silence.

Heaven and Earth have great beauty and they don't talk about it. The four seasons have obvious laws and they don't discuss them. The ten thousand things have their established ways of living and they don't have to argue about them.

Oh men! We talk too much. The more we talk, the less we know. The more we presume that we know, the more dangerous we become.

One day a Tao master went into deep meditation. He dreamed that he had become a butterfly. As a butterfly he flew from one flower to another and played happily with other butterflies. When the butterfly got tired, it closed its wings and went to sleep and began to dream. Meanwhile the Tao master woke up and found himself still himself.

"Oh, it is so real!" murmured the master. "Did I dream of the butterfly? Or now I am the dream of the butterfly? Which is which? I really don't know!"

One of his students came over and asked, "Master, your behavior seemed strange today. What's happened to you?"

"Oh, student I am glad you have noticed! I am the dream of a butterfly."

"Oh, master, are you joking?"

"No, I am not joking. How can you prove that I am not a dream of a butterfly?"

The student tried to prove that his master was not a butterfly's dream but he failed to do so.

A few days later, the Tao master overheard that two of his students making jokes of his dream.

"Oh, I am the dream of a housefly!" one student told the other.

"You are crazy! You are a pest alright. But you are who you are, not any housefly's dream," replied another student.

"How can you prove that I am not the dream of a housefly?"

The student couldn't disprove his classmate was a dream of a housefly and so he said, "Well, if you insist, then I am the dream of a lion."

"Oh, be humble! You are more like the dream of an ant!"

The students looked at each other and laughed out loud.

The Tao master summoned the two students to his room and said, "Dreams are not laughing matters. Since neither of you can prove each

other's dream as unreal, the dreams might be true. If they are true, when you wake up, you may find yourself a housefly or a lion. Remember, you are humans only in their dreams."

The students became silent and sat down quietly. After a long time, the master didn't say a word. One of the students became impatient and left. The remaining student knew that his master was trying to teach them intuitively without using words.

So there the student sat, breathing softly and quietly, emptying himself of all thoughts. He felt his body somehow disappear and his mind was saying, "I think, therefore I exist." As the student meditated further, his mind too disappeared! Here he was one with Tao and he witnessed the wonder of creation - All creatures return to Oneness of Tao and from Oneness all return to life in different shapes and forms, real and unreal.

As the student awoke from his deep meditation, he realized all things are interconnected, rising and falling simultaneously. Therefore, if he hurts a butterfly, a housefly, or a lion, he hurts himself. Oh yes, he whispered to himself, "I witness, therefore all things, real or unreal, exit as Oneness."

From that time on, the student kept silent and never tried to prove or disprove dreams again.

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I have returned once more to the Reflecting Pond to ponder the meaning of silence.

As I sit, I notice a willow tree moving gently with the wind. A thought comes to me: Is that the willow moving or is that the wind moving? Does the willow cause the wind to move or does the wind cause the willow to move? I wonder. Suddenly I hear a voice from across the Reflecting Pond saying, "Oh no, it is your mind that moves!"

I look at the willow tree again and realize it is still moving regardless of what I think. How could my mind have something to do with the movement?

The universe has no boundaries and thus it does not have a center. I have a boundary and thus I have a center. So I imagine a Tao Ball as the center of the universe inside my body.

Now I close my eyes and focus my mind on the Tao Ball inside my abdominal area. I don't know how long it has passed before my mind becomes still. Suddenly, I realize I have returned to the root - the state of silence where everything begins to move and becomes alive again. Everything, including the willow and the wind, must return to the root

and from there they move naturally according to the flow of nature. Therefore the willow and wind both move by following the natural flow of atmospheric changes. It is the mind that believes the willow and the wind must cause each other's movement.

When I open my eyes, I see a different world. Even though the same tree is moving, wind is blowing, birds chirping, and fish swimming, I see and hear a beautiful harmony. Now I understand that all things, human beings, trees, fish, and insects all dance to the same mysterious tune, intoned in the silence by the invisible player Tao.

I finally understand that silence is the state of reaching one's center. It is the root of all natural movements. It is stillness in motion. It is talking without talking.

Yes, I can move and I can talk but I am still in silence as long as I connect to the natural flow of Tao!

Oh so simple! Silence is the Fourth Secret of Tao Te Ching. It's the Tao Ball within our own body!

Oh, when I have a Tao Ball I don't need to say anything at all!

Indeed, silence is a golden Tao Ball!

One 4-1. When the answer is easy, Tao is answering. (Chapter 70)

Oh my words are very easy to understand, and very easy to practice.
Yet the people in the world don't understand them and are unable to practice them.
Oh man! You are just too busy seeking!
The farther you seek the less you find!
Oh listen! When the answer is easy, Tao is answering!
Experience! My words are not empty words!
They have ancient roots.
Real! My actions are not hypothetical actions!
They have been done by ancient lords.
Oh people just don't know their roots and hence they don't know me.
Those who know me are few and those who follow me are precious.
Thus the sage wears coarse clothes and embraces jade inside.
Oh man! You have conquered the highest mountain and
You have reached the deepest sea.
Yet the greatest treasure lies within you, undiscovered.
So right here and now! Listen to your inner voice! Begin your journey inside to find your eternity!

One 4-2. Nothing strengthens authority more than silence. (Chapter 26)

The heavy is the root of the light.
The quiet is the master of the agitated.
Oh heavy! The unmovable moves all that moves!
Oh quiet! Nothing strengthens authority more than quietness!
Therefore, the sage travels a whole day without losing his quietness and heaviness.
Although he lives amid palaces and beauties, he stays undisturbed and lives above all temptations.
Oh yes! Nothing lengthens life more than moderation!
Tell me then, why should a lord of ten thousand chariots behave so lightly in the world?
Doesn't he know that to behave lightly is to lose his supporters?
To be agitated is to lose his lordship?
Oh, be quiet! Be calm! Be long life Tao!

One 4-3. Presumption of knowledge is the ultimate ignorance. (Chapter 71)

He who knows that he doesn't know is the best.
Oh do we know whence the next earthquake comes?
Oh do we know whence our fortune comes and whence our fortune goes?
Alas! He who doesn't know but thinks he knows is sick.
Oh what is a sick man but he who talks a lot and pretends a lot!
Yes, presumption of knowledge is the ultimate ignorance!
Therefore if one realizes that the presumption to know is sickness, one is not sick.
Oh the sage is well!
He knows that human knowledge has its limitations.
Therefore he remains humble and avoids the sickness of the human arrogance of knowing it all.

One 4-4. He who knows doesn't talk. (Chapter 56)

He who knows doesn't talk.
He who talks doesn't know.
Oh he who knows Oneness does not talk but acts!
Oh he who speaks too much does not walk his talk!
Close your mouth so you don't complain!
Shut your doors so the desires won't enter your core!
Blunt your sharpness so you don't criticize!
Resolve your worries so you don't need to hurry!
Soften your light so you don't make others blind!
Become one with the dust so you don't lose people's trust!
This is called Mysterious Oneness.
In the state of Mysterious Oneness,
He is not moved by life or death.
Yes, he loves life but isn't attached to it!
Yes, he dislikes death but doesn't avert it!
For life and death are integral parts of Oneness!
Oh he is not swayed by gain or loss.
Yes, he profits from his gain so he can share with others.
Yes, he is harmed by his loss but he is happy for others who gain.
For gain and loss are the yin and yang of Oneness!
Oh he is not touched by wealth or poverty!
Yes, he is wealthy and honorable but he is not arrogant.
Yes, he is poor and disgraced but he knows opportunity lies behind it.

For wealth and poverty belong to the same Oneness.
Oh he who knows Oneness accepts his fate with gratitude.
He does not criticize, condemn and complain!
He is energetic, optimistic and altruistic!
Therefore, he is loved by the world.

One 4-5. Great completion seems imperfect. (Chapter 45)

Great completion seems imperfect,
Yet its use is never exhausted.
Oh yes! Its imperfection makes its use perfect!
Great fullness seems empty,
Yet its use has no end.
Oh yes! Its emptiness makes its use full!
Therefore, great straightness seems bent;
Great skill seems clumsy;
Great eloquence seems stammering.
Oh yes! Being bent, clumsy, and stammering is part of being greatness!
Motion overcomes cold;
Stillness overcomes heat.
Oh, not too cold and not too hot!
Oh, yes cool! Only stillness within motion can keep the heat from being overheated!
Therefore the ruler who is calm and quiet amid the ever changing world can make the correct call for all!

One 4-6. A great scholar hears of Tao and practices it diligently. (Chapter 41)

Oh faith! A great scholar hears of Tao and practices it diligently.
Oh doubt! An average scholar hears of Tao and gives it a thought now and then.
Oh stupid! A foolish scholar hears of Tao and laughs out loud.
If it is not being laughed at, it is not enough to be the long life Tao.
Thus it is said:
He who is enlightened with Tao seems stupid.
He who leads from behind seems timid.
He who is profound seems ordinary.
Oh how true that if one does not understand a man, one tends to regard him as a fool!
Yes, he who has obtained virtuous Te is humble but seems empty;
Has great purity but seems tarnished;

Has abundance to share with others but seems not enough;
Has great strength but seems frail;
Has real quality but seems unreal.
Oh it's true that the greatest appears beyond the ordinary:
The greatest square has no corners.
The greatest vessel has late completion.
The greatest sound is silence.
The greatest image has no shape.
Oh nameless! Tao is hidden in everything and in every thought.
Oh only Tao and Tao only that gives birth to all things and completes all things the greatest way!

One 4-7. The silent power of listening. (Chapter 15)

Oh like so many masters before him, he who has obtained Tao is mysteriously wonderful and subtly profound.
The depth of his wisdom is immeasurable.
Oh yes, immeasurable! So we can only get a glimpse of his inner world through his appearance and actions:
Oh cautious! He takes one step at a time as if crossing a winter stream.
Oh silent! He keeps quiet as if vigilant of the surrounding neighbors listening.
Oh peace! He refrains from being aggressive as if being a guest instead of a host.
Oh soft! He remains soft and yielding like ice about to melt.
Oh moderate! He lives simply and honestly like a block of uncarved wood.
Oh altruistic! He loves all living creatures with an open heart, liken to a valley nourishing all plants and animals.
Oh humble! He lives as one of the common people in the world, liken to dust in a muddy pool.
Who can keep the mind quiet and clear amidst the commotions of daily life?
Who can remain soft and quiet to allow the body to move naturally and breathe gently to achieve longevity?
Oh the master who has obtained Tao can!
The master doesn't seek fulfillment on a grand scale but only seeks the brief stillness in between breaths.
Oh yes, stillness in motion is the secret of long life!
Like a swimmer having a brief rest in between strokes,
Like a pendulum having a timeless moment in between swings,

Oh the master gives himself a rest in between breaths. It's his moment of eternity!
Therefore, the old master is just like an old grandfather clock, keeps on ticking without fanfare and without the danger of being replaced!

One 4-8. Silence is natural. (Chapter 23)

Silence is natural.
Oh see the flowers, vegetables and fruits all grow in silence.
Oh see the stars and the moon and the sun all move in silence.
Violent wind does not last all morning.
Stormy rain does not last the whole day.
Who causes this? Heaven and Earth.
Oh Heaven and Earth sometimes get angry!
Even if Heaven and Earth with virtuous Te cannot make anger last,
What chance does man have?
When Tao is lost Te appears; when Te is lost Loss appears.
If you stay with Tao, you experience peace and quiet all the time.
If you stay with Te, you experience peace and quiet most of the time.
If you stay with Loss, you experience anger all the time.
Now that you have a choice:
Tao welcomes you if you choose to be one with it.
Te welcomes you if you choose to be one with it.
Loss welcomes you if you choose to be one with it.
Like follows like and distrust attracts distrust.
So, if you don't trust Tao, Tao won't trust you.
So, what is your choice?

One 4-9. The power of stillness. (Chapter 16)

Oh here I just sit,
Breathing softly and quietly,
Emptying myself of all thoughts.
Somehow my body disappears.
Oh as I meditate deeper,
My mind becomes absolutely still.
Somehow it too disappears.
Here I am - One with all and all with one.
Hereby I witness the wonder of creation.
Oh the ten thousand things are interconnected,
Rising and falling simultaneously!
Oh all things grow and flourish and then

Return to the root!
Oh the root! The source! The Oneness of Tao!
Returning to the root is returning to stillness;
From stillness, life returns again.
Returning to life is the unchanging Oneness of Tao.
Oh all creatures return to Oneness and from Oneness all return to life in different shapes and forms.
Oh summer, all trees and plants grow luxuriantly.
Oh winter, leaves and flowers all fall back to their roots.
Yes, life and death is a cycle.
Yes, this cycle may take a life time or just one breath.
Breathe out, return to Oneness of stillness;
Breathe in, return to life!
Yes, Oneness is the true reality of all things.
Therefore, knowing Oneness is enlightenment.
Oh enlightenment! He who knows that he is a part of the whole, a part limited in space and time!
Oh confusion! He who experiences himself as something separated from the rest of the universe! Therefore knowing Oneness leads to tolerance.
Yes tolerance! See yourself in others! Tolerance leads to impartiality.
Yes impartiality! All men are created equal, no more or no less, but a part of the whole.
Impartiality leads to lordship.
Yes lordship! To love the people by ruling a country in accordance with Oneness brings peace.
Lordship leads to Heaven.
Yes Heaven! Universal love for all creatures under Heaven!
Heaven leads to Tao.
Yes, Tao! Natural long life Tao for all living creatures!
Oh sit still, be quiet, and empty yourself.
To experience life as a cycle of manifestation of Tao!
To witness the immortality of life as Oneness of Tao!

One 4-10. The power of going inside. (Chapter 47)

Oh without going out of the door, one can know the world.
Oh without looking out of the window, one can see the Tao of Heaven.
Be still! Be quiet! You can know all that can be known.
Empty your thoughts! Empty your ego! You can see all that can be seen.
Oh the farther one goes, the less one knows.

Be calm! Go inside! If you can keep your mind quiet inside, you can always know wherever you go.
Hence the sage does not go, yet he knows;
Does not look, yet he sees;
Does not proceed, yet he succeeds.
Oh how wonderful! Who is the sage?
Oh the sage can be a man. The sage can be a woman! Oh the sage can be you! As long as you follow Tao you are in the power of now!

5 Tao Secret Five: Life

Oh, life is such a precious thing; now is my perfect moment.

All living things want to live. In nature, no animals voluntarily end their life. No baby commits suicide by refusing to take milk. Life is the natural preference of all living creatures.

Once in the wild, a group of piglets saw their mother lying down. They rushed to suck her milk. After awhile, they all ran away in fear. Oh the mother had died accidentally. What the piglets loved was the mother, not her carcass. Without breath, their mother was no longer a mother.

Oh life is just one breath away from death!

*****

A long time ago, a student went to a Tao master to learn breathing technique, a type of kungfu.

"Why do you want to learn kungfu, young man?"

"Master, I have heard that your kungfu can enable a weak person to defeat a strong person. I was born a weak person and I want to be able to defend myself."

"Very well then, young man. From now on, get rid of all the stiffness in your body until you become as tender as a baby and as soft as water."

"Master, I have little strength in my body to start with. Are you telling me to become even weaker than what I already have?"

"To gain, you must lose first. Water is soft but it is very powerful. Baby is weak but he can cry whole day without straining his throat. You cannot change the fact that you were born weak but you can change the way you defend yourself in life. You can become an enlightened frog! "

"An enlightened frog? I want to learn, master."

So, the master began his lesson by telling the student the following story:

A long time ago there were a frog and a scorpion living as neighbors. One day a flood destroyed their homes. The frog was swimming towards the shore when he saw his neighbor, the scorpion, waving for help.

"Mr. Frog, can I take a ride with you? I can't swim. Without your help, I will die."

"Sorry, Mr. Scorpion, I can't help you."

"Why?"

"You sting!"

"Oh, come on, Mr. Frog. Why should I sting you? My life depends on yours to survive! Do you think I am stupid or what?"

Yes, it sounded reasonable. So the frog carried the scorpion on his back and swam towards the shore. In the middle of the river, the scorpion stung the frog with all his might.

“Why did you do that, stupid scorpion? Now we are both going to die.”

“Sorry, Mr. Frog, it is in my nature. I can’t stop stinging.”

So the frog became weak and the scorpion fell into the water. Luckily, there was a tree branch floating nearby and it saved both of them.

The next year, there was another flood. Once again the frog was swimming towards the shore and saw Mr. Scorpion waving to be helped.

“Hi, is that you, Mr. Frog? Can you give me a ride? I swear I won’t sting you this time! I learned my lesson last year. Besides, I can protect you from your natural predators as they are all scared of my stings.”

Oh, it made sense. So the frog said, “Alright, Mr. Scorpion. We all have learned our lessons. Hop on my back!”

In the middle of the river, the scorpion raised his arm and stung the frog with all his might. “Ow!” the scorpion yelled in pain as his sting hit the frog, which suddenly ballooned up to form a surface as tough as that of the cowhide.

“Oh, sorry, Mr. Scorpion, I have learned my lessons. I cannot change your nature but I can change my own defense. I have learned to breathe like a kungfu master. As soon as you sting me, I breathe deeply to make my soft body strong. Cooperation, not competition, Mr. Scorpion! We are partners. Now, be quiet and enjoy the ride.”

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I have returned to the Reflecting Pond to ponder about life.

Oh look! Water is so clear and so calm and so beautiful! Moreover, every drop of water is life giving.

A thought comes to me, “What gives life to water?” I close my eyes and meditate on life. Suddenly, I hear a voice from the other side of the Reflecting Pond, “Tao gives air to the world so that fish can live in water and people on land. Oh, it’s the harmonious life energy Chi in the air that gives breath to every living thing.”

Yes, it is true. We spend our first nine months in water. As a newborn baby, we are soft and weak because we are mainly water. We breathe to provide harmonious life energy Chi to the cells and organs.

Oh life is a journey of breaths. A hundred year journey begins with the first breath. Therefore cultivating the breath is the secret of long life Tao.

Suddenly, my body becomes soft and my breathing becomes wholly like that of a baby. I open my eyes, and raise my hands high to give thanks to Heaven. Indeed, I have found myself still a baby – an invisible baby!

Oh it is so simple: Life is the Fifth Secret of Tao Te Ching.

Oh be water! Soft but strong!

Oh be a baby! Live in the present moment!

Oh yes, I love life! I love you! I love nature!

Oh, life is such a precious thing; now is my perfect moment.

One 5-1. Wherever there is breath there is life. (Chapter 76)

Oh with breath! A living man is soft and flexible.
Oh out of breath! A dead man is hard and stiff.
Oh a newborn baby is as soft as water and a dying old man is as stiff as wood. Yet the breath of the old is just as soft as that of the young. Breath has no age limitations and it originates from Tao!
Oh it's true for all living things: Grass and trees are tender and flexible when alive; withered and dry when dead.
Therefore, the hard and stiff is the companion of death;
The soft and flexible is the companion of life.
Oh ruler! If you understand that every creature is better alive than dead - grass, trees, squirrels and men, you will rather preserve its life than kill it.
Thus a brutal army never wins;
An unbending tree seldom lasts.
Oh a stiff tree cracks by standing against the wind while the willow and bamboo survive by yielding to it!
Yes, the hard and stiff belong to the underneath;
The soft and weak belong to the above.
Oh look! A dying old tree is blooming in the springtime; it hangs on to life even if for the last time!
Oh live one day at a time! Let every dawn be a new beginning!
Oh live in the present moment! Be a baby, no worries, no expectations, and only life!
Oh love life! Let every breath be a celebration of life!

One 5-2. Breathing like a baby is the key for long life. (Chapter 55)

Oh master! You have achieved so much virtuous Te that you resemble a newborn baby.
Oh no desires! A newborn baby just wants to live! He has no fear. He is soft and weak and poses no threat to any creature.
Therefore, poisonous insects don't sting him;
Ferocious animals don't attack him;
Predatory birds don't seize him.
Oh whole! His bones are weak and his muscles are soft but his grip is strong; for his mind is not distracted by his five senses.
Oh vitality! He is oblivious to the union of male and female but his sexual organs are firm; for his vital energy Jing is at its height.

Oh harmony! He cries all day without becoming hoarse; for his harmonious Chi is at its height.
Oh life energy Chi! The softness of the breath does not change when one gets old. This is called the unchanging nature of Chi.
Understanding the unchanging nature of Chi is called Enlightenment.
Oh life! Breathing harmoniously can enhance life and it is the secret to long life.
If you can consciously breathe like a baby, you will be healthy and strong.
Oh death! Breathing forcefully can inhibit life and your body will reach the state of rigidity soon. The sooner your body reaches the state of rigidity, the sooner you get old. This is not the way of long life Tao.
Oh enlightenment is just one breath away!
Therefore breathe softly and consciously here and now!

One 5-3. The rhinoceros can find no place to thrust their horns. (Chapter 50)

Oh life cycle! The day you are born, is the day that you begin your journey towards death; for what is born must die.
Those who live a natural long life are the followers of life. They have thirteen parts.
Those who live a natural short life are the followers of death. They have thirteen parts.
Oh those who should live a natural long life but die young. They too have thirteen parts.
Why is that so?
Oh they try to pamper life too much - they die of the desires of their thirteen parts.
Oh the humble one! What are the thirteen parts?
Oh man! Everyone has two legs, two hands and nine holes. They are the doors through which desires enter the body.
Oh no fear! I have heard that he who knows how to live long can walk on land without fear of rhinoceros and tigers. He enters the battlefield without being wounded by the soldiers.
Oh no desires! For in him the rhinoceros can find no place to thrust their horns; tigers no place to use their claws, and soldiers no place to pierce their blade.
Why is that so?
Oh newborn baby! Because he has no desires to harm any creature the ferocious animals don’t attack him; he has no excessive desires for

material goods and beauties and therefore he avoids the death land of the thirteen parts.
Oh we have only one life to live! Don't be afraid of death! Don't indulge yourself! Be a baby instead!
Love life! Love long life Tao!

One 5-4. Be soft! Be a humble winner like water. (Chapter 8)

The supreme good is like water.
Oh life giving! Water benefits all things and does not compete. It cleanses those places men loathe to go. Therefore, water is almost equal to Tao.
Oh be water! The supreme man resembles water.
Oh humble! He stays at a humble position, like water settles at the low point.
Oh quiet! His mind is calm and clear, like water in a deep natural pond.
Oh balance! He gives to the poor not to the rich, like water flows from the full to the empty.
Oh true! He speaks truthfully, like the smooth water reflects all things.
Oh fair! He governs with equality, like water surface that has the same level everywhere.
Oh flexible! He adapts quickly, like water that becomes a square while in a square and a circle while in a circle.
Oh timely! He acts according to the natural flow of events, like water freezes in the cold and evaporates in the heat.
Oh cooperation! He wins by cooperation not by competition, like water exists by serving all living things without competing against them. Therefore, the supreme man, like water, is a humble winner with no enemies.
So be humble! Be water! Be a winner by helping others to win!

One 5-5. You can achieve any goal if you can resemble water. (Chapter 78)

Oh powerful water! Nothing in the world is more soft and weak than water.
Yet for attacking the hard and strong, nothing is better. Water has no equal.
Oh drop by drop, water can make a hole in the hardest stone!
Oh cloud by cloud, water can paint the most beautiful rainbow in the stormy sky!
Oh soft power! The soft can overcome the hard;

The weak can overcome the strong.
Everyone in the world knows it,
Yet very few can master it.
Therefore the sage says:
He who can clean the dirty matters of a country becomes the master of the land.
Oh master! Like water, he can clean all dirty matters by being willing to go where no man dares to go.
He who can solve the disasters of a country becomes the king of the world.
Oh king! Like water, he can benefit all living creatures without creating manmade disasters.
Oh, these are true words but appear paradoxical.
Oh man! Be soft! Be water! Be what you can be!

One 5-6. To weaken the enemies, let them feel strong first. (Chapter 36)

Oh he who knows invisible action wuwei does not need to use brutal force to defeat the enemies.
How does he do it? Oh, here is how:
To weaken the enemies, let them feel strong first.
Oh feeling strong, they become arrogant.
Being arrogant and strong, they will act recklessly and they will fall because they act against the natural law.
To eliminate the wealth of the enemies, let them flourish first.
Oh let them build a bubble first; one day the bubble will rupture under its own weight!
To take away the booty from the greedy, give them something for free first.
Oh if you want to catch a sparrow, give it some grain; if you want to catch a tiger, give it some meat; if you want to catch the greedy official, give him some money. They all fall into the same trap of greediness.
Oh this subtle way of dealing with the enemies is called Subtle Enlightenment of wuwei.
Yes it's true! The power of the soft and weak can defeat the hard and strong.
Oh water is soft and weak but fish can't live without it.
Oh wuwei action is invisible but Tao ruler can't rule without it.
Therefore, fish should not be taken out of deep waters, and a country's sharp weapons should not be displayed.

Oh be soft! Be strong but without force! Be natural long life Tao!

One 5-7. If you wish to rule over the people, you must speak humbly. (Chapter 66)

Why does the Sea become the king of the hundred valley streams?
Because it lies below them. Therefore it is the king of the hundred valley streams.
Oh mighty sea! The power of one drop of water is soft and weak; but the power of billions upon billions drops of water can move oceans.
Oh mighty ruler! The power of one man is soft and weak; but the power of thousands upon thousands of men can move mountains.
Oh humble! Therefore if you wish to rule over the people, you must speak humbly.
If you wish to lead the people, you must stay behind them.
Hence the sage stays above yet the people are not burdened; stays ahead yet the people are not harmed.
All the people are happy to support him and they never get tired of him.
Oh natural! The sea king lies low and becomes the converging point for all valley streams.
Oh act wuwei! The sage remains humble and becomes the rallying point for all the people.
Therefore without competing, the sea becomes the king of water and the sage becomes the king of men.

One 5-8. In big or small country, what the people want is peace. (Chapter 61)

Oh a big country is like the sea – it lies in the low land and is a converging point for the people of the world.
Oh a big country is also like the female of the world - the female often overcomes the male with her calm and peaceful way;
Oh, being calm means being humble.
Therefore, if the big country remains humble and peaceful towards a small country, it can take over the heart of the small country.
Similarly, if the small country remains humble and peaceful towards a big country, it can win over the heart of the big country.
Therefore, whether to take over or to win over, the countries must remain humble.
Oh peace! What a big country wants is peace by taking over the defense for the small country to serve its people.

Oh peace! What a small country wants is peace by winning over the big country to protect its people against other aggressors.
When each country gets what it wants, it is fitting for the big country to yield and be humble.
Oh, a big country is like the sea but not the sea – the sea becomes the king without effort while the ruler becomes the king by being humble.
Therefore if a ruler, big or small, wants to retain his position as a king, he must remain humble and low as the sea; soft and peaceful as a mother.

One 5-9. A foolish, child-like man might be a wise man in disguise. (Chapter 20)

Oh be natural! Stop learning to discriminate others! Put an end to your worries!
Is there a real difference between yes and no if the word 'yes' can mean no and the word 'no' can mean yes?
Is there an unbiased definition of good and evil if the word 'good' can mean evil and the word 'evil' can mean good from different viewpoints?
Oh egoistic ruler! People are afraid of your prejudice, for you can kill in the name of justice.
Oh world, this kind of discrimination seems to have no end!
People are busy making merry by feasting on animals, climbing high places during the springtime.
But I am alone drifting, showing no sentiment,
Like a newborn baby before he learns to smile,
Like a wanderer without a place to go.
But I am not alone;
For I am at home wherever I go.
Everyone tries to accumulate wealth,
Only I seem to give away what I have.
Oh foolish, so they say.
But how do they know that my foolishness is not my wisdom in disguise?
Others are bright while I seem stupid;
Others are sharp while I am dull.
But how do I let them know that,
My heart has a love capacity as wide as the ocean;
My spirit flies so high that it fills up the endless sky?
People are striving for progress while I,
Like a foolish old farmer,
Stubbornly hang on to nature.

Yet only I know that I am different from others;
For I am one with mother Tao!
Oh love life! Like that of a newborn baby!
Oh love others! With the heart of the foolish old man!
Oh love nature! With the stubbornness of the old farmer!
Oh love natural long life Tao!

One 5-10. Tao rulers disguise their wisdom as foolishness. (Chapter 65)

Since ancient times, Tao rulers don't let their wisdom blind the people; instead, they disguise their wisdom as foolishness.
Why is it so difficult to rule?
Because people are too clever! Everyone has his own mind. They work for their own interest instead of working towards the benefit of the whole.
Hence he who rules with cleverness is a thief to the country.
Oh he steals the innocence from the people!
He who rules with foolishness is a blessing to the country.
Oh being foolish is being simple.
Oh being simple is to rule without ruling.
Oh one mind! The power of all the people of different minds is weak while the power of one mind of all the people is strong.
Oh invisible action wuwei! He who rules with humility can rally people together like the sea gathers water.
Therefore, as a ruler, you have a choice - whether to rule with cleverness or to rule without cleverness.
If you choose to rule without cleverness, you will be the model for the world.
Being the model for the world, you produce without possessing, serve without expecting, and govern without governing. You have reached the state called Mysterious Te of Oneness!
Oh Mysterious Te of Oneness is the highest virtue. He who rules with this virtue reaches deep and far. He leads all things back to simplicity. He brings peace and harmony to the world.
Oh be simple! Be humble! Be Oneness of Tao!

6 Tao Secret Six: Peace

I love peace, therefore I forgive.

A long time ago a student went to see a Tao master and asked, "Master I would like to learn meditation to get enlightened."

"That's easy – just sit in a quiet place and think of nothing. You will get what you are seeking for in no time," replied the master.

After trying for a month, the student came back to see his master, "Master, I cannot calm my mind. Instead of thinking of nothing, as you told me, I think of everything."

"What are you thinking of, my student?"

"Those events and people whom I hate have come back to haunt me."

"Why don't you forgive yourself and others?"

"I don't know how. Master, I will do anything to calm my mind."

"Very well then, my student: For every person you want to forgive, you put an egg in a basket. You will carry the basket everywhere you go. When you forgive one person you throw away one egg until the basket becomes empty. Then come back to see me."

So the student recalled all the people whom he needed to forgive and came up with a full basket of eggs. He carried the basket around and threw away an egg when a person was forgiven. After thirty days, he had thrown away all the eggs. But he still couldn't meditate.

Carrying an empty basket, the student went to see his master, "Master, I have forgiven all the people. But I still couldn't calm my mind."

"Very well then, my student: During the thirty days you were trying to forgive others, did you offend anyone and did anyone offend you? Put back each offender or event as an egg into the basket. You need to forgive them."

So the student put back a full basket of eggs and carried them around. It was another thirty days before he could forgive everyone.

Carrying the empty basket, the student went back to see his master and said, "Master, I have done what you told me to do. But I still can't meditate."

The master told the student to do the same thing and the student dutifully followed.

Again carrying the empty basket, the student came to his master and said dejectedly, "Master, maybe meditation is not my cup of tea. I want to quit. There are just too many people to be forgiven."

The master looked straight into the student's eyes and said, "Why don't you throw away the basket? There is nothing to forgive except the hatred in your own heart."

The student dropped the basket to the ground as he felt a rush of compassion going through his entire body. He felt compassion for himself and for others. He felt love for the people he had labeled as good or bad. He was grateful for the fact that he was still alive.

With a grateful heart, the student sat in front of his master and went into deep meditation.

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I have returned to the Reflecting Pond to ponder about forgiveness and peace.

Oh, how much blood will be shed before human beings understand that what goes around comes around? Violence breeds violence. If the ruler makes the wrong decision of going to war it is the blood of common people that is shed. But we must not despair.

Each one of us is a leader in our own right. If we want to influence the world to walk the path of long life Tao, we must believe we have the power to change, which begins with us. We must be resolute in our path of peace, our path to long life Tao.

Oh we have the power to change the world. But where is the power coming from?

Facing the smooth Reflecting Pond, I sit and go into a deep meditation. Suddenly, I hear a voice from the other side of the Reflecting Pond saying, "Oh man! You and Tao are connected. You can attract peace if you send good thoughts of peace to the cosmic. There is a Heaven's Net connecting everything…" the voice fades away.

I feel much joy and hope as I wake up from my meditation. Yes, if everyone wants peace there will be peace on earth.

Oh it is so simple: Peace is the Sixth Secret of Tao Te Ching. There is cosmic justice through the Heaven's Net. We ask for peace we get peace. Tao is the sanctuary for all.

Oh forgive! Forgive yourself! Forgive others!

Oh peace! Peace within yourself! Peace among nations!

I love peace, therefore I forgive.

One 6-1. Heaven's net is wide but nothing can escape from it. (Chapter 73)

He who is courageous but reckless is killed.
He who is courageous and compassionate survives.
Of these two kinds of courageous men, the first is harmful and the second is beneficial.
Why does Heaven favor compassion?
Who knows for sure?
Thus the sage avoids reckless actions.
The Tao of Heaven does not compete, but it is always good at winning.
It does not speak, but it always responds.
It does not summon, but things come voluntarily.
It does not hurry, but it completes everything on time.
Oh comes spring, all plants sprout and flowers bloom!
Oh comes autumn, all fruits and crops mature!
Yes, Heaven's net is ever present.
It casts fast and vast.
Its meshes are wide but nothing can hide.
Oh man! Be courageous! Yet be aware of your actions! Heaven's net is watching:
Reckless action leads to death!
Compassionate action leads to life!

One 6-2. Compassionate courage. (Chapter 67)

The whole world says that the Tao is too great and beyond compare.
Because it is great, it seems to resemble nothing.
If it resembled anything,
It would have vanished long ago.
Oh Tao won't go away! It is ever present!
Oh Tao treasures! I have three of them which I hold and protect.
The first is compassion; the second is moderation; the third is humility.
From compassion comes courage;
From moderation comes generosity;
From humility comes leadership.
Now to abandon compassion, but try to be brave,
To abandon moderation, but try to be generous,
To abandon humility, but try to be first,
That means death.

Oh life, not death! Compassionate courage preserves life. It brings victory in battle and strength in defense.
Oh compassionate courage! The natural courage that a hen relies on to protect her chick from an invading fox! A mother cow protects her calf from a hungry lion!
Oh save the chicks! Save the calves! Save the children!
When Heaven is about to save a country, it first bestows compassionate courage upon the ruler.
Oh endowed with compassionate courage, a Tao ruler surely can lead his country to peace!

One 6-3. The Tao of Heaven is always on the side of the good man. (Chapter 79)

After settling a great dispute, some resentment must remain.
Oh revenge! The root of the hatred remains.
How can this be a good way of settling things?
Therefore the sage keeps the left contract for peace and does not blame others.
Oh what is the left contract? It's a commitment to act according to the Tao of Heaven.
Oh prevention! Act before the dispute appears!
Oh forgive! For the sake of peace!
Yes, he who possesses the Te of forgiveness performs his contract of peace according to the Tao of Heaven.
He who does not possess the Te of forgiveness seeks revenge and blames others for his failure.
The Tao of Heaven is impartial. Yet it is always on the side of the good man.
Why?
Like attracts like! The good man who has the Te of forgiveness attracts the Tao of Heaven.

One 6-4. There is always a higher natural executioner. (Chapter 74)

Oh egoistic ruler! If the people do not fear death, why threaten them with it? Don't you know mercy is always better than killing?
Oh the humble one! I don't rule the people with mercy but I rule them with fear. If someone is bold enough to do something odd, I will kill him to warn others. Who will dare to oppose my orders?

Oh proud man! Little authority! Exists only for a brief instant yet howling and rumbling like thunder and lightning!
Don't you know that there is always a higher natural executioner? If you replace him, you will be like replacing a master carpenter to cut wood.
If you try to cut wood like a master carpenter, you are sure to cut your own hands.

One 6-5. Good deeds go around and come around. (Chapter 30)

The ruler who has Tao on his side does not use force to conquer the world.
Yes, violence breeds violence.
A good deed goes around and comes around.
Oh where the armies fight, thorns and brambles grow.
Yes, these are the killing fields.
After a great war there must be lean years.
Oh sufferings! Men are killed! Crops are destroyed! Children are hungry!
Yes, no peace is a bad peace! No war is a good war!
Therefore prevention is the key for peace and deterrence is the best remedy for war.
A good ruler has the resolute courage to fight for peace.
What is resolute courage? It's compassionate courage; the courage to fight to the last breath for the survival of the whole.
Oh yes resolute courage deters the recklessness of the aggressor.
Being resolute but not boastful!
Being resolute but not contentious!
Being resolute but not arrogant!
Being resolute when there is no choice!
Being resolute but not forceful!
Things which are overly strong will decay.
This is not the way of natural long life Tao.
He who flows against natural Tao comes to an early end.
Oh longevity! It is not the number of years you live that counts but the Tao life you live in your years!
Therefore, a good ruler lives forever but takes one day at a time and prepares to sacrifice his life for the good of the whole.

One 6-6. War is a funeral rite and there is no winner. (Chapter 31)

Soldiers carrying deadly weapons are instruments of evil.

All creatures hate them.
Therefore, followers of Tao avoid them.
The gentleman of peace prefers the left side and the warrior of war prefers the right side.
Soldiers are weapons of evil.
They are not a gentleman's tools.
The gentleman uses them only when there is no alternative.
Although he takes up arms to fight, he remains compassionate, not brutal.
When the war is won, he will not glorify it; for there is no glory in war.
If you glorify war, then you enjoy killing;
If you enjoy killing, you will not gain the will of the people.
Oh what is war but a funeral rite!
Two opposing armies are facing each other in battle formation:
The assistant generals occupy the left side, which symbolizes life.
The warrior generals occupy the right side, which symbolizes death.
Orders are given to attack and now the battle begins:
Men are killing each other in great numbers.
Oh the wind howls and Heaven weeps!
Finally the battlefield becomes quiet,
And from the ruins emerge the victors.
Now the funeral rite formally begins:
The dead are gathered and buried;
Widows, orphans, and old people begin to cry.
Oh loud enough to touch Heaven.
There is no winner in war.

One 6-7. Peace is the best ancient remedy for all. (Chapter 68)

A good general is not warlike.
Oh war is a bad choice for peace!
A good fighter is not angry.
Oh anger is a tool for the fool!
A good fighter in combat is not contentious.
Oh he does not give his enemy a chance to contend!
A good employer places himself below others.
Oh the master is a humble servant!
This is called the peaceful Te of competing without competing.
This is called the ability to use the strength of others.

Oh cooperation without competition! Fighting without fighting! Peace without war!
Oh matching the Tao of Heaven! This is the best ancient remedy for all!

One 6-8. The best fight is no fight and the best war is no war. (Chapter 69)

Oh as a Tao ruler, I prefer peace over war.
In the matter of war, I dare not act as a host but would rather be a guest.
Oh I dare not to be an invader but rather be a defender.
I dare not advance an inch but would rather retreat a foot.
Oh it's not that I am a coward. But I have seen the brutality, futility, and the total waste of war!
Therefore, I am a non-aggressor. I use nonviolence to overcome violence:
Oh peace! I avoid invasion of another country as if marching soldiers without soldiers.
Oh calm! I fight without anger as if raising arms without arms.
Oh courage! I fight with compassionate courage as if engaging the enemy without enemy.
Oh mercy! I avoid killing as if holding weapons without weapons.
Yes, I understand there is no greater disaster than underestimating the enemy.
By underestimating the enemy, I may lose my treasures.
What are my treasures?
Oh Tao is my treasure! My life is my treasure! Compassionate courage is my treasure!
Therefore, I never treat the evil power of my enemy lightly.
Yes, when two armies engage, the one who fights with compassionate courage always wins.
Oh compassion! The courage to sacrifice one's life for the survival of the whole!
Yes, the best fight is no fight! The best war is no war!
Therefore I am for peace through and through!

One 6-9. The wuwei ruler governs a big country like frying small fish. (Chapter 60)

Ruling a big country is like frying small fish.
Oh be careful, don't stir them much! Avoid extremes! Act small to prevent big turmoil!
That's invisible action wuwei!

Therefore approach the world with Tao, and evil is not powerful.
It's not that the evil is not powerful, but its power does not harm men.
It's not that its power does not harm men, but it does not have a chance to harm men.
Why? The sage is the chef frying the fish; as long as he walks with the wok, the evil has no chance!
Oh the sage loves people and he does not hurt people.
Oh the evil likes to hurt people but the people stay away from its evil ways.
Therefore, the good and evil forces coexist in harmony without hurting each other.
Oh peace! Yes, the Te of peace and joy has returned to earth!

One 6-10. The great path of Tao is smooth but people prefer by-paths. (Chapter 53)

Even though I am enlightened with the true knowledge and walk on the great path of Tao,
My only fear is of deviating from it.
The great path of Tao is smooth but people prefer by-paths.
Look! The palaces are shining in their majestic presence;
Yet the fields are very weedy;
And the granaries are empty!
Oh the ruler is having a ball in every hall; the people are building a wall for the coming war!
Oh children are crying and people are starving!
But look! The ruler wears elegant clothes;
Carries sharp swords in his animal belt;
Gets tired of food and drinks;
Hoards excessive money and jewelry!
Oh extravagance! One man's excess at the expense of all others!
Oh thief! He is showing off his bounties to the people whom he has robbed!
Oh by-path! This is certainly not the smooth path of Tao.
He who is on the by-path of Tao sure cannot last long.

7 Tao Secret Seven: Contentment

I am grateful for what I have, for what I have is what I need.

Mutton does not love ants but ants love mutton. Why? Mutton smells. Money does not love man but man loves money. Why? Money has the smell of rich and power.

A long time ago a master told his student, "Money and power are passing things. You shouldn't attach to them. Once there was a thief who robbed everything from a monk. So here was the monk with no clothes sitting on a rock, admiring the full moon. After awhile the monk murmured to himself, "I wish I could get the moon and give it to the thief!"

"What do you mean, master?" asked the student.

The master replied, "Oh the thief was greedy and he wanted to possess things while the monk was content and he wanted to help others. On a deeper level, the monk is one with Tao and therefore he has everything while the thief is separated from Tao and he has nothing."

The master continued, "Oh my student, be content with what you have. You already have enough from Heaven and Earth. Don't let your possession possess you."

"Oh master, please tell me what enough is," the student asked.

"What is enough? A bird lives in a forest, all it needs is a branch; a squirrel drinks from a great river, all it needs is a full stomach."

"But master, I am a person, not a bird nor a squirrel. I have desires."

"Yes, it is true, we all have desires. But we must learn to tame our desires. We are born, live for a brief period of time and die. This is life and it has not changed a bit since the dawn of time."

"Oh master! Yes life is short but it is so hard: Waking up in the morning, I worry about my body, my job and my children. Indeed, I have no time for life and I must keep on running from dawn to dusk."

"Oh student, life can be beautiful! Roses are everywhere. Why don't you stop to smell the roses?"

As wakening up from a dream, the student proclaimed, "Yes, roses! I should stop to smell the roses. Life is so busy that I forgot to do so."

The master was not sure if his student was getting the point. He was afraid that his student might drop out of life and therefore he warned, "Be careful, my student: don't stop too long to smell the roses. You may miss the train of life!"

"But what should I do, master? I can't run and I can't stop!"

The master kept quiet.

Indeed, life is a balancing act. We must be ready but not tense. We must adjust to the ever changing world by being fully alert.

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I have returned once more to the Reflecting Pond to meditate on the meaning of contentment.

Like real and not real, the voice from the Reflecting Pond seems to be talking to me, “Dear seeker, why don’t you carry the roses with you while you are on the train of life? You can have both life and roses if you choose to stay with Tao always.”

Like a light suddenly shining on me, I realize that the Tao Ball in my center is the rose and I can smell the roses as long as I am aware of my breath! I wake up from my meditation. I feel the joy of life fills up my whole being. Indeed, every breath is a celebration of life!

Oh it is so simple: Contentment is the Seventh Secret of Tao Te Ching.

Hello sunshine! Hello air! Hello water! I love you.

Yes, enough is enough! I am grateful for what I have, for what I have is what I need.

One 7-1. The more you give to others the greater is your abundance. (Chapter 81)

Sincere words are not beautiful;
Beautiful words are not sincere.
Oh beautiful words are for the ears not for the heart!
Good men do not argue;
Those who argue are not good.
Oh truth is self-evident and no argument can change it!
He who knows is not complicated;
The complicated do not know.
Oh he who knows Tao sees the world as simple Oneness. Oh he who doesn't know only sees the complicated manifestations of Tao.
The sage does not hoard things.
The more he serves others the greater his happiness;
The more he gives to others the greater his abundance.
Oh if you separate from Tao, the more you hoard the less you get!
Oh if you are one with Tao, you don't need to hoard but you have it all!
The Tao of Heaven benefits all things without harming them. The Tao of the sage acts through cooperation, not competition.

One 7-2. Don't be greedy! Know when to quit. (Chapter 9)

Oh stop! If you hold a container and fill it to the brim, it will soon topple.
If you hammer a knife to further sharpen its blade, it won't last long.
Therefore if you overstep your boundary of moderation, all your pleasures will cease to exist!
Oh excessive! If you amass a house of gold and jade, you won't be able to protect it.
The thieves and robbers will steal your gold and jade even if they end up in the jail!
Oh extreme! Add arrogance to wealth and titles, and calamity will surely follow.
When calamity strikes you have no one to blame but your own extravagance.
Therefore when missions are succeeded and jobs are done, it is time for you to retreat.
This is the way of Heaven's Tao.

One 7-3. The Tao of Heaven is like the bending of a bow. (Chapter 77)

The Tao of Heaven is like the bending of a bow.
Oh optimal effectiveness! When the bow is aiming too high, it is lowered; too low, it is raised; too much tension, it is reduced; not enough tension, it is increased.
The Tao of Heaven is to reduce the excess and reimburse the insufficient.
Oh the excessive heat in summer is reduced to coolness in autumn; the excessive cold in winter is reimbursed with the warmth of spring.
Oh, man's way is different - he robs those who have little and offers more to those who have plenty.
Who can give his surplus to the world? Only the man of Tao! Therefore, the sage acts without expectations;
Retreats when the work is done;
And avoids showing off his abilities.
Oh optimal performance! Like bending a bow; like filling air into a ball: soft but flexible, empty but firm, open but ready!
Oh optimal living! Moderate and not to the extreme; enough and not to the excess; always sharing and giving so as to keep on balancing and receiving!

One 7-4. Contentment leads to peace and discontentment leads to war. (Chapter 46)

When the world is ruled by Tao rulers,
Fast horses are employed to haul manure.
Oh peace! Men and horses working side by side! Fields are full of crops and children are laughing!
When the world is not ruled by Tao,
War horses give births outside the city.
Oh war! Men against men! Horses against horses! Fields are barren and children are hungry!
There is no greater sin than desire,
No greater calamity than discontentment.
No greater regret than wanting more.
Oh a blue bird has the whole forest to live but all it needs is a branch.
A thirsty squirrel has the whole river to drink but all it needs is a belly full.
Oh man, be content! A content man is a man who knows that enough is enough comes from inner joy and thus he always has enough.

One 7-5.Fame or your life: Which is more precious? (Chapter 44)

Fame or your life: Which is more precious?
Your life or your wealth: Which values more?
You gain possessions but lose your life: Which is more painful?
Obsessive love surely requires big expenditures.
Oh the more you love the deeper you get hurt!
Excessive accumulation surely leads to heavy loss.
Oh the more you hoard the more you will lose it all!
Being content will not bring shame.
Knowing when to stop will avoid danger.
Avoiding danger one can last long.
Oh a contented man finds an easy life!
He doesn't feel shame when his friends have more than he has – he is happy for them.
He doesn't feel lonely when he has more than his friends – he shares with them.
A contented man looks beyond gain and loss – he is one with Tao.

One 7-6. Give people freedom, not feudal system. (Chapter 18)

When the great Tao is not used, feudal rules of benevolence and righteousness are employed.
When cleverness appears, great hypocrisy follows.
When the six family relations are in discord, filial piety and parental kindness arise.
When a country is in turmoil, loyal ministers appear.
Oh when the world is ruled with Tao, the people are simple and honest.
No feudal rules are needed when people are happy.
Oh, give people freedom, not feudal system!

One 7-7. See beauty in the ordinary. (Chapter 19)

Eliminate Sagacity! Abandon Cleverness! Let the people benefit a hundredfold!
Oh, what is Sagacity but a name for people to compete for?
Oh, what is Cleverness but a presumption of knowledge by the learned?
Eliminate Benevolence! Abandon Righteousness! Let the people return to natural piety and kindness!
Oh, what is Benevolence but a feudal name for selfish love?
Oh, what is Righteousness but a feudal name for egoistic justice?
Eliminate Craftiness! Abandon Profiteering! Let there be no robbers and thieves!

Oh, what is Craftiness but playing tricks on each other?
Oh, what is Profiteering but fleecing each other for profit?
These three things are eliminated and abandoned because they are not natural but artificial words of man.
Therefore let the people return to their natural state:
See the beauty in every ordinary thing;
Embrace simplicity in every action!
Lessen selfishness to live altruistically;
Reduce desires to live in moderation!

One 7-8. The farther one separates from Tao, the lower one goes. (Chapter 38)

Te is the usage of Tao in this world. It consists of upper and lower Te.
The altruistic man of upper Te is not aware of his altruism and therefore he is unselfish through and through.
The egoistic man of lower Te pretends to be altruistic, and therefore he is selfish inside and out.
The altruistic man acts with invisible action and he loves all things without claiming credit.
The egoistic man acts with egoistic action, and he does things for a selfish purpose.
The benevolent man acts with egoistic action; and even though he is unselfish, he still belongs to the lower Te.
The self-righteous man acts with egoistic action and he does it for a self-serving purpose.
The ritual man acts with egoistic action and when no one responds, he raises his arm and forces others to obey.
Therefore when Tao is lost, there is upper Te.
When upper Te is lost, there is lower Te of Benevolence.
When Benevolence is lost, there is Righteousness.
When Righteousness is lost, there is Ritual.
The farther one goes away from Tao, the lower one goes down into the hole.
Oh, how low can you go? Well, one more:
Yes, Ritual is the shell of faith and loyalty, and the beginning of confusion.
Foreknowledge is the flowery trapping of Tao, and the beginning of ignorance.
Therefore, the altruistic man is deeply rooted in Tao and is not dangling like a flower.

He lives at the present moments of today, not the flowery promises of a future day.
So he discards nothing and takes nothing; for he is in a row of a natural flow.

One 7-9. Retain inner peace by avoiding outside distractions. (Chapter 12)

Five colors make our eyes blind,
So we can't see the simplicity of Tao!
Five sounds make our ears deaf,
So we can't hear the silence of Tao!
Five flavors make our mouths dull,
So we can't taste the purity of Tao!
Chasing and hunting make our minds mad,
So we can't be one with Tao!
Precious things lead us astray,
So we can't walk on the path of Tao!
Too many desires make us depart from the moderation of Tao!
So the sage keeps to his belly not his eyes.
Oh the belly has a Tao ball not an eye ball.
Therefore, the sage can avoid outside distraction and retain his inner peace.

One 7-10. Fewer desires fewer troubles. (Chapter 3)

Don't reward the worthy so that people won't compete.
Don't value precious things so that people won't become thieves.
Don't display the desirable objects so that people won't be aroused.
Therefore the sage governs by:
Emptying the mind and filling the belly;
Softening ambitions and strengthening bones.
Always let people live without cleverness and without desires.
Oh desires! Products of the mind and ambitions!
Yes, when people live contently with basic knowledge for survival, they don't need the interfering action of the clever man.
Oh wuwei! The sage is an invisible ruler who rules without ruling. He sets all things in order before there are disorders.
Oh peace! Therefore when the world is ruled by invisible action wuwei, all things are governed naturally.

One 7-11. Return to simplicity. (Chapter 80)

Imagine a small country with few people.

Oh it’s just like a dream! A sanctuary for all!
Though there are complicated machines, they are not needed.
Oh no machines! The people don’t take shortcuts to nature!
Oh life! The people take death seriously and do not travel too far from their homes.
Oh contentment! Though there are boats and carriages, they are not used.
Oh peace! Though there are armor and weapons, they are not displayed.
Oh simplicity! People return to the tying knots instead of writing.
They relish their natural food,
Dress in their simple clothes,
Live securely in their homes,
And take joy in their customs.
Oh harmony! Though they live within sight of their neighbors of other countries,
And the crowing of their roosters and the barking of their dogs are heard across the land ，
They leave each other in peace while they grow old and die.
Oh it is not a dream! It’s real! It’s a way of life within!
Oh live in peace and harmony with yourself, with others and with nature!
Oh love yourself, love others and love nature!
This is the natural long life Tao! The sanctuary for all!

8 Tao Secret Eight: Love

I love today with a smile in my heart!

As I was contemplating the meaning of love, two small events in my life kept coming up. I was compelled to write them down even though they are personal anecdotes. So dear reader, please bear with me:

In one spring morning, our quiet village was awakened from the loud cries coming out from our neighbor's house. I found out for the first time that the son of the next door neighbor was an adopted son. The biological mother had come to see him but the son refused to see her. I overheard the stepmother saying, "If he is willing to go with you, you can take him away."

The biological mother kept on trying to persuade the child to go home with her. She had brought delicious dim sum for him to eat. But the son was adamant and refused her food and asked her to leave the house immediately. Reluctantly, the biological mother left the house and put the food outside the door.

At that time, everyone in China was poor. As a child, I was looking at the food in a container like a cat watching a fish in a dish. After some time, I saw the door opened. To my astonishment, I saw the son picked up the food and threw them away as if they were trash. Why? Why did he throw away the delicious food? I couldn't understand. Then I saw the mother and son embrace each other in tears. Oh, when there is true love, no food can stop them. Oh, when there is natural love, no biological mother can separate them.

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One day, I saw my class teacher come to visit my mother. She smiled and talked very smoothly. I overheard the teacher say that I was too young for the class and that I should be demoted to another class.

Even as child, I understood smart kids get promoted and stupid kids get demoted. Without trying to help me, the teacher decided to move me to another class immediately. Before I knew it, I was ushered to another classroom. Soon, some kid told me not to play with the "dirty boy" in the corner of the classroom. When the new teacher came in, she ordered me to sit next to the "dirty boy".

Reluctantly, I moved to the desk next to the boy but I refused to sit. I gave the boy a quick look and saw him wearing dirty clothes as if he had worked in the field. The boy looked at me and quickly dropped his head, as someone being discriminated against all his life.

I just stood there for a long time until I got tired and leaned on the desk. From that angle, I saw there were two delicious sweet potatoes in the draw of the dirty boy's desk. The boy caught my eyes looking at his lunch. He immediately put his hands on his food as if afraid someone would take them away. Yet instead of putting the sweet potatoes away, he offered me one. I took the sweet potato from his hand and sat down quietly next to him. Oh, yes, a stupid boy sat next to a dirty boy. Indeed, in this down moment of my life, a simple gesture of love had touched my soul. His kindness has echoed through my life ever since.

******

A little kindness can change life forever. A small act of love can ignite the fire of the soul. Growing up in a peaceful place without television and violence, all children show natural tendency to love.

Indeed, we are altruistic in nature. The basic living unit of our body is the cell. At the cellular level, each cell works for the benefit of the whole. This shows that our natural tendency is altruistic in nature. In the animal world, individual animals naturally alert the rest of the herd when there is an approaching predator even though by doing so it can expose itself to personal danger.

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A long time ago, a student went to a master and asked, "Master, I have come to you to learn the lessons of unconditional love."

The master replied, "Look! Heaven and Earth provide all things with sunshine and rainfall. These are unspoken acts of unconditional love from Heaven and Earth. Learn from Heaven and Earth!"

"But Master, my mind is full of hatred and negative thoughts. Heaven and Earth are so near yet they seem so far."

"Oh student, replace your hatred with love; replace your negative thoughts with positive thoughts."

"How do I do that?

"Fill your body, mind and spirit with Tao. Study the Tao Te Ching everyday and memorize its words."

So the student spent months studying Tao Te Ching and memorized every word of it. However, he still couldn't reach anything near unconditional love.

One evening, he went to his master and asked, "Master, those words of Tao Te Ching are useless. I want to quit."

The master didn't say anything but raised his finger pointing to the moon. The student looked at the finger trying to understand what the

master meant.

“Oh my student, my finger is pointing to the moon. The moon is what you want, not my finger.”

Now the student understood that Tao Te Ching was just a finger pointing to Tao.

Meanwhile there was an earthquake in the mountain area and the Grandmaster living in the mountain was injured. Somehow the Grandmaster showed up at the doorstep of the master’s house. The master was very happy to see his teacher.

The master and Grandmaster went out to sit down in the open. The master knew that his teacher was about to teach him a lesson of Tao.

The Grandmaster didn’t say a word but he raised his finger. Immediately, the master raised his head towards the sky. The moon was beautiful and the master admired the moon so much that he almost forgot his teacher. But the silence of Grandmaster was almost palpable. He kept pointing at the moon.

Why? Suddenly the master saw a bloody finger! Oh! His teacher had been hurt! The student had been too busy in trying to see the moon and had ignored the finger pointing to the moon. Oh, it is not just a finger; it is flesh and blood! Oh yes, Tao Te Ching is not just words, it has life of its own!

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Oh, I have returned to the Reflecting Pond for the last time to ponder about love. Facing the Reflecting Pond, I sit down near the calm water to meditate. As in a dream but not a dream, I see someone riding on a bamboo branch coming towards me from the other side of the Reflecting Pond. As he comes closer, I recognize he is Lao-tzu. Without saying a word, Lao-tzu points his finger towards two small boxes on the other side of the Reflecting Pond. Oh I must be in a dream because I can fly! I fly with Lao-tzu towards the boxes.

Lao-tzu’s hands offer the boxes to me. A feeling of love overwhelms me and tears of joy come out. I open the boxes I see the eighty one scrolls inside. When I try to touch them, the Tao Te boxes suddenly become two columns of Chi, swirling towards each other to form a perfect Tai Chi Circle. The Circle swirls around and around and flies higher and higher to the sky and to the universe and finally breaks down into thousands of stars.

As I look up at the stars, I see the Northern Star represents love and all the stars are the words of Tao Te Ching. They shine all over the world. They have become the guiding light of the world.

Somehow my egoistic body disappears as I have become Lao-tzu and Lao-tzu has become the Giant holding up the Heaven and Earth.

As I become aware that all human beings are spiritually connected, I feel love for others naturally. As I become aware that all creatures are spiritual beings belonging to the same Giant I feel compassion for all living creatures.

I wake up from my meditation and a smile comes to my face. I feel much joy. All the fear that originates from my egoistic body disappears. I feel spiritual and whole.

Oh it is so simple: Love is the Eighth Secret of Tao Te Ching. It's an inner smile with a whispered "I love you."

Oh yes! I love myself! I love you! I love nature!

I love today with a smile in my heart!

One 8-1. Grass, dog and man are all created equal. (Chapter 5)

Heaven and Earth are impartial. They allow the ten thousand things to flourish freely as grass and dogs.
Oh fair for all! Dogs, grass, and men all receive the same amount of sunshine.
Oh follow Heaven and Earth! The sage is impartial. He allows the people to live naturally as grass and dogs.
Isn't the space between Heaven and Earth working like that of a bellows? It is empty but inexhaustible. The more it is moved; the more comes out.
Oh Heaven and Earth provide free air and sunshine for all living things. If it is not unconditional love, what is it?
Oh unconditional love! The more we praise, the less we can express our gratitude.
Isn't it better for us to keep to our center and practice Tao of Heaven instead?
Oh let's love ourselves! Let's love others!
Oh let's love nature just as much as it loves us!

One 8-2. Heaven and Earth live for others and thus they last long. (Chapter 7)

Heaven and Earth last forever.
Why do Heaven and Earth last forever?
It is because they live for others and so they last forever.
Oh perfect habitat! Heaven and Earth provide land for man; water for fish; and sky for the birds.
Oh last forever! Heaven and Earth support all living things but they live beyond the cycle of life and death.
Oh follow Heaven and Earth! Hence the sage stays behind to help others and he ends up ahead.
He lives for others and ends up living long.
Isn't it because he acts unselfishly that he achieves what others want selfishly?
Oh altruistic! The sage looks beyond his own life and treats his existence as a part of the whole. Therefore, he loves life but doesn't treasure too much of his own life and ends up living a long life.

One 8-3. The love of Tao is omnipresent. (Chapter 34)

Oh omnipresent! The great Tao overflows to the left and to the right and to everywhere.
Oh unconditional love! The ten thousand things depend upon Tao for life and it never turns them down.
It completes all things yet it is not even known.
Oh humble and Small! Tao loves and nourishes the ten thousand things and has no desire to be their master. So we call Tao as Small.
Oh humble and Great! The ten thousand things return to it yet Tao does not make them its slaves. So we call Tao as Great.
Oh Tao always acts small and therefore it achieves its greatness after all.

One 8-4. Hold on to love, not fear. (Chapter 13)

Both honor and disgrace evoke fear.
Regard great sufferings as real as the body.
What do I mean by, "Both honor and disgrace evoke fear"?
Oh honor and disgrace are the two sides of the same coin. Honor is high and disgrace is low.
Therefore, gaining honor evokes the fear of losing it;
Losing honor evokes the fear of losing more.
That's why I say, "Both honor and disgrace evoke fear".
What do I mean by, "Regard great sufferings as real as the body"?
I have experienced great sufferings because I identify myself as the body.
If I don't have a body, tell me then, what sufferings do I have?
Oh the humble one! Can you tell me more?
Oh man! If you identify yourself with the body, you can touch, see and smell the real and imaginary sufferings! Every breath you take is filled with fear! You fear of losing your honor, your wealth and your life.
Oh be altruistic! If you identify yourself with Oneness of Tao, you will arise above your narrow confines of individual concerns to the concerns of all creatures. Without an egoistic body, tell me then, what sufferings do you have?
Oh fear! Therefore, he who rules with fear of losing his own body cannot be truly trusted to care for the world.
Oh unconditional love! He who rules with love for himself and for all creatures can be truly trusted to care for the world.

One 8-5. If you are one with Tao, you live in love instead of fear. (Chapter 75)

Why are the people starving?

Because their ruler eats up their grain through taxes. That's why they are starving.
Oh egoistic ruler! Why do you hoard so much grain? Are you afraid of hunger? Share! You will have more.
Why are the people rebellious?
Because their ruler does not give them freedom to live. That's why they are rebellious.
Oh egoistic ruler! Are you afraid to lose your power? If you let the people live naturally, all will be well.
Why do the people regard death so lightly?
Because their ruler demands too much of life. That's why they regard death so lightly.
Oh egoistic ruler! You value your own life so much that you are shortening the life of many.
Oh Oneness! If you separate from Tao, you live in fear. If you are one with Tao, you live in love instead of fear.
Therefore the ruler who loves life by living for others is better than the ruler who values himself too much.

One 8-6. The sage lets go of his ego and chooses love. (Chapter 72)

When the people don't fear the power of the authority, the Great Power will arrive.
Oh fear has its limits – too much fear ends up with no fear!
Oh egoistic ruler! Don't squeeze the people's living space. Give them freedom instead.
Oh egoistic ruler! Don't hate the people's way of living. Give them respect instead.
Oh obvious! If you don't hate them, they will not hate you. The Great Power will not come to overthrow you!
Hence the sage avoids being an egoistic ruler. He knows himself and he is not deceived by his own ego.
Oh altruistic! The sage loves himself by loving others and he does not value himself over others.
Oh follow the sage! He lets go of his ego and chooses unconditional love.

One 8-7. Hold on to the unconditional love of Tao. (Chapter 35)

Hold on to the great image of unconditional love Tao!

Let all living creatures in the world interact and evolve freely!
Let all the people live in peace and harmony!
Oh ruler, can you do that?
If you do, the world is a better place for you and me.
Oh listen quietly! Natural music is everywhere.
Oh chew slowly! Natural produce is all around.
Oh wuwei ruler! The passing guests all want to stay in your kingdom and be part of this great image of Tao.
Oh when Tao comes out of the mouth, it is plain without taste; when looked at, it cannot be seen; when listened to, it cannot be heard. Yet its use is inexhaustible.
Oh humble ruler! Your presence is just like Tao.
You govern without governing.
You get things done without claiming credits.
You love people without showing your love.
Yet there is everlasting peace!

One 8-8. Unconditional love is the Te of true goodness. (Chapter 49)

The sage has no selfish mind. He has the oneness mind with all the people.
The sage says:
Oh, I love the people who deserve my love;
I also love the people who don't deserve my love.
This is the Te of unconditional love.
Oh, I trust the people who deserve my trust,
I also trust the people who don't deserve my trust.
This is the Te of trustfulness.
Oh, make no mistake about this: The world is full of unlovable and untrustworthy people.
So the sage walks cautiously in life.
He remains humble as one with the world.
While the people are polluted by what they see and hear,
The sage sees the pure invisible child in each of them disguised as adults.

One 8-9. Unconditional love is the essence of Tao. (Chapter 27)

Oh invisible action! The good walker leaves no trace.
Oh silence! The good speaker makes no mistakes.
Oh simplicity! The good accountant uses no counting device.

Oh natural! The good carpenter shuts doors securely without bolts.
Oh freedom! The good binder ties firmly without ropes.
Oh wuwei! Therefore the sage is good at rescuing men without abandoning one man. He is good at rescuing all things without abandoning one thing.
Oh invisible enlightenment! The sage governs without governing! Loves without loving! A little prevention in time saves a lot of natural resources in the end. This is called Invisible Enlightenment.
Oh what is a good man but a bad man's teacher?
What is a bad man but a good man's treasure?
If you don't respect your teacher and love your student as your treasure, you will end up being lonely without help.
Oh unconditional love! If you only love the good but not the bad, you are still in hopelessness in spite of your cleverness.
Oh forever and now! Unconditional love is the essence of Tao.

One 8-10. All creatures are sacred beings of Tao. (Chapter 29)

Oh man, you want to take over nature and rule the world according to your own plan?
I don't believe it can be done.
All creatures under Heaven are sacred beings of Tao. They are perfect as Oneness and you cannot improve them.
If you try to change them, you will ruin them; if you try to control them, you will lose them.
Tao gives birth to all creatures:
Some are natural leaders and some are followers;
Some are warm blooded and some are cold blooded;
Some are strong and some are weak;
Some are tame and some are dangerous.
All creatures including man may be different in appearance; nonetheless they are part of Oneness of Tao.
Therefore the sage loves all creatures and lives a simple life.
Oh balance! Avoid excessive accumulation.
Oh moderation! Avoid wastefulness of natural resources.
Oh harmony! Avoid extreme actions against man and nature.

Part Two of
8 Secrets of Tao Te Ching

Part Two of 8 Secrets of Tao Te Ching

Introduction:

Part Two consists of eighty one chapters of Tao Te Ching grouped into 8 secrets with ten chapters each except one with eleven. The arrangement of the chapters within each principle is the same as in Part One. Each chapter begins with the English translation, and followed by interpretational translation, lessons from Chuang-tzu, and quotes.

Notes:

1.English translation of Tao Te Ching: When I finished the Chinese English translation of Tao Te Ching (refer to Part Three), I was not satisfied. But what is next?

One night, as usual I went to sleep by reciting quietly the Tao Te Ching chapters. The next morning, I woke up urgently as if I were told to take a second look at Gia-fu Feng and Jane English's Tao Te Ching Translations. To be honest, I had purchased their book because of its attractive pictures. But this time I was inspired to read it.

I realized for the first time that there was a great soul behind the translated words. Indeed, Gei-fu Feng was a Taoist master who had spent a couple of years in the Amish community. The authors had done a great job matching the Chinese words with poetic English translations. It has substance; it has style; it is a classic!

I am truly grateful that Jane English and Master Feng's book has inspired me to translate the Tao Te Ching as it appears in this level of translation.

2. Interpretational translation of Tao Te Ching: This is an essay form of paragraph by paragraph translation. I wrote these words as if I were explaining to myself the meaning of each Tao Chapter. As usual, I wrote from my memory.

3. Chuang-tzu lessons: When I tried to translate Wang Pi's commentary on Chapter 42 I couldn't understand what he was trying to say. Later I found out that the commentary was a paraphrase of Chuang-tzu's qiwulun 2.9 chapter. Then I realized Wang Pi had taken many ideas from Chuang-tzu to explain Laot-zu. It dawned on me that Chuang-tzu would be a great source to understand Tao Te Ching. So I diligently studied Chuang-tzu and decided to match one story from Chuang-tzu for each chapter of Tao Te Ching. For each story, I translated the essence of it instead of the literal translation of it. Through the study of Chuang-tzu, I found myself spending more time contemplating the Tao Te Ching. I hope one day, I will translate Chuang-tzu into English.

4. Quotations: I have discovered that one way to remember Tao Te Ching is to make it relevant to our daily life. Bruce Lee was a real and a powerful kungfu master (my hero). When Bruce Lee said, "…water can flow, water can crash…" He was talking about Tao. Therefore, we can remember better what the Tao Te Ching is saying about water.

The quotations were taken from the internet. Therefore, I cannot verify whether the quotation was actually said by the person being quoted. But the meaning of the quotation is uplifting and fits the goal of natural long life Tao.

5. I Ching: I have not written any specific paragraph about I Ching, the book of changes. I have grouped the chapters into 8 groups according to the I Ching arrangement. I have associated the chapters with the eight fundamentals of I Ching and meditate on them daily on my own. Tao Te Ching, Chuang-tzu and I Ching all are related. One day, I will write about I Ching.

1 Tao Secret One: Tao

Two 1-1. Chapter 25: What is Tao? I don't know.

Tao is mysteriously nothing appearing as something. It exists before Heaven and Earth.
Oh silence and formless!
Tao appears different to different observers.
For some, Tao stands alone and unchanging;
For others, Tao revolves eternally and always changing.
For this duality, Tao allows the birth of all things, and becomes the mother of the universe.
Actually I do not know its real name. I just call it Tao.
For lack of better words, I describe it as Great Oneness.
Great Oneness means it flows everywhere endlessly as a whole.
It flows far away to infinity.
Having gone far, it returns to here and now simultaneously.
Great Oneness consists of parts and each part is Tao in disguise.
Therefore, Tao is great.
Heaven is great.
Earth is great.
And the king is also great.
These are the four greats in the kingdom,
And the king is one of them.
Well, the king might be great, but he still has to obey the natural hierarchy of things:
Man follows the earth from dust to dust.
Earth follows Heaven from sunrise to sunset.
Heaven follows Tao from here to eternity.
Tao follows its own nature from nothing to nothing, with everything in between.

Interpretation of Chapter 25: Tao is relative.

In a seemingly chaotic state, Tao exists before Heaven and Earth and it produces all things. Oh Tao is absolutely quiet and formless and unique and never changes. It moves in circular motions and is never exhausted. I don't know what Tao is. I just call it Tao because I see everything comes from there.

Now you may ask, "If Tao moves, its position has to change. How come you say Tao is unique and never changes?" Here is the secret: Tao is relative. Reluctantly I call Tao as great. From man's perspective, Tao

moves in all directions; it reaches far away without ending and somehow it has returned. But from Tao's perspective, Tao is always there and it has never left.

Therefore, it is all relative when we say Tao is great; Heaven is great; Earth is great and the king is great. Of course, within a kingdom, there are four greats and the king is one of them.

Now don't for a moment think man is great and therefore you can do anything you wish. Without Tao, can there be Heaven and Earth? Without Heaven and Earth, can there be humans? Therefore, people must model after Earth; Earth models after the Heaven; Heaven models after Tao. Tao models after itself. (Note: nature is a part of Tao and Tao cannot model after nature. The phrase ziren 自然 consists of two words, zi 自 and ren 然 , meaning self-correct. However, ziren 自然 as a phrase might mean Nature. Some scholars translate "Tao models after Nature." This means Nature is more than Tao. This will be contrary to the definition of Tao as it consists of everything in the universe.)

Lessons from Chuang-tzu:

(Qiwulun 2.9 Chapter) From the viewpoint of infinite space, the earth is so small that it is like the tip of the shaft of a rabbit hair; therefore what we regard as the biggest mountain – Taishan, is relatively so small that it can't even be seen.

From the viewpoint of infinite time, the history of the ten thousand things on the earth is so short that it is like the lifespan of a deceased baby; therefore what we regard as the oldest man on earth - 800 year old Pangzhu, is relatively so short that it is as if he had never been born.

Indeed, everything is relative.

Quotation:

"That deep emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God." - Albert Einstein.

Two 1-2. Chapter 4: Whose child is Tao? I don't know.

Tao is empty but its use is never exhausted.
Oh, fathomless ancestor of the ten thousand things!
Blunting sharp edges,
Untying knots,
Softening the light,
Settling the dust,
It evolves us all yet we don't know it.
Oh, profoundly silent but ever present!
I don't know whose child Tao is.
Tao is here before the dawn of time.

Interpretation of Chapter 4: I don't know whose child it is.

Tao is empty yet its use is never exhausted. Oh so deep, it seems to be the source of all things.

Tao is balanced and resourceful: It fills up all edges; unties all knots; softens all lights and merges with all things in the world.

Oh profoundly quiet, Tao seems not to exist yet it exists. It is so mysterious that I don't know where it comes from. I don't know whose child it is.

Indeed, Tao is beyond Emperor Image, the dawn of time. We are the product of space and time, and therefore, Tao exists before us. We are only the shadow of the shadow of Tao. What do we know?

Lessons from Chuang-tzu:

(QiwulunChapter) A shadow of a shadow asks its shadow, "Just a minute ago you walked and now you stop; just a moment ago, you sat and now you stand. Do you know what you are doing?"

The shadow replied, "How do I know? I am just waiting for my owner to move. When he goes I go; when he stops I stop. But my owner is also waiting for his owner to move. When his owner moves he moves; when his owner stops he stops. Tell you the truth; I really don't know how many owners I have."

The shadow of the shadow asked, "What do you mean?"

The shadow answered, "I was once a shadow of a snake and once a shadow of a locust. They moved, I moved; they stopped, I stopped. Then one day they shed their skin. Then I realized that the skin was waiting for his owner to move. How many owners do we have? I really don't know."

Comment: Tao begets all things. Where does Tao come from? We don't know. We are but a shadow of a shadow of Tao. We live in a three

dimensional world, how do we know the other dimensions?

Quotation:

“We don’t know a millionth of one percent about anything.” -Thomas Edison.

Two 1-3. Chapter 14: Tao cannot be known through the five senses.

Looked at, but cannot be seen – it is beyond color.
Listened to, but cannot be heard – it is beyond sound.
Grasped at, but cannot be touched – it is beyond form.
These three things elude the five senses, but they cannot escape the intuitive mind.
Therefore, they can only be perceived as Oneness.
As Oneness, it is undefined,
Above is not bright;
Below is not dark.
A continuous whole beyond description,
And it returns again to the nothingness of Tao.
As Oneness:
It is a formless whole and it gives rise to all forms;
It is a timeless whole and it gives rise to all life cycles.
This is called indefinable and unimaginable order in chaos.
Man is a part of the whole and we cannot stand out of the whole.
Welcome it; we can't see its head;
Follow it; we can't see its rear.
But we can practice this timeless Tao and use it to manage the current affairs.
Knowing that the ancient beginning is here and now is the essence of Tao.

<u>Interpretion of Chapter 14: Tao provides space and time for all things:</u>

You look at Tao but can't see it. You are not blind; Tao is yi 夷 , colorless. You listen to Tao but can't hear it. You are not deaf; the sound of Tao is xi 希 , silence. You touch Tao but you can't grasp it. You are not numb; Tao is wei 微 , too small for you to feel.

You cannot rely on your five senses to understand these three aspects of Tao. How do you know Tao? You have to use your intuition and imagination through a quiet mind. Since we cannot divide Tao into different aspects, we call it as Oneness.

Oneness is an infinite large and homogenous whole: You cannot reach to the top to say it is bright, nor reach the bottom to say it is dark. Tao as Oneness is a continuous whole and cannot be divided and therefore you cannot name it separately.

Tao has no shape yet it gives shapes to all things. How does Tao do it? For every shape, every form contains empty space. Tao provides empty space to all things to use without claiming credit. This is called invisible action wuwei.

Tao has no visible form yet it gives all things visible forms as images. In essence, Tao provides time for all things to grow. The images of the world change as time changes. So Tao provides time at the right moment for all things to flourish. This is also called invisible action wuwei of Tao.

Tao provides space and time for all things in an infinitesimal way. It is called a seemingly fuzzy, chaotic way. You cannot stay ahead of space and time nor can you follow the end of space and time. Why is that? Because space and time is Oneness, a boundless whole, without beginning and ending.

Yet you can use the ancient way of wuwei of Tao to manage today's affairs. If you understand Tao works in colorless yi, in silence xi, and in invisible wei to complete all things of different shape and sizes, sounds and colors, you are enlightened with the essence of Tao.

Lessons from Chuang-tzu:

(Renjianshi 4.5 Chapter) "How do I experience Tao?" asked a student of a Taoist master.

"My student, don't listen to Tao with your ears but with your mind. Don't listen to Tao with your mind but with your Chi. Ears are limited to sound and the mind is limited to what is inside you."

"Master, what do you mean by listening with Chi?"

"Chi is empty and Tao comes to where is empty. When you listen with Chi you listen with your whole being. Body, mind and spirit have blended into one Chi, life energy. Only then you can experience the wonder of Tao and gain the power from it."

The student followed the instruction, instantly felt his body disappear, and had a mysterious experience.

Quotation:

"The whole history of science has been the gradual realization that events do not happen in an arbitrary manner, but that they reflect a certain underlying order, which may or may not be divinely inspired." - Stephen Hawking.

Two 1-4. Chapter 21: From the dawn of time, all things are recorded.

The Te of Oneness is to follow Tao and Tao alone.
Tao begets all things and yet it stays elusive and invisible.
Oh, it is invisible and elusive, and yet it gives rise to time. Time allows all things to have images of growing up.
Oh, it is elusive and invisible, and yet it gives rise to space. Space allows all things to grow into a variety of forms.
Oh, it is far and incomprehensive, and yet it fills the universe with essence energy Jing.
The essence energy Jing is very real, and it is evident in everything there is.
From the very beginning until now, the evidence of space, time and essence energy is always here.
Therefore the book of life can be read here and now.
How do I know the ways of creation? Because I have obtained the Te of Oneness.

Interpretation of Chapter 21: Jing has the information of the past.

The Te of Oneness is to follow Tao and Tao alone. Tao creates all things and yet it stays elusively invisible and evasively intangible. It seems to be there and not there.

We can see the images (xiang 象) of sunrise and sunset, the flowers bloom and the flowers fade. These images indicate the passing of time. Where do these images come from? From Tao. Therefore, from Tao, comes time.

We can observe that a small tree grows into a large tree and a small child grows to an adult. All growth requires space. Space is intangible but it gives rise to tangible things (wu 物) of different sizes and shapes. Where does space come from? From Tao. Therefore, from Tao, comes space.

What gives energy matter to all things? Tao. Tao gives birth to the essence energy Jing to fill up the space and time and matter. Jing is real and it can be proven.

From the dawn of time, all things are recorded in the Oneness of space, time and Jing. Therefore, everything that has ever happened from the beginning of the universe can be read here and now.

How do I know the ways of creation? Because I follow Tao and have obtained the Te of Oneness!

Lessons from Chuang-tzu

(Zhibeiyou 22.8 Chapter) "Master, where is Tao?" a scholar asked a Taoist master.

"Tao is everywhere, Mr. Scholar," replied the master.

"Please be specific, Master," requested the scholar.

"Tao is in the ants," replied the master.

"That low?" the scholar was surprised.

"Tao is in the grass."

"Lower?"

"Tao is in the bricks."

"What?"

"Tao is in shit and urine!"

Wow! The scholar was speechless.

Comment: Tao manifests in all things.

Quotation:

"Everything is emptiness; form is condensed emptiness." - Albert Einstein.

Two 1-5. Chapter 6: Tao never dies.

The valley spirit, Shen never dies.
It is mother Tao, the mysterious female.
From the door of this mysterious female,
comes the root of Heaven and Earth.
The valley spirit permeates all things continuously; and its existence is hardly noticed.
Yet all things use it naturally and effortlessly.

Interpretation of Chapter 6:

The all-encompassing valley spirit, Shen never dies. It is the mysterious female. From the door of the mysterious female comes the root of Heaven and Earth.

What is Shen? It is the spirit. It is one of the three original aspects of Tao: Jing, Shen and Chi manifesting as body, spirit and breath. The valley spirit, Shen can also mean Tao.

Tao continuously gives birth to life but it is hardly noticeable. Tao nourishes all things as a mother to her children. If we follow Tao naturally, we can live freely without difficulty and without the fear of death.

Lessons from Chuang-tzu:

(Zhile 18.5 Chapter) A long time ago, a Taoist found a skull on the mountainside. He picked the skull up and talked to it, "Did you die of diseases? Or did you die of hunger? Or did you get killed in a battle? Or did you break the law and were condemned to death? Or did you starve to death? Or were you lucky enough to die a natural death?"

Shortly after having said that, the Taoist fell asleep using the skull as his pillow. In the middle of the night, the Taoist had a dream in which the skull talked to him, "What you have told me today are the common causes of death. You seem to know a lot about human affairs. These are sufferings of the world. Here in the netherworld, we don't have such sufferings. Do you want to know something about here?"

"Yes, please tell me," the Taoist replied in his dream.

The skull continued, "Here in the netherworld we don't have an emperor above us and no subordinates under us. We are not subject to the whips of the four seasons. Indeed, Heaven and Earth are our spring and autumn. We live like kings here."

The Taoist didn't believe what he had heard. So he requested, "If I ask the authority to resurrect your body, return all your treasures and give

you back all your family and friends. Would you do it?"

The skull replied, "Oh! No! How could I abandon the happiness of a king and return to the sufferings of a human being?"

The Taoist woke up from his dream. He was baffled, but nonetheless had hope for a better world.

Quotation:

"Death is no more than passing from one room to another. But there's a difference for me, you know. Because in that other room I shall be able to see." - Helen Keller.

Two 1-6. Chapter 42: "Tao123All" is the formula of life.

Tao begets One.
One begets Two.
Two begets Three.
Three begets the ten thousand things.
The ten thousand things carry yin, and embrace yang,
And breathe Chi for harmony.
The life formula is "Tao123All".
What men hate is yin things such as being orphaned, widowed, and unproductive. But the kings and lords, who represent yang, call themselves these names.
Therefore people gain by losing
And lose by gaining.
This is an example of "carry yin and embrace yang".
The ancient enlightened ones teach nonviolence, and so do I.
I teach people to love life not to destroy life; for violence breeds violence and a violent man will die a violent death.
To teach the world to live in perfect harmony is the essence of my teaching.

Interpretation of Chapter 42: Life Formula: Tao-123-all.

Tao begets One. One begets Two. Two begets Three. Three begets all things. All things carry yin, embrace yang, and breathe Chi for harmony.

Indeed, Tao-123-all is the life formula for everything. Tao is beyond space and time; Tao gives birth to One as the beginning of universe. One is original force Chi. When Chi moves, it separates into Two, the opposite forces yin and yang. When Two interacts with One, it forms the Three. Therefore, the Three becomes a fractal, the basic building block for all things.

The Three gives birth to all things. Each living creature has yin and yang as female and male so that reproduction is possible. Each living thing needs to breathe air (Chi) for survival.

The Three also becomes the natural law of Oneness of the opposites, yin and yang. This law applies to everything including human affairs. For an example: people dislike yin things such as being orphaned, widowed, and unproductive yet yang things such as the kings call themselves such names. Therefore, what seems to be yin, detrimental to someone, may turn out to be yang, beneficial to someone; and vice versa.

The sage teaches people to follow Tao principles to lead a peaceful, soft, and harmonious life. People who act violently will die an unnatural death. Therefore, the essence of my teaching is to teach people to avoid violence by practicing the long life Tao.

Lessons from Chuang-tzu:

(Qiwulun 2.9 Chapter) All things – Heaven, Earth, and the ten thousand things are One. One means it is a complete whole in which nothing can escape from it and therefore One cannot be talked about. When we talk about One, we have invented something extra – the word One. As soon as the word One appears, there must be an opposite non verbal One appears. The verbal One and non verbal One added up becomes Two; 1+1=2. When we add the original One to Two, it becomes Three; 2+1=3. From Three, all things are derived.

Comment: Chuang-tzu attempts to explain One begets Two; Two begets Three; Three begets the ten thousand things. However, Chuang-tzu doesn't mention the word Tao directly.

Quotation:

"Nature uses a few simple, self-similar, and repeating patterns - fractals - to build energy and atoms into the familiar forms of everything from roots, trees, and rivers, to rocks, mountains, and us." - Gregg Braden.

Two 1-7. Chapter 1: Tao of natural long life.

The Tao that can be told is not the absolute Tao.
The name that can be named is not the absolute name.
The nameless Tao is invisible; it is the origin of Heaven and Earth.
The named Earth and Heaven are visible; it is the mother of the ten thousand things.
Therefore, without visible desires of the five senses, one can observe the wonder of creation of Tao.
Always with the desires of the five senses, one can observe the manifestations of Tao here on earth.
These two observations of life come from the same mind of a person but differ only in names.
They are known as the Mysterious Experience.
Yes, there are more and more mysterious experiences to observe until one reaches the gate of all mysteries.
What is inside the gate? Oh, Tao that cannot be told.

Interpretation of Chapter 1: Long life Tao of Absolute Tao.

Good man (man hereon means male and female.), I am going to speak to you about Tao. Before I do that, I would like to make two things clear: Firstly, the Tao that can be spoken is not the absolute Tao. The absolute Tao consists of everything. So it is meaningless to talk about something that is everything. The Tao I am talking about to you is the long life Tao. For example, if you drink the right amount of water, you live; if you can't swim and fall into deep water, you drown. So if you talk about water as an absolute Tao, then you obtain Tao and you live and you obtain Tao and you die. In this sense, it is meaningless to talk about absolute Tao. But we can talk about long life Tao. If you want to live long, you learn to swim or stay away from water.

Secondly, the name that can be named is not the absolute name. The absolute name means One. Say if you are far away in space looking back at earth and you see a small speck. So what do you call a dog, a tree, a rock on earth? One. They all appear as one small speck. Or if you become infinitely small, smaller than an atom, what do you see? One. All dogs, trees, rocks, and everything appear infinitely large. Therefore, names that can be named are names in man's perspective. As an individual, we see a dog, a tree, and a rock and we name them as such.

So everything is relative from man's perspective. We either see or we don't see; hear or don't hear and so on. Now let's call those

phenomena we don't see, hear and so on as invisible 'wu 無 ' and those things we can see and hear as visible 'yo 有 '. Here we go:

Wu name is the beginning of Heaven and Earth. Tao begets One. One is wu name. Therefore, One is the beginning of Heaven and Earth.

Yo name is the mother of all things. You can see Heaven and Earth and so they are yo names. Therefore, Heaven and Earth are the mother of all things.

I have said that everything is relative to man's perspective. Now you would ask how could we know what is beyond our five senses? Well, we have an intuitive mind. We can go to the stars to become infinitely large or down to the atoms to become infinitely small.

Therefore, with your intuitive mind, you can go to the wu desire and see the wonders of One. With your five senses, you can go to the yo desire and experience life here and now.

These two states: wu and yo having different names but they come from the same source. If you talk about man, then wu desire and yo desire come from the same person. If you talk about cosmos, then wu name and yo name come from the same Tao.

This is called mysterious; mysterious upon mysterious, you finally reach the door of all wonders. What is inside the door? What else? Absolute Tao! Absolute Tao is beyond space and time and thus it is beyond us. We can't talk about it.

Lessons from Chuang-tzu:

(Yingdiwang 7.7 Chapter) "Student, you can never obtain Tao by just talking about it," a Taoist master told his student.

"Master, how do I obtain Tao?" the student asked.

"Relax your body totally, drop your cleverness, and empty your spirit. When your body, mind and spirit have emerged into One you will obtain the mysterious experience of Tao."

Indeed, the mind of the master is like a mirror. It only reflects and never takes anything from the object being reflected. It does not welcome or bid farewell to the objects. It is just being itself - smooth, calm, and clear.

Quotation:

"The most beautiful thing we can experience is the mysterious. It is the source of all true art and science." - Albert Einstein.

Two 1-8. Chapter 52: Tao is the mother of all things.

In the beginning, Tao creates the world and it stays on as the mother for all.
So let it be known that there is a mother and all living creatures are her children.
Let it be known that all her children have the right to be with their mother and to live freely and eternally.
If you shut your mouth and close your senses,
You will experience life effortlessly.
If you talk too much; you mess up things.
You will experience a hard life without help.
So seek the truth in small matters and be enlightened;
Find the strength in softness and be strong;
Turn the light into insight and be one with all;
And if you behave in this way, you will be away from harm's way.
Oh yes! This is called Practicing Tao of natural long life.

Interpretation of Chapter 52: By relying on mother Tao, your life will be easy.

The world has a beginning and this beginning can be the mother of the world. Since we call the beginning of the world the mother, all things in the world must be her children. Since human beings are one of the ten thousand things, we must have the same mother Tao. As children, we rely on our mother to protect us from danger.

So shut the doors to outside influence and close the openings to desires. If you can do that, your life will be easy. But if you open the gate of your desires and interfere with affairs in the world, you won't be rescued by mother Tao. Your life won't be easy.

It is obvious that if you recognize mother Tao, your life will be easy. Then why do people still ignore mother Tao? The answer is very simple: People are used to mothers who are bigger than them, louder than them, and clearly visible. Yet this mother Tao is infinitely small, silent and invisible.

What should you do? You should practice Tao. Here is why: When you see small and act with the invisible action wuwei, you are enlightened with Tao. When you remain humble and soft, you become strong. When you use the light to illuminate your inner world, you will be enlightened with the true reality of things and you won't be in any danger. This is called Practicing Tao of natural long life.

Lessons from Chuang-tzu:

(Tianyu 14.8 Chapter) A Taoist once said, "If Tao could be offered, everyone would have offered it to the Emperor; if Tao could be given, everyone would have given it to their parents; if Tao could be shared, everyone would have shared it with their siblings. If Tao could be inherited, every child could inherit it from their parents. The only way people can obtain Tao is through self-cultivation."

Quotation:

"You have to do your own growing no matter how tall your grandfather was." - Abraham Lincoln

Two 1-9. Chapter 51: What is the Mysterious Te of Oneness?

Tao gives birth to the Oneness of all things.
Te, the Oneness, provides for all things.
Te as matter gives forms to all things,
Te as seasons completes all life cycles.
Therefore all things respect Tao and value Te.
The respect of Tao and the value of Te are not commands in words but self-evident in the nature of things.
Thus Tao gives birth to all living creatures,
And Te nourishes them from cradle to grave.
Let the baby grow and be nourished;
Let the young develop and mature;
Let the old rest and be buried when they die.
Oh yes! The Oneness of Tao is perfect and self-sustained.
It creates but does not possess.
It gives but does not expect to receive.
It completes but does not control.
This is called Mysterious Te of Oneness.

Interpretation of Chapter 51: Tao begets and Te nourishes.

Tao begets all things; Te nourishes all things; matter and energy give them shape; space and time allow them to complete their life cycles. Therefore, all things respect Tao and treasure Te. Why do all things respect Tao and treasure Te? It is because Tao and Te provide impartially and naturally to all things so that all things can survive. If they don't respect Tao and treasure Te, they will perish prematurely.

So Tao begets all things and Te nourishes them, allows them to grow freely, to complete their life cycles and to protect them. Tao begets all things but it does not possess them; acts without an intention to get profits from them; allows them to grow without controlling them. Nobody knows why Tao has this altruistic behavior. So we call this type of virtue Mysterious Te.

Lessons from Chuang-tzu:

(Dazongshi 6.8 Chapter) A Taoist master went to see his dying friend, another Taoist master. He saw his friend was grasping for breath. All the family members were crying.

"My friend, you are about to die. Are you afraid?" asked one master to another.

“What am I afraid of? I am about to transform to another form. Indeed, Tao through Heaven and Earth has given me birth, has labored me when I was young, gives me peace when I am old and gives me rest when I die. Tao has treated me well when I am alive and will treat me well when I die. I am totally at peace with Tao, my friend.”

After said, the master fell into a deep sleep. The next morning he woke up miraculously healed. The whole family became joyful again.
Comment: Tao and Te can take care of our body naturally.

Quotation:
“I know this world is ruled by infinite intelligence. Everything that surrounds us – everything that exists – proves that there are infinite laws behind it. There can be no denying of this fact. It is mathematical in its precision.” -Thomas Edison.

Two 1-10. Chapter 62: Tao is the sanctuary for all things.

Tao is the sanctuary for all things.
It's the treasure of the good man and the protector of the bad.
Beautiful words can sell things and good deeds can gain honor.
With all its fairness, can Tao abandon a bad man?
Therefore when the emperor is crowned,
Or the three ministers installed,
Though there are gifts of large desirable jade and beautiful war horses, is it not better to offer them the quiet and peaceful way of Tao?
Why does everyone from the ancient like the Tao so much?
Isn't it because you find what you seek and are forgiven when you err?
Therefore the peaceful way of Tao is the greatest gift for the world.

Interpretation of Chapter 62: Pray, we shall get:

Oh Tao, you are the sanctuary for all living things. You are the treasure for those who know you and you are the protector for those who don't know you.

Beautiful words have values in the market place and noble deeds can be praised by the world. Beautiful words and noble deeds belong to the worthy; how about the poor and the unworthy? Oh Tao, how could it be possible that these people be abandoned?

Therefore, when the new ministers and officials are installed, oh Tao, let them not be tempted with the passing things such as jade and gold and beautiful horses; let them stay with the eternal value of Tao instead.

Why do people from a long time ago value Tao so much? Isn't it true that when we pray we shall get? When we are shackled with worries, we shall be freed?

Oh Tao, please fill me with love so that I can live one day at a time; please fill all people with love so that we all can live life in peace; please fill the earth with love so that all living creatures can live in harmony. Oh Tao, thank you for a harmonious world.

Lessons from Chuang-tzu:

(Yangshengzhu 3.4 Chapter) A king was surprised to see a man with one leg working diligently on the field. The king asked, "Why do you have only one leg? Did you commit a crime? Or were you born this way?"

The man replied, "I saw everyone has two legs and I have only one. So I know I was born this way."

The king took pity of the one-leg man and ordered his servants to give food to him. But the man refused the food and continued to work on the field.

One Tao master commented, “The water bird in the wetland can only get one bite after ten steps, can only drink a beak of water after wandering a hundred steps. Making a living is hard in the wild but the bird still prefers to be free in nature than in a cage. Why? Because the bird has a spirit and a body; being in cage, the bird will lose his spirit. So the one-leg man prefers to work with dignity on his own instead of taking handouts. He trusts Tao will take care of him the natural way.”

Quotation:

“Work as if you were to live a hundred years. Pray as if you were to die tomorrow.” – Benjamin Franklin.

2 Tao Secret Two: Oneness

Two 2-1. Chapter 33: Knowing yourself is enlightenment.

Knowing others is wisdom;
Knowing yourself is enlightenment.
Defeating others is power;
Defeating yourself is strength.
Being content is rich.
Being persistent is willpower.
Holding on to one's natural endowment is longevity.
Realizing one dies but not perishes is immortality.

Interpretation of Chapter 33: Know thyself.

Knowing that other people have blind spots, you are a clever person. Knowing that you are just as blind as everybody else, you are a wise person. Knowing that we are a part of Oneness limited in space and time in the universe, you are an enlightened person.

To defeat others, you need power. To defeat yourself, you need to have real strength; for defeating oneself is the toughest battle of all.

When you defeat your desire of wanting more, you feel content and rich. When you defeat your laziness by pressing forward, you have a strong will to follow Tao. When you defeat your wasteful way, you can live long with what you have. When you defeat the fear of death, you can lead an immortal life here on earth.

Lessons from Chuang-tzu:

(Qiwulun 2.17 Chapter) A Taoist master dreamed that he had become a butterfly. The dream was so real that he forgot himself completely and had a good time being a butterfly. When the master woke up from his dream, he touched his head and found the same old self still there.

A thought came to his mind: Did I dream of the butterfly? Or am I now in the dream of the butterfly?

Obviously the physical form of a man is different from that of a butterfly. But within Oneness there is no difference and therefore a man can transform to a butterfly and a butterfly can transform to a man. Both are real.

Comment: Plato has a similar saying: "How can you prove whether at this moment we are sleeping, and all our thoughts are a dream; or whether we are awake, and talking to one another in the waking state?"

Quotation:

“For a man to conquer himself is the first and noblest of all victories.” – Plato

Two 2-2. Chapter 22: Embrace Oneness.

Yield and be preserved whole ,

Bend and be straight ,
Hollow out and be filled,
Wear out and be renewed,

Have little and gain much ,
Have much and be confused.
Therefore, the sage embraces Oneness as the model of the world.
He does not see only his point of view, and therefore he is enlightened with the whole.
He does not think he is always right, and therefore he is appreciated.
He does not self-promote by boasting, and therefore he receives recognition.
He does not become arrogant, and therefore he becomes a leader.
He does not compete, and hence no one in the world can compete with him.
The ancients say, “Yield and be preserved.”Is that an empty saying?
No! If you practice Tao sincerely, you will find out they are true words of Oneness.

Interpretation of Chapter 22: Embrace Oneness to avoid pitfalls of egoistic ways.

If you are flexible you can preserve your life; for it must be bent to complete a circle. If you are patient enough you will get your viewpoints known; for what is crooked takes time to be straightened. If you remain humble you can attract followers; for lowland is where water converges to.

If you can remain focused and work hard you will develop new ideas; for there must be an incubation period before new things come out. If you can give and share with others you will receive more; for less is more. If you have too much you get confused; for more is less. It is natural.

If you follow the sage to embrace Oneness as a way of life, you can avoid the pitfalls of your egoistic ways. You become enlightened because you are no longer seeing things from your own angle but seeing things from all angles. You are no longer thinking you are always right but willing to consider all opinions. You are no longer competing for glory but willing to share. By not competing for glory, you end up with glory.

You are no longer bragging about your accomplishments and thus you can become a true leader.

As a leader you work your team as Oneness through cooperation not competition. Without the need to compete, you will have no enemies in the world and you will end up on the top.

The idea of 'be flexible to preserve one's life' has been handed down for thousands of years. It was true in the past and it holds true today.

Lessons from Chuang-tzu:

(Qiwulun 2.12 Chapter) "We have eyes to see, hands to feel and the mind to know. We know what beauty is beauty, what good is good. It's very simple," an egoistic scholar told a Taoist master.

"Let me ask you, scholar. When we sleep in the wet places, we get rheumatism; will eel do? Monkeys sleep on tree branches; can we? What is a good place to sleep - water, tree or a bed?

The deer eat grass, eagles eat rat, fish eat worm, and we eat meat. What is the best food?

Male fish love female fish, birds love birds, deer love deer. When a girl as beautiful as Xishi appears, fish swim into the deep water, birds fly away and deer run away fast. What is a beauty?"

The scholar felt shame at his narrow mindedness and left speechless.

Quotation:

"If there is any one secret of success, it lies in the ability to get the other person's point of view and see things from that person's angle as well as from your own." - Henry Ford.

Two 2-3. Chapter 24: A self-centered person is not enlightened.

He who stands on tiptoes cannot stand long.
He who strides cannot walk far.
He who only sees his own point of view is not enlightened.
He who thinks he is always right is not appreciated.
He who is contentious achieves nothing.
He who is arrogant by looking down upon others cannot be a leader.
If such a man becomes a leader, he will be excessive and greedy.
All creatures dislike him. Therefore, followers of Tao avoid such a man.

Interpretation of Chapter 24: Avoid egoistic behavior.

If you want to stay above others by standing on your toes, you won't last too long. If you want to stay ahead of others by taking strides, you won't go too far.

Here is the message: If you see things only from your own angle, you are not enlightened with Oneness of the opposites. If you think you are always right, you won't have a chance to shine because people will not take you seriously. If you compete vaingloriously for credits, you won't get them because many people are competing against you. If you are boastful, you won't be promoted to a higher position because people don't trust you.

Egoistic people are selfish people. They accumulate more than they need and harm others for their own gain. Therefore, all living things in the world don't like them and the Tao followers don't want to associate with them.

Lessons from Chuang-tzu:

(Xuwugui 24.9 Chapter) An ancient king and his ministers went to a mountain to hunt for monkeys. When the monkeys saw the hunters coming, they all fled into the forest except one monkey. This monkey was not afraid of the hunters because it was so proud of its tree climbing skills. The king raised his bow and shot an arrow at the monkey. The monkey was so quick that it grasped the arrow and remained undisturbed on the branch. The king ordered all his men to shoot the monkey at once. The monkey was shot down by "a hundred arrows".

"Never show your arrogance in front of your king!" The king looked at the dead monkey but talked loud enough for his prime minister to hear.

The prime minister got his king's message and remained humble for the rest of his tenure.

Quotation:

“Coming together is a beginning; keeping together is progress; working together is a success.” – Henry Ford.

Two 2-4. Chapter 40: Returning is the movement of Tao.

Returning is the movement of Tao.
Softness is the function of Tao.
The ten thousand things in the world are born of visible things.
All visible things are born of invisible things of Tao.

Interpretation of Chapter 40.

Returning is the movement of Tao. The movement of Tao is a circle of Oneness. Oneness moves to produce a pair of opposites, yin and yang. The opposites, yin and yang intertwine and return to Oneness.

Softness is the use of Tao. Tao provides space, time and energy to all things. It fills the space with softness of air, sunlight and Chi, the breath.

All things in the world are born from visible things. All children are born from mothers. All things in their visible form are born from invisible form. All physical things are made up of invisible space, time and energy.

Lessons from Chuang-tzu:

(Tianxia 33.9 Chapter) If you take a one foot stick and cut it into half and half and half…, you can keep on cutting after ten thousand lifetimes!

Comment: In reality you can only cut a stick so many times before the blade of the knife is thicker than the stick itself and you can cut no more. But in our mind, we can continue to cut because we can imagine the knife becomes smaller and smaller. This is indeed a blind spot in our mind. In reality the situation has gone forever and it only exists in the mind.

Quotation:

"The opposite of a fact is falsehood, but the opposite of a profound truth may very well be another profound truth." - Niels Bohr.

Two 2-5. Chapter 2: The Oneness of yin and yang - a coin with two sides.

When everyone in the world knows beauty as beauty, ugliness appears.
When everyone knows good as good, evil appears.
Therefore, visible things and invisible things produce each other;
Difficult and easy complete each other;
Long and short measure each other;
High and low level each other;
Tone and voice harmonize each other;
Front and back follow each other;
Therefore, the sage acts with invisible action wuwei, and teaches by example without talking.
He assists the ten thousand things to live naturally,
Creates without possessing,
Acts without demanding,
Achieves without taking credit.
He does not take credit and therefore he is not forgotten.

Interpretation of Chapter 2: Beautiful can be Ugly.

When everyone in the world knows only the beautiful side of one thing, the ugly side of that thing appears. When everyone knows only the good side of one thing, the bad side of that thing appears. Why is it so? Because everything has two opposite sides; when one side goes to the extreme, the other side appears. Therefore, always keep a watchful eye on the world affairs: When everyone worships a leader, that leader may become a dictator and enslave the people. When everyone believes a preacher is good, that good preacher may turn around and steal from the people.

It is true that visible yo and invisible wu produce each other; difficult and easy complete each other; long and short measure each other; high and low level each other; music and voice harmonize each other; front and back follow each other.

You can be a sage if you understand that every action carries in it the seed of trouble and every word uttered is inherently biased. So as a sage, you act with invisible actions wuwei when things are still in Oneness, not yet separate into yin and yang. You teach by example without words. If you can do that, you can be a Tao leader.

As a Tao leader, you never refuse to assist all things to survive in the world according to their natural needs. You can produce and create things but you don’t have a desire to possess them. You help others to help

themselves and you don't dominate their actions. When tasks are completed, you don't claim credit. Just like yin and yang, the more you shun credit, the more credit follows you.

Lessons from Chuang-tzu:

(Sanwu 20.11 Chapter) A long time ago there was a small hotel owner who had two wives, one was beautiful and one was ugly. Guests at the hotel were amazed to see the beautiful wife was doing all the work while the ugly wife was doing nothing.

One time a guest asked the owner why he was biased against the pretty one. The owner replied, "Everyone knows the beautiful one is beautiful and this makes her arrogant. So I ask her to do the dirty work. The ugly one knows she is ugly and she is humble. So I don't want her to work."

Quotation:

"The shepherd drives the wolf from the sheep for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act as the destroyer of liberty. Plainly, the sheep and the wolf are not agreed upon a definition of liberty." - Abraham Lincoln.

Two 2-6. Chapter 54: The column of Oneness echoes through space and time.

He who builds virtuous Te solidly cannot be uprooted.
He who embraces Oneness of Tao firmly cannot be separated.
Children and grandchildren will carry on the light of Te and Tao forever.
Cultivate virtuous Te in yourself, and the Te will be real.
Cultivate it in the family, and the Te will abound.
Cultivate it in the village, and the Te will multiply.
Cultivate it in the country, and the Te will be abundant.
Cultivate it in the world, and the Te will be universal.
Therefore, through one's inner self to observe others;
Through one's own family to observe other families;
Through one's own village to observe other villages;
Through one's country to observe other countries;
Through one's own world to observe the world.
How do I know the world is like this? By being one with all things.

Interpretation of Chapter 54: How to cultivate Oneness to obtain the Te of natural long life Tao.

What is well established with the mind cannot be uprooted. What is good at embracing Oneness cannot be separated. The experience of those who have established Te by embracing Oneness has passed on for generations. For thousands of years have passed, and the fire is still being passed on and burning brightly.

How do you apply the natural law of Oneness to achieve long life Tao? Begin from yourself and do it one step at a time. When you apply it to your life, you will realize the truth is within yourself. You have become a true person because you have discovered the true reality. When you apply it to your family, you will have more energy to help others as your family becomes a harmonious one. When you apply it to your village, you will become a leader as you can rally people as one.

When your cultivation of Oneness becomes more profound, you will be the leader of a country. You can lead your country to have more abundance. Finally, when your love becomes universal you can lead the world for a better place for all things to live. Here you have obtained the Te of long life Tao for loving yourself, loving others and loving nature.

How do I know this is true? I have observed the difference between those who have cultivated Oneness and those who have not; those families who have cultivated Oneness and those families who have not;

those villages which cultivated Oneness and those that have not; those countries which cultivated Oneness and those that have not.

Also I have observed through time that those worlds which cultivated Oneness and those that have not. My conclusion is that those who have cultivated the natural law of Oneness live in peace and harmony.

Lessons from Chuang-tzu:

(Yangshengzhu 3.5 Chapter) A long time ago, a master went to the funeral of a famous Taoist who had just passed away. The master simply bowed three times and left the room where the corpse was. The students of the Taoist were shocked by his seeming disrespect for their teacher. One of them asked, "Master, I thought you were a friend of my beloved teacher. But the way you paid tribute to my teacher, isn't it a little bit disrespectful?"

The master replied, "I used to have great respect for your teacher. But when I saw so many people crying as if they had lost their parents, I knew that your teacher had not taught you well. Your teacher came by following his fate, and he died by following the flow of Tao; there was a time for him to come into this world and a time for him to leave. Yet his students were crying over his corpse as if he had abandoned them. So I was a little bit disappointed."

Upon hearing the master's explanation, the student suddenly got enlightened. Indeed, a candle can burn out, but the fire continues forever. What the teacher had taught them is the truth, and truth will continue with or without the teacher. So the student stopped crying over the corpse and began to spread the message of love, natural long life Tao, left by his teacher.

Quotation:

"If you go looking for a friend, you're going to find they're very scarce. If you go out to be a friend, you'll find them everywhere." – Zig Ziglar.

Comment: Open yourself to the world you will find many friends of natural long life Tao.

Two 2-7. Chapter 28: Keep the softness of a female.

Know the strength of a male, but keep the softness of a female. Be the stream of the world.
Being the stream of the world, you will never depart from the Eternal Te of Oneness,
And return again to the state of a newborn baby.
Know the bright, but keep the dim. Be the model for the world.
Being a model for the world, you never err by following the Te of Oneness,
And return again to the Oneness of no boundaries, wuji.
Know glory, but keep humility. Be the valley of the world.
Being the valley of the world, you have abundance of the Te of Oneness.
And return again to the simplicity of uncarved wood Pu.
When the block is carved, it becomes vessels.
When the sage uses them, he becomes a great ruler.
Therefore a great ruler of Te of Oneness does not cut up. He regards all his vessels as one and leads the people back to simplicity and peace.

Interpretation of Chapter 28: The world lives as one in perfect harmony.

"How do I live in this world of yin and yang opposites?" You should cultivate the Te of the principle of Oneness of yin and yang. You always choose the soft side of each pair of opposites.

You know the masculine side is strong but you choose to keep the soft feminine side. By doing so, you can neutralize your urge to go extreme. You will become as a mountain stream where water will flow. When you remain low and humble, your virtue Te will never leave you. You have returned to the Oneness state of a baby. As a baby you are naturally soft and full of life.

You know the bright side is clever but you choose to keep the dark side of foolishness. By appearing foolish outside but enlightened inside, you are embracing Oneness as an example for the world. Your Te will never go wrong because you have returned to the state of no boundaries, wuji.

You know the honor is glorious but you choose the appearance of disgrace. By doing so, you have a heart capacity as great as that of a valley. Your virtuous Te is abundant because you have returned to the simplicity of Pu, the uncarved wood. You will naturally become a Tao leader. As a Tao leader, you can apply the principle of the Te of Oneness

to all things. Therefore, under your leadership, the world will live as one in perfect harmony.

Lessons from Chuang-tzu:

(Rangwang 28.6 Chapter) A king sent an assistant to give money to a Taoist master. But the master refused the money.

Hitting her chest, his wife complained, "I have heard that the wives of enlightened masters all are living abundantly. But me? Can't you see my bony cheeks? Now the king sent us money and you refused to accept it. Isn't it my fate?"

"My wife, I understand being rich is better than being poor. The king gave us money because he was advised by others. The situation will change one day when his advisors change. Therefore, I would rather keep on living frugally."

Later, the king and his men were killed by his new advisors. The master was spared because he had nothing to do with the king.

Comment: The master knew "Know glory, but keep humility."

Quotation:

"Most important things in the world have been accomplished by people who have kept on trying when there seemed to be no hope at all." - Dale Carnegie

Comment: Hope and hopeless is a pair of yin and yang. If you can keep trying (Know the bright, but keep the dim.) you will succeed.

Two 2-8. Chapter 58: Misfortune is fortune in disguise.

When the government is dull and sluggish,

The people are honest and simple ；
When the government is sharp and exacting,
The people are cunning and lacking.

Misfortune is the root for fortune ，
Fortune is hidden in misfortune.

Who knows what the future holds for one at any moment ？
Honesty cannot exist by itself - honesty can turn into dishonesty at anytime.
Goodness cannot exist by itself - goodness can turn into evil.
This has been puzzling man for a long time.
Since opposites always come in pairs, the sage chooses to stay at the center of the Oneness to include all opposite pairs.
Thus he avoids extremes by being square but not cutting,

Pointed but does not harm ，

Straight but does not bully ，
Bright but does not dazzle.
By staying with Oneness, the sage always has good fortune on his side.

<u>Interpretation of Chapter 58: Fortune and misfortune are companions.</u>

When the leader follows Tao and acts with invisible wuwei, people will be simple and honest. When the leader doesn't follow Tao and interferes with the natural flow of things, people will be anxious and restless.

Every misfortune carries in it the seed of fortune and every fortune carries in it the seed of misfortune. Oh misfortune, you are the foundation of fortune! Oh fortune, you are the disguise of misfortune! Can anyone predict whether a person will encounter fortune or misfortune at any given time? No one can! For it doesn't have a rule to it. What is right in a certain time might turn out to be wrong the next; what is good now might turn into evil later. This confusion has been happening for a long time.

You can be a sage if you can avoid going extreme: you are being square but don't cut; you are sharp but don't harm; you are straight but

don’t overextend and you are brilliant but don’t dazzle. You always leave some leeway because you never know when misfortune shows up.

Lessons from Chuang-tzu:

(Xuwugui 24.12 Chapter) A proud father asked his nine sons to stand in front of a fortune teller so that the fortune teller could predict their future.

The fortune teller predicted that the father’s favorite son, Kun, was going to be the most fortunate one.

“What do you see in Kun’s future?” the father asked happily.

“Kun will eat meat with the king,” replied the fortune teller.

Upon hearing the words, the father cried aloud.

“Why do you cry, man? Being with the king, your family will have abundance for three generations. It is a very fortunate event.”

“Fortunate? We always make an honest living by working on the field. Now Kun is going to eat meat with the king. Who would know what would happen?” replied the father.

Years later, Kun was kidnapped on his way to visit his relatives. The kidnapper chopped off one of Kun’s legs so that they could sell him easier since he couldn’t run away. Kun was sold to a king and became a street sweeper for the king. For the rest of his life, Kun was able to have meat, the leftover from the king, to eat.

Quotation:

“Every adversity, every failure, every heartache carries with it the seed of an equal or greater benefit.” - Napoleon Hill

An example of blessing in disguise: “I didn’t see it then, but it turned out that getting fired from Apple was the best thing that would have ever happened to me. The heaviness of being successful was replaced by the lightness of being a beginner again, less sure of everything. It freed me to enter one of the most creative periods of my life.” - Steve Jobs

Two 2-9. Chapter 39: Life and death is a circle of Oneness.

From ancient times these things have obtained Oneness ：
Heaven obtains Oneness and becomes clear;
Earth obtains Oneness and becomes still;
Spirit Shen obtains Oneness and becomes divine;
Valley obtains Oneness and becomes full.
The ten thousand things obtain Oneness and become living things;
Dukes and kings obtain Oneness and become leaders of the world.
The Oneness is constantly changing from one opposite to another. If things do not change, they will be eliminated.
So if Heaven always wants to stay clear, it will be in danger of being cracked;
If Earth always wants to stay still, it will be in danger of being crumbled;
If spirit Shen always wants to be divine, it will be in danger of being dissolved;
If the valley always wants to be full, it will be in danger of being dried;
If the ten thousand things want to live forever, they will be in danger of being extinct;
If dukes and kings always want to stay in power, they will be in danger of being overthrown.
Therefore, the power comes from humility;
The high is based on the low.
But dukes and kings call themselves orphans, widowers and unworthy.
Aren't they being humble?
No! Calling low names does not necessarily make a man humble; just as counting parts of a carriage does not make a carriage.
He who has obtained Oneness looks beyond the appearance of smooth jade and roughness of rock, he looks inside.

Interpretation of Chapter 39: Everything has to obey the law of Oneness of opposites.

From the beginning Tao begets One, and therefore all things must have One to exist. Heaven gets One so it is clear. Earth gets One so it is quiet. Shen gets One so it is magical. Valley gets One so it is full. All living things get One so they have lives. The kings get One so they have high positions.

Everything has to obey the natural Tao law of Oneness of opposites. So Heaven cannot be always clear, otherwise it would disappear; Earth cannot be always quiet otherwise it would explode; Shen cannot be always magical otherwise it would become powerless; Valley cannot be

always full otherwise it would dry up forever; all things cannot be always alive otherwise they would perish; kings cannot occupy high positions all the time otherwise there won't be any king.

If you understand that everything has two opposites, you understand that nobility must be based on ordinary; high must be based on low. Isn't it true that the kings call themselves low names such as orphaned, widowed and unproductive in order to get high names? Unfortunately, calling oneself by low names does not necessary make a man humble; just as counting parts of a carriage does not make a carriage.

Therefore, if you have obtained the Te of Oneness, you look beyond the appearance of smooth jade and roughness of rock. You look inside to obtain the true reality of things.

Lessons from Chuang-tzu:

(Qiwulun 2.7 Chapter) One morning, a monkey trainer summoned all the monkeys together and said, "Monkeys, from now on I will feed you three portions of food in the morning and four portions in the evening. Any question?"

The monkeys became angry because they would have only three portions this morning. Then the trainer changed his mind and said, "Ok, monkeys, how about four portions right now and three portions in the evening?"

Hearing that they would get four portions of food now, the monkeys became happy again.

The total amount of food was the same but the time of getting it was different. The monkeys were angry or happy depending on when they were getting the food.

Comment: Without knowing Oneness, people behave the same as monkeys – they are happy or unhappy depending on what they are getting now.

Quotation:

"No one wants to die. Even people who want to go to heaven don't want to die to get there. And yet death is the destination we all share. No one has ever escaped it. And that is as it should be, because Death is very likely the single best invention of life. It is life's change agent. It clears out the old to make way for the new." - Steve Jobs.

Comment: Life and death is Oneness of yin and yang.

Two 2-10. Chapter 10: Seven aspects of enlightenment.

While your body carries the mind and the spirit and embraces Oneness,
Can you avoid separation?
Focusing on breathing life energy Chi to keep your body supple,
Can you be as soft as a newborn baby?

Meditating by washing and cleansing the inner vision ,
Can you be without stain?
Loving the people and ruling the country,

Can you act with invisible action wuwei ?

Opening and closing of the door of Heaven ,

Can you accept your fate without complaining ?
Understanding and reaching all corners,
Do you know that you don't know?
Tao gives birth and Te nourishes,
Creates without possessing,
Acts without expectation,
Completes without controlling.
This is called the Mysterious Te of Oneness.

Interpretation of Chapter 10: Journey to Enlightenment.

Body, spirit and breath are embracing as one. Are you able to resist the temptation to separate these three aspects of Oneness? With Oneness as the base, are you able to breathe softly and wholly like that of a baby? With no desire like that of a baby, can you meditate with an absolute quiet mind without being distracted?

With a calm Oneness mind, you become a compassionate leader for your country. But as a leader, can you restrain yourself from egoistic actions?

Without egoistic actions, now you can act before events happen because you see the signs of the opening and closing of the Heaven's Gate. But can you remain humble by keeping inside not outside? The moment you think you understand everything, do you know that you know nothing?

Only Tao gives birth and Te nourishes. Tao gives birth but does not possess, acts without particular purposes, and allows all things to grow without controlling. We as space-time creatures will never know the true meaning behind all these altruistic actions. So we call it, Mysterious Te of Oneness.

Lessons from Chuang-tzu:

(Zhibeiyou 22.7 Chapter) Oh, life is so short that it passes away like a white horse galloping through a crack of a door. Before we are born we are nothingness. When Chi appears we appear. We breathe and grow. Then we are about to die, our breath leaves us first, our soul and body follows. Our family and friends cry. Soon afterwards everything returns to normal as if we never existed.

Quotation:

"We must no more ask whether the soul and body are one than ask whether the wax and the figure impressed on it are one." – Aristotle.

3 Tao Secret Three: Action

Two 3-1. Chapter 64: Wuwei is to manage things before they become chaotic.

What is at peace is easy to maintain.
What has not yet appeared is easy to prevent.
What is fragile is easy to break.
What is small is easy to disperse.
Yes, it's the way of invisible action wuwei:
Deal with it before it happens;
Manage events before they become chaotic.
A tree as large as a man's embrace springs up from a tiny seed.
A tower of nine stories high rises from a small pile of soil.
A journey of a thousand miles begins with the first step.
He who acts to interfere fails.
He who grasps to control loses.
Therefore, the sage acts with wuwei for prevention - there is nothing to do and hence nothing to fail;
Nothing to grasp and hence nothing to lose.
When the people undertake an endeavor, they usually fail when they are on the verge of success.
If they keep their desire in moderation from the first step to the last step, they will never fail.
Oh yes, one's own desire is the worst enemy of all!
Hence the sage seeks liberation from desire.
He does not want to possess precious things and thus precious things don't possess him!
The sage seeks knowledge from the simplicity of nature.
Let men return to the simplicity of living!
Let the ten thousand things flourish on their own nature!
Oh there is a great power in simplicity;
For he who knows this power dare not to challenge it!

Interpretation of Chapter 64: Act before it happens.

People who accomplish great things in life never wait for things to happen to them, they happen to things.

It is easy to maintain peace when everybody is calm; it is easy to come up with a plan of action before the first symptom appears; it is easy to break up something when it is fragile; and it is easy to disperse something when it is small.

A good leader acts before events happen and governs before there are riots. Things grow from small to large, as a tiny seed grows into a big tree wider than an embrace; Things are built from low to high, as a nine level tower is built from the ground; a journey is from the near to the far, as a thousand mile journey begins from a single step. This is the way things naturally occur. If you interfere with this process, you will fail; if you want to control this process, you will lose. However, if you follow the natural flow of events by acting with invisible wuwei, you will succeed.

People often fail at the last step of an endeavor when they are on the verge of success. It is because people often get tense and skip steps. They forget that things happen one step at a time and they cannot skip steps. If people are careful from the first step to the last step they will never fail.

Can you resist the temptation of wanting what the common people want? Common people want expensive material goods, can you resist that temptation? Now, here is a challenge for you: can you learn what people don't want to learn? People don't want to learn the natural things. Can you learn the natural Tao laws to help all living things to live naturally and harmoniously with human beings?

Let's learn from nature and act with invisible action, wuwei, and resist the temptation to take nature into our own hands.

Lessons from Chuang-tzu:

(Renjianshi 4.9 Chapter) In the beginning, the dealings between two partners are simple and open. As time goes on, the relationship becomes more complicated and secretive. Finally, the same partners use all kinds of unimaginable tricks on each other.

Things always happen in progressive ways. Before you know it, wham, it gets you. It is the same for two persons drinking. At the beginning, they drink with politeness. Then they become a little dizzy and rude. Finally, everything goes.

Comment: A thousand mile journey begins with the first step. If you want to achieve something great, you need to act now one step at a time. However, if your enemies embark on a destructive journey toward you, you need to stop them at their first step. So, the first step determines the outcome of success or failure.

If you understand that every step is a first step and every day is a new day, your burden of life will be lessened because you always begin from zero. You will be able to persist until you succeed.

Quotation:

“It had long since come to my attention that people of accomplishment rarely sat back and let things happen to them. They went out and happened to things.” - Leonardo da Vinci

Two 3-2. Chapter 63: Wuwei is to take a small step at a time.

Act with invisible action wuwei;
Serve invisible affairs;
Taste the tasteless taste.
Big is from small, more is from less.
Resolve hatred with virtuous Te.
Overcome difficulty when it is easy.
Accomplish great things when they are small.
Surely, all the difficult things in the world are made up of easy things.
Surely, all the big jobs in the world are made up of small details.
The sage never acts great and thus he is able to accomplish his greatness.
He who gives promises easily must lack sincerity.
He who treats things too easy surely ends up with many difficulties.
Therefore, the sage treats things seriously and ends up with no difficulties.

Interpretation of Chapter 63: Act Small to Reach Big.

To act with invisible action wuwei, to serve before affairs occur, to smell before it becomes fishy are the best times to do something. Why is that? It is because big things consist of small things and more complicated tasks are an accumulation of less complicated tasks. Therefore, the best way to solve conflicts is to use virtuous Te to solve small conflicts before they become big conflicts.

The best time to overcome difficulty is to do it when it is still easy to do and the best time to accomplish big things is to complete them when they are still small things. The difficult things in the world are surely consisting of easy things and the big tasks in the world are surely composed of small tasks. Therefore, the sage never takes on a great task at once but he breaks it down into small tasks. By completing small tasks, the sage is able to accomplish great tasks.

He who gives promises easily will never keep them and thus ends up with no trust. He who treats things too easily will not act on them and will miss the best time to act and thus will end up with many difficulties. Therefore, the sage treats things seriously and always acts now and ends up with no difficulties.

Lessons from Chuang-tzu:

(Dasheng 19.4 Chapter) In an ancient forest, an old man captured cicadas easily by using some sticky gum glued to the tip of a long pole. Someone asked the old man, “You are just amazing, sir. Are you using a

special way of Tao to capture those cicadas?" The old man replied, "This is no special Tao. This is just a skill I developed."

"Can you please tell me?"

"When I first started, I could not make my body still. The more I wanted to get quiet the more my hands shook. The cicadas are very sensitive to movements and they got away before I could reach them. Then I trained myself to control my hands by holding a long pole with two small balls attached to the tip of it. When I could make my hands steady, I was able to capture two out of ten cicadas I attempted to stick.

Gradually I increased the number of balls attached to the pole from two to three to five. When I was able to handle five balls at the tip of the pole without them falling down, I was able to capture cicadas like picking them up from the ground. My hands become so steady that they look like dead branches. My mind is so focused on the wings of the cicadas that I forget my own existence. Indeed, I have become one with the cicadas. I move so little that the cicadas can hardly sense any movements at all. That's all there is to it."

After having said that, the old man returned to capture cicadas by losing himself in the forest.

Quotation:

"Nothing is particularly hard if you divide it into small jobs." - Henry Ford.

Two 3-3. Chapter 48: Wuwei is to act simply.

To study daily is to increase desires daily.
To practice Tao daily is to decrease desires daily.
To decrease and to decrease further until one reaches the state of wuwei, the invisible action.
In the state of wuwei, one can do all things without leaving anything undone.
To govern the world, one should always act before events happen. If one waits until events happen, one is not suitable to govern the world.

Interpretation of Chapter 48: One day at a time to reduce complexity to simplicity.

When you are young you must study hard daily to accumulate knowledge so that you can function in this complex world. When you grow older you should digest what you have learned daily and reduce your complex world into a simple one.

It is like peeling an onion layer by layer; you reduce your complex world of desires layer by layer to a world of simplicity. When you reach simplicity you can act in the smallest way to produce the biggest impact. Indeed, you have reached the state of wuwei, invisible action. From there you can accomplish anything.

If you are a leader you can take care of things before they become unmanageable. If you let small things become unmanageable events, you are not fit to govern a country.

Lessons from Chuang-tzu:

(Zhile Chapter) In due time, most children can walk naturally without special training. However, a long time ago, there was a king who admired his neighboring country so much that he sent a group of children there to learn how to walk. After a few months training, not only had the children not learned the new style of walking but they also had forgotten their own. On the day of graduation, the children had to crawl back to their home.

Quotation:

"It's not the daily increase but daily decrease. Hack away at the unessential." – Bruce Lee.

Two 3-4. Chapter 59: Wuwei is to act urgently and persistently.

In governing the people and managing life,
There is nothing more important than saving time.
Saving time means to follow Tao immediately now.
Following Tao now means acquiring virtuous Te every day by dropping nonessentials.
When a good store of Te is acquired, one can overcome all difficulties.
When one can overcome all difficulties, one has reached the state of no limits.
When one knows no limits, he is fit to govern a country.
When a country is governed by a ruler who acts according to the way of mother Tao, it will last long.
This is known as having deep roots and firm stalks,
The Tao of natural long life and everlasting vision.

Interpretation of Chapter 59: Natural long life Tao.

What is the most important thing you should do to manage your life and govern a country? Don't waste time. Don't waste time means you follow Tao immediately here and now. When you follow Tao now, you begin to cultivate Te by working on small tasks. By completing seemingly easy small tasks, you overcome all difficulties in the world.

To the world, you are profoundly capable because you can finish seemingly difficult jobs so naturally. This is because you act with invisible action wuwei. When you act with wuwei, you can become a leader of a country. You can lead a country to a long lasting peace because you are rooted to mother Tao.

When the root is deep, the stalks are firm. This is the way of natural long life Tao.

Lessons from Chuang-tzu:

(Zhibeiyou 22.12 Chapter) There was a tailor who was famous for making belt hooks. Even in his advanced age of eighty, the tailor still could make perfect belt hooks. The king asked the tailor, "What is your secret of making belt hooks?"

"My king, I don't have any secrets. Since the age of twenty, I have only been interested in making belt hooks. There are so many things in the world to see but I only can see belt hooks. When I am making belt hooks, I am one with the hooks and nothing else. So I become good at what I do. That's nothing special, my king."

Comment: The tailor has reduced complexity to simplicity. His body, mind and spirit have become one and thus he could achieve excellence.

Quotation:

“I have been impressed with the urgency of doing. Knowing is not enough; we must apply. Being willing is not enough; we must do.” - Leonardo da Vinci

Two 3-5. Chapter 32: The power of simplicity Pu.

Tao is always undefined. It manifests as the nameless simplicity Pu.
Though Pu is the smallest building block of all things, no one dares to subdue it.
If dukes and kings can harness the power of Pu as simplicity wuwei, the ten thousand things will naturally follow them.
Heaven and Earth interact to make sweet rain.
People don't have to make demands yet rain falls down evenly on its own accord.
In the beginning, Pu as the whole is divided, and its parts are given names.
Names are only names given to parts,
One should know that all names emerge at the whole. Knowing all names emerge at the whole, one can avoid danger.
Tao connecting everything in the world is like water in the river flowing to the sea.

Interpretation of Chapter 32: Tao acts through the invisible Pu.

One of the natural laws of Tao is that Tao always acts with invisible action wuwei. In addition to provide free space and time to all things, Tao also fills the space with invisible matter. This invisible matter is the smallest particle in the world and it can manifest into all things such as water, air and light. What do we call this smallest particle? Pu. Although Pu is small, we cannot and dare not to conquer it. However, we can use Pu to build a harmonious world.

When we reach the state of wuwei, we realize Pu is not only made up of invisible particles but also invisible energy. Lacking a good description, we call Pu as the state of Simplicity.

If you are a king and govern your country with Simplicity, you will find all things flourish and are attracted to you naturally. Heaven and Earth interact harmoniously to form sweet dews and rains and rainfalls drop equally to all things without human intervention.

Pu manifests itself into different species with different names, and it allows all things to exist freely. Therefore, we should stop interfering with nature and allow all things to live in harmony.

Do you know that we can communicate with Tao through the invisible Pu? Tao interacting with the world through Pu is like the river interacting with the sea through water: water from rivers flows to the sea and from the sea evaporates to fall back as rainfall to the rivers.

Lessons from Chuang-tzu:

(Quwukui24.15 Chapter) When the wind passes over a river, it takes away some of its water; when the sun shines on a river, it takes away some of its water. Yet rivers never complain. Why? Because they have a source.

Comment: The source of everything is Tao, manifesting as simplicity Pu. The sun, wind, and river are parts of the natural cycle of water. They just reflect the underlying order of nature in accordance with Tao.

Quotation:

"That's been one of my mantras - focus and simplicity. Simple can be harder than complex: You have to work hard to get your thinking clean to make it simple. But it's worth it in the end because once you get there, you can move mountains." - Steve Jobs.

Two 3-6. Chapter 37: Tao always acts invisible action wuwei.

Tao always acts with invisible action wuwei and therefore nothing is left undone.
If dukes and kings can follow Tao wuwei, the ten thousand things will transform naturally.
When transformation takes place, and desires arise, I will subdue them with the nameless simplicity Pu.
With the nameless simplicity Pu, there is no desire.
Without desire there is serenity.
With serenity, the world is naturally at peace.

Interpretation of Chapter37: Tao always acts invisible action wuwei.

Tao always does things naturally with wuwei, the invisible action, and all things get done. Tao always provides the world with invisible things like space, time and energy. All things can grow and expand naturally because the existence of space, time and energy.

If dukes and kings can keep to wuwei, the ten thousand things will take care of themselves naturally. When the rulers let the ten thousand things have free space to exercise their natural right to exist, all living things in the world will find a way to evolve naturally.

During the process of evolution, human beings will have desires to become the master of all things. This is the time that requires the enlightened rulers to lead by example to return to Tao, the nameless simplicity.

Following the principles of Tao, the Nameless simplicity, people will return to the simple way of life without desires. When people live a simple life, they can coexist with all living things. This is the right path for the world to have peace.

Lessons from Chuang-tzu:

(Waiwu 26.6 Chapter) Children grow up able to speak naturally without learning from speech specialist Kanxi. Why? Because they live with people who can speak.
Comment: Children learn without learning. That's wuwei.

Quotation:

"The finest workers in stone are not copper or steel stools, but the gentle touches of air and water working at their leisure with a liberal allowance of time." - Henry David Thoreau

Two 3-7. Chapter 43: The invisible breathing energy can penetrate all things.

The softest thing in the world,
Overcomes the hardest thing in the world.
That invisible matter can enter where there is no crevice.
Hence I know the value of the invisible action wuwei.
Teaching without words,
And achieving without obvious action,
Are understood by a very few.

Interpretation of Chapter 43:

The softest things in the world can penetrate the hardest things in the world.

The invisible things can enter the invisible space. A soft word of love can penetrate the coldest heart; soft water and air can make a solid seed sprout; the warmth of a mother hen can hatch chicks from seamless eggs. Silently and effortlessly, all nature shows the soft power of energy (essence energy Jing and life energy Chi) penetrating the hardest things in the world.

Therefore, if you can act with invisible action, wuwei, and teach by example without words, you can become a Tao leader, matchless in the world.

Lessons from Chuang-tzu:

(Zheyang 25.10 Chapter): A horse consists of different body parts including the head, legs, tail, and so on. When all the horse parts are put together, it doesn't make a horse. But a living horse consists of all those horse parts. So what links the parts together to form a living horse? The breath.

Quotation:

"If you woke up breathing, congratulations ! You have another chance." - Andrea Boydston.

Two 3-8. Chapter 11: The invisible power of Tao lies within the emptiness.

Thirty spokes unite in the hub of a cart's wheel;
It is the empty invisible space within the hub that makes it useful.
Knead clay to make a vessel;
It is the empty invisible space within the vessel that makes it useful.
Cut out doors and windows to make a room;
It is the invisible air within the empty space of the room that makes it useful.
Therefore benefit comes from what is visible. Usefulness from what is invisible.

Interpretation of Chapter 11: The use is in the emptiness.

Tao always acts with invisible action wuwei and provides free space for all things to use.

Using thirty spokes, man can make a hub for a wheel of a carriage. The empty space inside the hub provides the use for the wheel.

Kneading clay, man can make utensils. The empty space inside the utensils can hold water and food for people to use.

Cutting windows and doors, man can build a house. The empty space inside the house is where people can rest and work.

A wheel, a utensil, and a house are examples of visible objects which are beneficial to man. Yet the use of these objects relies on the invisible empty space of Tao.

Lessons from Chuang-tzu:

(Waiwu 26.7 Chapter) A student complained to his Taoist teacher, "What you are teaching us is useless."

The Taoist replied, "Now that you know what is useless, I can talk to you about what is useful. Even though the earth is very big we only need some ground to stand on. So what is useful is the ground you are standing on and the rest is useless. Isn't it?"

"Yes, it is," replied the student.

"Now that if the ground surrounding you suddenly disappeared, would the ground you are standing on still be useful?" The Taoist asked.

"No, it is useless," replied the student.

"Now I hope you understand the use of the useless."

The student nodded his head.

Quotation:

“The bluebird carries the sky on his back.” - Henry David Thoreau.

Two 3-9. Chapter 17: The Tao ruler governs with invisible action wuwei.

The best ruler is barely known by his people.
The next best is whom people love and praise.
The next is whom people fear.
The worst ruler is whom people despise.
He who does not trust others will not be trusted.
Humbly, the best ruler seldom speaks after the job is done.
Naturally the people say, "We did it!"

Interpretation of Chapter 17: The Invisible Leader.

There are four levels of leaders. Which one do you belong to?

The first level leader follows the natural Tao laws. He acts with invisible wuwei and manages things before they become unmanageable. People in the organization only know there is a leader but they don't know what he does since he seldom interferes with their affairs.

The second level leader follows the law of heart. He acts benevolently and often interferes with peoples' affairs in the name of love. People see his efforts and they love and praise him.

The third level leader follows strictly to the rules of law. He can kill in the name of righteousness and therefore people fear him.

The fourth level leader sets up too many laws and regulations but cannot enforce them. So people despise him and ignore his laws and regulations. This type of leader does not trust the people and in turn people don't trust him.

The first level leader is very careful about his words and never claims credit after the job is done. So when things are accomplished, the people think it is natural and they claim the credit for themselves.

Lessons from Chuang-tzu:

(Dasheng 19.12 Chapter) The best carpenter draws casually but he draws perfectly fitting squares and circles. How can he do that? He forgets his hands and his mind. He has become one with what he is doing.

So, when the shoes fit, you forget your feet. When the belt fits, you forget your waist. When you are comfortable with a diversity of opinions, you forget your own judgments. When you keep the unchanging principles of Tao in the ever changing world, you can live freely in your own way.

Comment: The wuwei ruler seems to be doing nothing yet everything is done. It is because he is not only using his body, mind and spirit but also his intuition. He has tapped into the power of Oneness by forgetting himself. So, to be the best leader, setting up rules is not enough, instilling fear into people's mind is not enough, loving people for your own praise is not enough, you must be one with the people and forget your own interests.

Quotation:

"It is wise to persuade people to do things and make them think it was their own idea." – Nelson Mandela.

Two 3-10. Chapter 57: The wuwei ruler governs without governing.

To rule a country with norm;
To wage war with surprise moves.
To rule the world with simplicity by setting things in order before there is a need for action.
How do I know this is so? By the following observations:
The more restrictions and laws the land has, the poorer people become.
The more sharp weapons people have, the more chaotic a country becomes.
The more clever skills people have, the more strange things appear.
The more materialistic pursuit, the more robbers and thieves appear.
Therefore, the sage says:
I act with invisible action wuwei and people are naturally transformed.
I love peace and quiet, and people become honest and peaceful.
I set things in order before there is unrest so that people can work in peace to enrich themselves.
I seek the liberation of desire so that people follow my example to embrace simplicity in their life.

Interpretation of Chapter 57.

If you define what human decency is and use it to set up standards to govern a country, you will end up breaking all human decency in the time of war. On the other hand, if you follow the laws of nature and act with invisible action wuwei before events happen, you can prevent wars.

How do I know this is true? Well, you can observe with your own eyes: When a nation has too many prohibitions and taboos - people can't do this and people can't do that, people are poor. When people have too many sharp weapons, the nation is powerless. When people have too many tricky skills, many strange customs appear; when people have too much desire for materialistic pleasure, there are plenty of thieves and robbers.

Therefore, when I govern with invisible action, wuwei, people evolve peacefully; when I leave people alone to tend their own business, they become rich; when I am quiet, people also become peaceful; when I am satisfied with what I have and desire no more, people become simple and satisfied with their lives.

Lessons from Chuang-tzu:

(Zhile 18.6 Chapter) Someone caught a rare bird and offered it to his king. The king was delighted to have received such a precious bird and he treated the bird as if it were his honored guest. He ordered his musicians to play the most popular music to entertain the bird and he fed it with the best meat and wine. But the bird couldn't eat a bite or take a drink. After three days, the bird was starved to death

This is called using man's way to raise birds, not a bird's way of raising birds. A bird's way of raising birds is to let them have freedom in the wild. Birds prefer quiet places and they eat worms and play with other birds in the wetland.

Comment: This king is called a youwei king. Youwei means interfering with the natural flow of things.

Quotation:

"A man watches his pear-tree day after day, impatient for the ripening of the fruit. Let him attempt to force the process, and he may spoil both fruit and tree. But let him patiently wait, and the ripe pear at length falls into his lap." - Abraham Lincoln.

4 Tao Secret Four: Silence

Two 4-1. Chapter 70: When the answer is easy, Tao is answering.

My words are very easy to understand, and very easy to practice.
Yet no one in the world knows them or practices them.
My words have ancient roots;
My deeds have ancient lords.
Because people do not understand Tao, hence they do not know me.
Those who know me are few and those who follow me are precious.
Thus the sage wears coarse clothing outside while embracing jade inside.

Interpretation of Chapter 70: Oh quiet, can you hear the words echoing through time?

Be quiet and listen, my good followers. Can you hear my words? They have been echoing through thousands of years and now they are yours. My words are simple: to live a harmonious life through applying the principles of the natural long life Tao. It is easy to follow: love yourself, love others and love nature.

Someone asks, "If it is so easy, why are people not following?" Because people, my good followers, are looking outside instead of inside themselves for answers. My words are words of Tao and my deeds are deeds of previous masters. Even though few people achieve Tao, those who do, have exerted great influence in the world.

So be alert and listen through your heart, my good followers. The person who sits next to you who dresses in plain clothes maybe the sage having the treasure of Tao in his bosom.

Lessons from Chuang-tzu:

(GengSangChu 23.3 Chapter) A long time ago, an old student wanted to realize Tao, so he went to see a Master. "Young Master, would you please tell me the easiest way to realize Tao?"

The young Master replied, "Don't think too much. Just relax your body, let go of your mind, and be aware of yourself at all times. After you practice this awareness for three years, you will realize Tao."

The old student replied impatiently, "I don't have much time. Do you have any shortcut to Tao? If you don't, would you please introduce me to your teacher?"

The young Master remained silent and sent the student to the Grandmaster.

It took the old student seven days and nights to reach the Grandmaster. When the Grandmaster saw the student, he asked, “Why did you come with so many people?” The student was surprised by the question.

He looked around and saw nobody but himself. Then he realized the Grandmaster had seen through his inner world. He had been thinking too much. If his mind were not quiet, how could he be in touch with Tao? Even if Tao were in front of him, he wouldn’t see it; even if Tao were next to his ears, he wouldn’t hear it; even if Tao were in his hands, he wouldn’t feel it. Indeed, the young Master had already told him the easiest way to realize Tao, but he was too busy looking for shortcuts.

The old student dropped his head and felt ashamed of his behavior. He bowed to the Grandmaster and returned to the young Master. From that time on, he began to practice Tao diligently without asking for shortcuts.

Quotation:

“I remind myself everyday: Nothing I say this day will teach me anything. So if I’m going to learn, I must do it by listening.” - Larry King.

Two 4-2. Chapter 26: Nothing strengthens authority more than silence.

The heavy is the root of the light.
The quiet is the master of the agitated.
Therefore, the sage travels the whole day without losing his quietness and heaviness.
Although he has magnificent palaces, the sage lives calmly above all temptations.
Why should a lord of ten thousand chariots behave so lightly in the world?
To be light is to lose one's ministers.
To be agitated is to lose one's lordship.

Interpretation of Chapter 26: Never leave home without it (quietness).

Heaviness is the root of lightness. It happens all around us: The root of a tree is heavy and the branches are light; the queen stays inside the hive while the worker bees are busy working.

So if you follow Tao as the sage does, you pay attention to quietness and never leave your inner home even if you travel afar. Even though there are great temptations of glorious palaces and beautiful concubines, you keep satisfied with your basic needs.

It is obvious that quietness strengthens authority. However, the lord of ten thousand chariots prefers to act lightly. When the lord behaves frivolously, he loses the support of his people; when he loses his quietness, he loses his lordship.

It does not only happen to the rich and powerful of ten thousand chariots. Even if you don't have anything, you still can lose your life. So remain quiet and don't act lightly.

Lessons from Chuang-tzu:

(Yufu 31.3 Chapter) A long time ago, there was a man who didn't want to leave his footprints on the ground. He thought he was leaving footprints because he was too heavy. So he thought he could make his body lighter by jumping up and down. But the more he jumped the more his footprints appeared. He became angry and jumped higher and higher until he dropped dead.

Meanwhile, another man became agitated because his shadow seemed to follow him everywhere. So he began to run away from his shadow. But the faster he ran, the closer his shadow followed. The man became

angry at his own shadow. So he ran faster and faster until he, too, dropped dead.

These two men could have saved their lives if they could simply quiet down, and sit peacefully under the tree.

Quotation:

“Better to remain silent and be thought a fool than to speak out and remove all doubt.” - Abraham Lincoln.

Two 4-3. Chapter 71: Presumption of knowledge is the ultimate ignorance.

Knowing that one does not know is the best.
Not knowing that one does not know but presuming one knows is sickness.
Only by recognizing the sickness as sickness, one is not sick.
The sage is not sick because he recognizes this sickness as sickness.
Therefore he is free of this sickness.

Interpretation of Chapter 71: Presumption of knowledge is sick.

Can you see your eyebrows? Yes, with a mirror, you may say. But do you know that the mirror image you see is different from how people see you? If you think only our eyes have blind spots, think again. Our mind has the biggest blind spots of all.

Therefore, knowing that we have blind spots and our knowledge is limited (to our existence in this space and time) is a healthy way of living. However, if we don't know that we have limitations and presume to know everything, we are sick people, spreading disease to all things.

The sage does not commit this ignorant sickness because he realizes all things are interconnected. By realizing that the true reality of our existence is a continuous whole, the sage can prevent such kind of ignorant sickness happening to him and to all living things.

Lessons from Chuang-tzu:

(Waiwu 26.6 Chapter) A long time ago a king had a dream. In the dream a turtle asked the king for help. The turtle told the king that it was caught by a certain fisherman in his kingdom. When the king awoke, he ordered his servants to find the fisherman. The servants brought the turtle and fisherman back to see the king. When the king saw a big white turtle, he immediately recognized the same turtle he saw in his dream. So he wanted to free the turtle, because in his dream the turtle wanted freedom. But the king hesitated to do it because the turtle had great power for predicting the future. After some struggle, the king decided to kill the turtle and use its shell for prediction. The king was very satisfied because the dead turtle had never missed one prediction. It had consecutively made 72 accurate predictions.

A Taoist master commented, "The turtle had the power to appear in the king's dream but it could not avoid the fisherman's net. It had the great power of prediction but it could not predict the king would kill it. The turtle thought its power had no limitation. It was its biggest mistake."

Quotation:

“To know is to know that you know nothing. That is the meaning of true knowledge.” – Socrates.

Two 4-4. Chapter 56: He who knows doesn't talk.

Those who know do not speak.
Those who speak do not know.
Shut your mouth,
Close your senses,
Blunt your sharpness,
Untie your knots,
Soften your glare,
Become one with the dust.
This is called Mysterious Oneness.
He who has reached this state,
Is not moved by life or death,
Swayed by profit or loss,
Nor touched by honor or disgrace.
Therefore, he is treasured by the world.

Interpretation of Chapter 56: Being one with Tao, you avoid talking too much.

If you know the natural Tao law of Oneness of yin and yang, you keep to your center without speaking. If you speak too much, you don't know Tao.

So shut your mouth, close all the doors to outside influence and keep quietly to the center of your being. Being centered, you can reach the state of Mysterious Oneness by blunting all the sharp edges, resolving all the conflicts, softening your brilliance and living as one with the world.

By living as one with the world in Mysterious Oneness, you can follow the flow of natural rhythm of yin and yang and your life is always in balance: When you are in love, you are not getting too close; when you are out of love, you are not getting too far. When you are making profit, you share with others; when you are losing, you are not trying to harm others. When you have become rich and powerful, you remain humble; when you are down and out, you keep your spirit high and know your turn will come soon.

So knowing Tao is a cycle of opposites, you keep a positive, optimistic and sharing attitude with the world. The world will love and treasure you as you love and treasure them.

Lessons from Chuang-tzu:

(Tiandao 13.10 Chapter) Once a carpenter saw his king reading books and he asked, "My lord, what kind of books are you reading?" The

king replied, “The sages’ classics of course.” The carpenter asked further, “Are the sages still alive?” The king replied, annoyed, “No, they are dead.” The carpenter said boldly, “Then what you are reading is worthless!” The king exploded, “How dare you offend the sages! Speak what you have in mind! If you don’t have a good explanation, I’ll kill you!”

The carpenter replied, “My lord, I am not a scholar but an old carpenter. As a carpenter, I know how to fix wheels to the carts. If I cut the hole too large, the wheel will get loose quickly. If I cut the hole too small, the wheel will not fit well. How large I have to cut the hole depends on each wheel. I have to feel each wheel. No words can describe how I do it. I cannot even tell my son how to do it; he must learn by doing. So my lord, when you told me that you are reading dead men’s words, I just know that what you are reading is worthless.”

The king became speechless.

Comment: Chuang-tzu did not finish the story. But we can guess there are two possible outcomes. One might be that the king thanked the carpenter and began to apply the sages’ words into his daily affairs; the other outcome could be that the king got angry and killed the carpenter, because the carpenter had talked too much.

Quotation:

“Tell me and I forget. Teach me and I remember. Involve me and I learn.” - Benjamin Franklin.

Two 4-5. Chapter 45: Great completion seems imperfect.

Great completion seems imperfect,
Yet its imperfection makes its use perfect.
Great fullness seems empty,
Yet its emptiness makes its use full.
Great straightness seems bent.
Great skill seems clumsy.
Great eloquence seems stammering.
Movement overcomes cold;
Quietness overcomes heat.
Clear quietness is the world's rightness.

Interpretation of Chapter 45: Being quiet, you see the beauty in all things.

When you are quiet and focused, you find beauty in all things. However, when you are restless and agitated, you find imperfection in everything: even the greatest completion, you will find fault in it; the greatest fullness, you will find it empty; the great straightness, you will see it as bent; the most skillful, you will say he is clumsy; the most eloquent, you will see him as a stutterer.

When you return to Tao and observe all things in their natural quiet state: you see the endless use of the greatest completion in despite of seeming imperfection; you find the unexhausted usage of the greatest fullness of seeming emptiness; you find the natural straightness of what seems bent; you find that the great skill follows nature; you find that the most eloquent speaks naturally in few words.

When you are agitated you generate heat; when you are quiet you can overcome heat. So to be peaceful, you must remain quiet. If everyone in the world remains quiet and sees the beauty of all things, there will be peace on earth.

Lessons from Chuang-tzu:

(Xuwugui 24.11 Chapter) A good barking dog is not necessarily a useful dog; a good talker is not necessarily a worthy person.
Comment: If you are quiet enough, you see a person who talks a lot is like a dog that barks a lot.

Quotation:

"Nature will bear the closest inspection. She invites us to lay our eye level with her smallest leaf, and take an insect view of its plainness." - Henry David Thoreau.

Two 4-6. Chapter 41: A great scholar hears of Tao and practices it diligently.

A great scholar hears of Tao and practices it diligently.
An average scholar hears of Tao and gives it thought now and then.
A foolish scholar hears of Tao and laughs out loud.
If it is not being laughed at, it is not enough to be Tao.
Thus it is said: He who is enlightened with Tao seems stupid; he who leads from behind seems timid; he who is trying to be special seems ordinary.
He who:

Has achieved superior Te is humble but seems empty,
Has great purity but seems tarnished,
Has abundance to share with others but seems not enough,
Has great strength but seems frail,
Has real quality but seems unreal.

The greatest square has no corners.
The greatest vessel has late completion.
The greatest sound is silence.
The greatest image has no shape.
The nameless Tao is hidden in everything and in every thought.
Oh, the great Tao not only begins life but also completes all.

Interpretation of Chapter 41:

There are three classes of people: those who practice diligently when they hear Tao; those who question when they hear Tao, and those who laugh loudly when they hear Tao.

The first class people realize Tao is inside and they quietly begin to practice Tao immediately. The second class people believe Tao is in their head and they question Tao for real or not real. The third class people think Tao is outside, and when they find Tao appears different, they laugh out loud. If they don't laugh, it is not real Tao.

Why do people laugh at Tao? Here are the reasons: The enlightened ones seem different: they are wise but seem foolish; they are going forward but seemingly going backward; they are special but they look ordinary.

People who have achieved highest Te seem empty; great honor seems disgraced; great abundance seems lacking; established Te seems insecure; genuine quality seems unreal.

The greatest square has no edges; the great vessel completes late; the greatest sound is silence; the greatest image is shapeless; Tao has no

name yet it is good at giving and completing all things.

Lessons from Chuang-tzu:

(Qiushui 17.2 Chapter) You cannot talk about the sea to a frog in a well – for it is confined to its environment. You cannot talk about ice to a summer insect – for it is restricted to time. You cannot talk about Tao to a biased scholar – for he is limited to his learning.

Quotation:

“Any fool can criticize, condemn and complain - and most fools do.” - Benjamin Franklin.

Two 4-7. Chapter 15: The silent power of listening.

Like many old masters ahead of him, he who has obtained Tao is subtle, mysterious, and profound.
The depth of his wisdom is unfathomable.
Because it is unfathomable, we can only describe his outer world in order to get a glimpse of his inner world:
He takes one step at a time, like crossing an icy stream.
He talks little and quietly, like being aware of the neighbors on four sides.
He acts peacefully and respectfully, like being a guest visiting a host.
He becomes soft and yielding, like ice is about to melt.
He embraces simplicity, like a simple uncarved wood.
He loves all creatures, like a valley supports all plants and animals.
He lives as one of the common people in the world as a dust in the muddy pool.
Who can let his mind settle gradually liken the muddy water settles to become clear? After the mind has become clear, who can move it gently to keep one alive and alert?
Keepers of Tao live in the present moment and do not seek fulfillment. Not seeking fulfillment for themselves, they remain as part of the whole and thus live long.

Interpretation of Chapter 15: Stillness in between Breath.

If it is true in the past, it must be true today. You can reach the same profound cultivation of Tao as the ancient masters. However when you reach that state of subtle, refinement, profoundly mysterious, you can only experience it not describe it. Even though it is difficult to describe, I attempt to describe it anyway:

When you live the way of Tao, you walk your path conscientiously as if you are walking on thin ice while crossing a frozen river; you keep quiet as if being afraid that your words can be misunderstood by your neighbors. You feel that you are a guest on this Earth and you don't own it and so you respect mother Earth and all things on it.

You keep soft and relaxed like you are amid the springtime when ice is melting under the warm sun. You are as humble as the natural woods in the forest and your heart is as open as the great mountain valley. Even though you possess extraordinary abilities, you blend in with common people.

Who can let his mind settle like the muddy water settles to become clear? After the water has settled for a long time, who can move gently to

keep it alive? Oh, only you, my good followers. Every breath you take, you remain quiet and let your mind settle to the stillness of Tao, and from that brief period of stillness, you take in another breath from Tao to begin a new life. So it is so simple, for when you have obtained Tao, you want less not more. For less, you are with Tao and you have everything.

Lessons from Chuang-tzu:

(Shanwu 20.10 Chapter) Inside a walnut garden, a Tao master was admiring the beauty of the scenery and forgot his body until the tip of the wing of a huge yellow bird flying by touched his forehead. "What a strange bird," the master thought. "It couldn't even notice my existence." So the master carried a rubber spring trying to capture the bird. Then he realized that the bird was going after a mantis which was after a locust which was enjoying the shading branch of the tree. So the bird, the mantis and the locust all are oblivious about their own danger. Instead of trying to capture the bird, the master was lost in thought and he realized that the reality is that there is a chain of benefit and death among all things. Not wanting to be caught in the chain of benefit and death, the master wanted to leave the garden. However, the gardener suddenly showed up and accused the master of being a thief and chased him away from the garden.

When the master went home, he became unhappy. His student comforted him, "The gardener is only doing his job. You shouldn't be unhappy, dear Master."

"My student, it is not that I am unhappy about the gardener. I am just thinking that when I observe the muddy water too often, I forget what clear water looks like."

"What do you mean, Master?"

"The world we live in is just like muddy water with all the creatures fighting for benefits. But when we calm down and become still, all the dirty dust will settle down and become clear. When it becomes clear, we will realize we are all connected through Tao. Indeed, we can live in this world with all the creatures and still retain our true identity. But since I had lost myself in the walnut garden, I have not been true to myself. That's why I am unhappy."

The student scratched his head because it was beyond his understanding.

Quotation:

"A wise old owl sits on an oak; the more he sees the less he speaks; the less he speaks the more he hears; why aren't we like that wise old bird?"

- Edward Hersey Richards.

Two 4-8.Chapter 23: Silence is natural.

Silence is natural.
Violent winds do not last all morning.
Stormy rain does not last all day.
Who causes this? Heaven and Earth.
If even Heaven and Earth cannot last long when they act violently, how about man if he acts angrily?
Therefore, if you stay with Tao, you are calm all the time.
If you stay with Te, you are at peace most of the time.
If you stay with Loss, you are angry all the time.
Now that you have a choice:
If you choose to be one with Tao, Tao welcomes you.
If you choose to be one with Te, Te welcomes you.
If you choose to be one with Loss, Loss welcomes you.
Like attracts like,
If you don't trust Tao, Tao will not trust you.

Interpretation of Chapter 23: Silence is natural.

Silence is natural. Tao is absolutely quiet before Heaven and Earth are born. Then Heaven and Earth are born by obtaining Te, the use of Tao.

Heaven and Earth are quiet most of the time: You can see the sunset, the moon, and the stars - they all move silently; the flowers, vegetables and trees - they all grow in silence. However, once in awhile Heaven and Earth form whirlwinds and rainstorms. Even with Te of Heaven and Earth, a whirlwind cannot last more than a morning and a rainstorm cannot last a whole day. How long do you think you can last if you act violently? How long do you think a country can last if its leader wages war?

Therefore, if you stay with Tao, you are calm all the time; if you stay with Te, you are calm most of the time; if you stay with Loss, neither Tao nor Te, you are angry all the time.

Now that you have a choice: if you choose to be with Tao, Tao will gladly accept you; if you choose to be with Te, Te will gladly accept you; if you choose to be with Loss, Loss will gladly accept you. Like attracts like; if you don't trust Tao, you will not get the trust of Tao. What is your choice?

Lessons from Chuang-tzu:

(Beizhiyou 22.3 Chapter) Heaven and Earth have great beauty; they don't have to talk about it. The four seasons have obvious laws; they don't have to discuss them. The ten thousand things have their established ways of living; they don't have to defend them.

Tao speaks in silence.

Quotation:

"I have found that when one is embarrassed (angry), usually the shortest way to get through with it is to quit talking about it or thinking about it, and go at something else." - Abraham Lincoln.

Two 4-9. Chapter 16: The power of stillness.

Empty yourself of all thoughts. Keep your mind absolutely still.
I hereby observe the ten thousand things rise and fall simultaneously
Everything grows and flourishes and then returns to the source.
Returning to the source is stillness; from stillness life returns again.
Returning to life is called the unchanging law of Tao;
Knowing the law of Tao is enlightenment.
Not knowing the law brings misfortunes.
Knowing the law leads to tolerance;
Tolerance leads to impartiality;
Impartiality leads to lordship;
Lordship leads to Heaven;
Heaven leads to Tao;
Being one with Tao is everlasting,
And though the body dies, Tao is immortal.

Interpretation of Chapter 16: All things return to one and one to all.

When I empty my mind completely, I reach a point of absolute quietness and stillness. From there, I observe all things are interconnected and move in a natural pattern.

All things in different shapes and forms are returning to a common root, Tao. When they reach their root, they reach absolute quietness and stillness. From there, life returns to all things of different kinds. This natural pattern of all things returns to one and from one to all is the unchanging law of Tao.

When we understand that we are one and are constantly interacting among all things, we are enlightened. He who does not understand that all things are one tends to act selfishly, bringing calamity to all.

He who understands that all things are one has the compassion to embrace all, to treat all creatures fairly, to lead the world to a better place; his action resembles that of the Heaven and that of Tao. Finally he can reach the goal of natural long life Tao.

Lessons from Chuang-tzu:

(Qiwulun 2.1 Chapter) : Leaning against a small table, a Tao master was seemingly falling deep asleep. His student waited for a long time before the master woke up.

"Master, were you sleeping or meditating? I have never seen you meditate like that before," the student asked.

“My student, I am glad you have noticed. Indeed, I was in deep meditation. I ‘lost’ myself completely during that time and I had a mysterious experience beyond words. You must have heard man’s sound and Earth’s sound. But have you heard of Heaven’s sound?” asked the master.

“Master, please enlighten me with different sounds,” The student asked humbly.

“When a musician blows air into a flute, the flute makes music. This is man’s sound. When the wind blows across the land, it causes the leaves in the trees and holes in the ground to make different sounds. When the wind stops blowing, all things return to silence. Indeed, the wind makes different Earth sounds. But what is behind all those sounds? It is the Heaven’s sound - silence.”

“Master, what do these sounds have to do with your meditation?”

“My student, when you hear music, the manmade sound, you hear it with your body. When you hear the wind blow in the forest, the Earth’s sound, you hear it with your mind. When you hear the silence of Heaven’s sound, you hear it with your whole being. Only during deep ‘lost yourself’ meditation, you can reach that absolute silence from which all sounds are originated.” After saying that, the Tao master returned to his meditation.

Quotation:

“Who looks outside, dreams; who looks inside, awakes.” – Carl Gustav Jung.

Two 4-10. Chapter 47:The power of going inside.

Without going out of the door, one can know the world.
Without looking out the window, one can see the Tao of Heaven.
The farther one goes, the less one knows.
Hence the sage does not go yet he knows;
Does not look yet he sees;
Does not proceed yet he succeeds.

Interpretation (1 of 2) of Chapter 47:

We have the potential to know what is happening in the world without going out the door.

We have the inner eyes to see the laws of seasons governing Heaven and Earth without looking out the window.

The farther we leave our inner world to gain knowledge in the outside world, the less truth we know.

Therefore, the enlightened one, the sage, knows intuitively without traveling; names things with his inner vision without looking; accomplishes things at their quantum level without doing.

Interpretation (2 of 2) of Chapter 47: Know your inner world, you will know the outside world.

Without going out of the door, you can know the world through your inner world. Without looking out the window, you can see the way Heaven moves by observing the way your inner world moves.

The farther you stay away from the center of your inner world, the less you know of yourself and the world.

You can become a sage if you keep your mind quiet and still at the center of your being. As a sage, you know without going out, you see without looking, and you accomplish without visible action.

Lessons from Chuang-tzu:

(Qiushui 17.15 Chapter) A Taoist master and his scholarly friend were standing on a bridge, admiring a school of fish swimming in the stream underneath.

"The fish are swimming freely and naturally. They are happy," commented the master.

"How do you know that they are happy?" replied the scholar.

"Oh scholar, you are not me. How do you know that I don't know the fish are happy?"

"Oh Master, this is exactly what I said: You are not the fish and you don't know if they are happy."

“Well scholar, I know intuitively the fish are happy when they swim freely in their natural habitat. We are one with nature. In fact, at the very moment when you asked “How do you know the fish are happy”, your intuitive mind already knew the fish were happy. Then your egoistic mind came in trying to prove that it was not possible to know things without the five senses. Mr. Scholar, use your heart not your mind, you will have more compassion.”

The master and the scholar remained silent the rest of their journey.

Comment: It was a true story happening here in China some months ago: A drug company drew a huge protest from the people (including retired NBA player Yaoming) who were against cruelty to animals. The core business of the company was to raise bears for their bile. The company had developed a technique to put a hole and a plastic tube through the gallbladder of the bear and get the bile out on a regular basis. The bears were obviously suffering and their life cycle was shortened. During a heated debate, the company spokesman said, “You are not a bear. How do you know that the bears are suffering?”

Well, we are all animals and we can feel when there is suffering. The company was blinded by profit and it spoke from the mind, not from the heart.

Quotation:

“In some sense man is a microcosm of the universe; therefore what man is, is a clue to the universe. We are enfolded in the universe.” - David Bohm.

5 Tao Secret Five: Life

Two 5-1.Chapter 76: Wherever there is breath there is life.

A living man is flexible and soft;
A dead man is stiff and hard.
It is the same for the ten thousand living things:
A living tree is tender and flexible;
A dead tree is withered and dry.
Therefore, the hard and stiff is the companion of death;
The soft and flexible is the companion of life.
Thus a brutal army never wins;
An unbending tree seldom lasts.
The hard and stiff stays under in the darkness.
The soft and flexible stays above in the light.

Interpretation of Chapter 76: Stay alive as soft as the breath of life.

Touch yourself, feel your breath. Your body is soft and supple because you have harmonious Chi, the life energy. All living things need harmonious Chi to live. This is a natural law of Tao.

When we are alive, we can breathe and our body remains soft. When we die, we stop breathing and our body becomes stiff. Similarly all living things including grass and trees are soft and flexible when alive and are dried and brittle when dead.

So it is obvious that being soft is a way of life and that being stiff is a way of death. Therefore, a strong, inflexible army will be defeated and a strong and stiff tree will be toppled.

Naturally the strong and big belong to underneath while the soft and small belong to above, like the roots of the tree belong to underneath and the soft branches belong to above. Therefore to stay alive, we should keep our strong desire hidden by remaining humble and soft.

Comment: Wanting to stay alive is a natural desire. Babies never refuse to drink milk. They just want to live.

Lessons from Chuang-tzu:

(Qiushui 17.13 Chapter) A Taoist master was fishing when two messengers from the king approached him. They asked respectfully, "Our king would like to invite you to take over his kingdom. Would you like to come along with us?"

Without looking up, the Taoist master replied, "I heard that there was a turtle which had died 3,000 years ago and its shell was being worshipped in your king's ancestral temple. Now if you were the turtle,

would you rather be dead and have your shell being worshipped, or would you rather be alive and move your tail in the mud?"

The messengers replied, "We would rather be alive and move in the mud."

The Taoist replied, "You can go now. I would like to move in the mud."

Quotation:

"When you arise in the morning think of what a privilege it is to be alive: to breathe, to think, to enjoy, to love." - Marcus Aurelius.

Two 5-2. Chapter 55: Breathing like a baby is the key for long life.

He who is filled with virtuous Te is like a newborn baby.
Poisonous insects don't sting him;
Ferocious animals don't attack him;
Predatory birds don't seize him.
His bones are weak and his muscles are soft but his grip is firm.
For his mind is not distracted.
He is oblivious to the union of male and female but his sexual organ can be firm,
For his vital energy Jing is at its height.
He cries all day without becoming hoarse.
For his harmonious breath Chi is at its height.
Obtaining the power of harmonious Chi is called knowing the unchanging law of Tao.
Knowing the unchanging law of Tao is enlightenment.
The harmonious Chi enhances life and so is good.
To use the mind to regulate the breath of the harmonious Chi brings good health.
Things reach prime too quickly will get decayed.
This is not the Tao of natural long life.
Whatever is contrary to Tao comes to an early end.

Interpretation of Chapter 55: Newborn Baby has full harmonious chi.

Oh man, you think you are strong and virtuous. But let me tell you, you have the best virtuous Te the day you are born. As a newborn baby, the poisonous insects will not sting you; the beasts will not attack you; the predatory birds will not grasp you. Even though your bone is soft and muscle tender, you can hold onto things tightly; without knowing sex, your sexual organs can firm up. This indicates your Jing, reproductive energy is full. You cry the whole day long without straining your voice. This indicates your harmonious Chi, life energy, is full.

Oh man, understand that harmonious Chi, life energy, is one of Tao's principles for life. If you understand this principle and can apply it to your life, you are enlightened.

What is good for life is a good sign and harmonious Chi is good for life. If you can practice harmonious Chi through breathing consciously, you can prolong your life. If you don't cultivate the harmonious Chi in your body, you will reach prime quickly and die prematurely.

Lessons from Chuang-tzu:

(Dechongfu 5.6 Chapter) A mother pig fell down and died accidentally. Her piglets hurried to suck milk as they saw their mother lying on the ground. After a brief moment, the piglets all fled in fear.

What the piglets wanted was the mother, not her body. When the mother died the breath had left her. There wasn't any life energy Chi to nourish the young.

Quotation:

"We live in an ocean of air like fish in a body of water. By our breathing we are attuned to our atmosphere. If we inhibit our breathing we isolate ourselves from the medium in which we exist. In all Oriental and mystic philosophies, the breath holds the secret to the highest bliss." - Alexander Lowen.

Two 5-3. Chapter 50: The rhinoceros can find no place to thrust their horns.

What is born must die.
Those who live a long life are the disciples of life. They have thirteen parts.
Those who live a short life are the disciples of death. They have thirteen parts.
Oh those who should live a long life but die young. They too have thirteen parts.
Why is this so?
Oh they indulge with their thirteen parts. They try to pamper life too much.
I have heard that he who knows how to live long can walk on land without fear of rhinoceros and tigers. He enters the battlefield without being wounded by the soldiers.
For in him rhinoceros can find no place to thrust their horns; tigers no place to use their claws, and soldiers no place to pierce their blade.
Why is that so? Because he avoids the death land of the thirteen parts.

Interpretation of Chapter 50: Behaving like a baby to live a long life.

We are born, live for a brief instance, and die. This is our life cycle. Whether we live a long or a short life, everybody has thirteen body parts including four limbs and nine holes for seeing, hearing, tasting, smelling, and touching.

Naturally there are people who can live a long life and there are people who die young. However, some of the people are supposed to live a long life but end up dying young. Why is that so? Because they are obsessed with their life. They are pampering themselves too much with the desires of their thirteen parts and thus enter the death territories.

Meanwhile there are people who are truly able to prolong their lives. They return to the state of being a baby without desires. They travel on land without being hurt by the rhinoceros and tigers; they walk through the battlefield without being killed by the soldiers. The rhinoceros cannot find a place to thrust their horns, the tigers cannot find a place to land their claws, and the soldiers cannot find a place to land their weapons. Why is that so? Because they have not entered the death territories of their thirteen parts.

Lessons from Chuang-tzu:

(Yindiwang 7.8 Chapter) Once there were three gods living as neighbors. The god who lived in the North was called Bright. The god who lived in the South was called Quick. The god who lived in the middle was called Vague.

The gods often met in the middle. Vague treated Bright and Quick well. One day Bright and Quick discussed, "All the people have seven holes for seeing, hearing, tasting and smelling but Vague has none. Why don't we help him to gain the holes?"

So they helped Vague to open one hole each day. At the end of seven days, Vague died.

Comment: Eyes, ears, nose, and mouth are for desires. Obviously Vague couldn't handle the newfound desires. Vague represents a newborn baby.

Quotation:

"While I thought that I was learning how to live, I have been learning how to die." - Leonardo da Vinci.

Two 5-4. Chapter 8: Be soft! Be a humble winner like water.

The supreme good is like water.
Water benefits all things and does not compete.
It flows in places men hate.
Therefore, water is almost equal to Tao.
The supreme man who resembles water:
Stays in the humble position, like water settles at the low land;
Keeps a calm mind, like a deep clear pond;
Gives to the poor not to the rich, like water flows from full to empty;
Speaks truthfully, like the mirror of a smooth water surface;
Rules fairly, like water levels all;
Works flexibly, like water becomes a square while in a square and a circle while in a circle;
Acts timely in the flow of nature, like water freezes in cold and evaporates in heat.
The supreme good wins by cooperation not by competition and therefore he has no enemies.

Interpretation Chapter 8: Water always wins without competing.

Be water, my good followers. Water benefits all things without competing. Why should it? It lives through all things. Water goes everywhere including places people hate to go and wherever it goes, there is life. So water almost equals Tao.

My good followers, if you resemble water, you will find your place in this world; your mind will be clear and profound like a natural deep pond; you will be able to share what you have as water fills up empty ponds first; you will be true to your words as the mirror of a smooth pond reflects the truth; you will be fair to all people like water having the same level everywhere; you can be flexible enough to get the best out of any situation like water being poured into a cup and it becomes the cup; you have good timing in launching affairs if you can follow the natural flow of things like water freezes when cold and evaporate when hot.

Water provides but does not compete against all things and therefore it has no fear. My good followers, here is the key: be water, when you live your life by serving others, you will always win without the need to compete.

Lessons from Chuang-tzu:

(Dasheng 19.10 Chapter) A long time ago, there was a woman admiring a dangerous waterfall. The waterfall was so high and the water

falls so turbulent that even fish and turtles could not live there.

While the woman was admiring the fall, suddenly a man jumped down into the fall. Immediately the woman yelled for help and followed the man down the stream. The woman thought the man was trying to commit suicide. But soon enough the man came out of the water unscratched and whistled away along the riverside.

The woman caught up with the man and asked, “Sorry, Master. I thought you were a ghost in the distant. But now I can see you as a man. You were so amazing in the water. Do you possess a special Tao for swimming?”

The man replied humbly, “Good woman, I am no Master; I am no Tao. Water is my friend and I just follow the will of my friend. When it falls down, I fall down; when it churns up I churn up. It is very simple. I just follow the flow and never have to do anything on my own. If I tried to do it my way, water could have swallowed me. It is dangerous down there, you know?”

“It is dangerous alright,” the woman asked curiously, “But why do you do it?”

The water man replied, “I was born near water and I became friend with it. I don’t know why I am doing what I am doing. I just do it. It is my fate, I guess. But it is fun. Would you like to try it?”

“Oh! No! Thanks,” replied the woman and left the scene immediately.

Quotation:

"Empty your mind, be formless, shapeless - like water. Now you put water into a cup, it becomes the cup. You put water into a bottle, it becomes the bottle. You put it in a teapot, it becomes the teapot. Now water can ‘flow’ or it can ‘crash’! Be water, my friend." - Bruce Lee.

Two 5-5. Chapter 78: You can achieve any goal if you can resemble water.

Nothing in the world is more soft and weak than water.
Yet for attacking the hard and strong, nothing is better;
It has no equal.
The soft can overcome the hard;
The weak can overcome the strong.
Everyone in the world knows it,
Yet very few can master it.
Therefore the sage says:
He who resembles water by accepting the dirty matters of the people is fit to rule the country.
He who resembles water by accepting the responsibility of the country's disasters is fit to rule the world.
True words appear paradoxical.

Interpretation of Chapter 78:

Water is plain and water is soft. But don't take it for granted. Water is the softest agent in the world and it can overcome all hard things in the world; for water is unique and it cannot be replaced.

Given time, water will make a hole in the hardest stone. Denying a strong elephant water, it will die of thirst. It is obvious that the soft can defeat the hard and the weak can defeat the strong. Yet people in the world still cannot apply the power of softness of water.

Therefore, you can become a sage if you can cultivate the soft power to resemble water. As water you can accommodate the dirty matter brought to you by others. If you can do that you are fit to be the leader of a country.

If you can manage the human factors contributing to the disaster brought by the lacking of water, you are fit to be the king of the world.

Lessons from Chuang-tzu:

(Gengsangchu 23.2 Chapter) In deep water big fish eat small fish. However, in shallow water a big fish cannot even turn its back while small fish live freely. Moreover when a big fish gets stranded on sand, small ants devour it quickly.

Big ferocious animals roam in the forest but they cannot survive like fox and squirrels in small hills. When big animals like tigers leave the mountain, they lose their power and thus are easily bullied by plain wild dogs.

Therefore, weak and strong are relative terms. A strong creature can turn into a weak creature and vice versa under different circumstances.
Comment: There are many examples in nature that the weak is better than the strong. As Bruce Lee said, " Notice that the stiffest tree is most easily cracked while the bamboo or willow survives by bending with the wind."

Of course, a stiff tree cannot change its nature to become as flexible as bamboo; nor bamboo can change its nature to become as strong as a tree. However, man has the ability to change from being stiff to being soft. Men and women can soften the stiffness of their mind and body to become more flexible through the practice of Tao.

Quotation:

"In rivers, the water that you touch is the last of what has passed and the first of that which comes; so with present time." - Leonardo da Vinci.

Two 5-6. Chapter 36: To weaken the enemies, let them feel strong first.

He who uses the natural way to defeat his enemy understands,
To close the net, let it expand first,
To weaken the enemies, make them feel arrogant first,
To eliminate something, let it flourish first,
To get something big, give them something small first.
This is called Subtle Enlightenment.
The soft and weak can overcome the hard and strong.
Fish cannot leave deep waters.
And a country's sharp weapons should not be displayed to the people.

Interpretation of Chapter 36: Subtle Enlightenment.

If you want to catch a ferocious animal, open a net and wait for the animal to come in and then close the net. It is the same if you want to capture your brutal enemy. You do it with the Heaven's net.

If you want to defeat your brutal enemy, you must remain soft and weak and let him think he is hard and strong. He will make mistakes and defeat himself.

If you want to destroy your enemy's empire, you must remain humble and let your enemy think he is prosperous. When your enemy becomes wasteful he will destroy his own empire.

If you want to take away what your enemy has pillaged, you must be willing to give more to make him greedy and consequently lose.

When you can defeat your enemy using minimal force, you have obtained Subtle Enlightenment. These are the examples of how the soft and weak can defeat the hard and strong. Fish live in water and they cannot be taken away from it; men live in Tao and they cannot be taken away from it. Therefore, this method is a sharp tool for governing a country. This sharp tool cannot be separated from people and it cannot exist without Tao.

Lessons from Chuang-tzu:

(Lieyukou 32.8 Chapter) An old friend came to see a Taoist master to show off his new carriages.

"My friend, I heard you have obtained enlightenment. What does enlightenment mean? You still need to eat and sleep. But for me, I've just been given ten carriages by our dear king. I am truly grateful," the old friend boasted.

The Taoist master replied, “Once there was a boy from a poor family who dived deep into the water and obtained one of the biggest pearls ever. When the boy showed the pearl to his father, his father ordered him to destroy it with a stone. The father told his son, ‘If the Sea King allows you to steal his pearl away, he must be asleep. Wait until he wakes up, you will be crushed.’ ”

“But what does the story have to do with my situation?” asked the old friend.

The master replied, “My friend, what is the difference between the Sea King and your king? Your king gave you those carriages while he was asleep. These carriages were just something he gave you first and he is going to get everything from you later. Watch out, he is going to tear you into pieces when he wakes up.”

Quotation:

“When the opponent expands, I contract. When he contracts, I expand. And when there is an opportunity, I do not hit - it hits all by itself.” - Bruce Lee

Two 5-7. Chapter 66: If you wish to rule over the people, you must speak humbly.

Why is River-Sea the king of the hundred valley streams?
Because it lies below them. Therefore it is the king of the hundred valley streams.
So if the sage wishes to rule over the people,
He must speak humbly.
If he wishes to lead the people,
He must stay behind them.
Hence the sage stays above yet the people are not burdened;
Stays ahead yet the people are not harmed.
All the people are happy to support him and never get tired of him.
The sage does not compete, therefore he meets no competition.

Interpretation of Chapter 66: Be humble like that of an ocean.

Sit on a sandy beach, watch the magnificent sunset, feel the gentle sea breeze. Yes, it is the ocean, the king of all valleys. How can the ocean become the king of all valleys? It is because it lays low.

You are a sage if you can remain humble. If you want to occupy a higher position, you must talk humbly to others; if you want to get ahead of others, you must remain behind to serve.

Therefore, people don't feel heavy when you are above them and they don't feel their interests are being harmed when you are leading. Thus, people appreciate your leadership and never get tired of you. Through cooperation instead of competition, you end up with a win-win situation without creating any enemies.

Lessons from Chuang-tzu

(Qiushui 17.1 Chapter) After a huge autumn rain, hundreds of streams flow into the great river. The water fills up the great river from bank to bank, far into the place where you can hardly distinguish horses from buffalos. The king of the great river was very proud as the river flowed eastward. After flowing for a long time, the river reached the Sea. When the river king saw the endless sea, he talked to the king of the sea, "I thought I was the greatest until I saw you. I feel ashamed."

The sea king replied, "Now that you have seen your ugly side, I can talk to you about the truth. Even though I have all the water in the world, when compared to the Heaven and Earth, I am but a small stone in the great mountain. We are very small in nature. Why should we all feel so proud of what we are?"

The river king bowed to the sea king as he understood now the sea king had become the king because he was humble.

Quotation:

“I was like a boy playing on the sea-shore, and diverting myself now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.” - Isaac Newton.

Two 5-8. Chapter 61: In big or small country, what the people want is peace.

A big country is like low land.
It is the meeting place for the world.
It is the female of the world.
The female often overcomes the male with stillness.
To remain still is to lay low.
Therefore if a big country remains low to a small country, it can take over the small country.
And if a small country remains low, it can win over the big country.
So whether to remain low is to take over or to remain low to win over;
What the big country wants is to absorb the small country to serve its people.
What the small country wants is to join the big country to protect its people.
Each gets what it wants,
It is fitting for a big country to yield.

Interpretation of Chapter 61: Being quiet and humble, all countries can coexist.

Tao is the first female. She is quiet and humble. If the leaders of all countries can follow Tao to remain quiet and humble, there will be peace on earth.

A big country lays low and it is the place for all the people in the world to meet, like all rivers flowing to the sea. Also a country becomes big because it has the female quality of calm and humble. This quiet and humble female quality overcomes the aggressiveness of the male quality.

If a big country shows its humbleness towards a small country, it will win over the heart of the small country and vice versa. Why do countries want to win over each other? They all want peace. The big country wants to win over the small country so that the small country won't create problems. The small country wants to win over the big country so that it has protection against other aggressors.

A small country can become big and a big country can be reduced to a small country. So if the leader of a big country wants to keep the status of a big country, he better makes an effort to remain quiet and humble.

Lessons from Chuang-tzu:

(Zheyang 25.10 Chapter): On a big mountain, all kinds of trees and rocks can coexist in harmony. On a large lake, all kinds of boats can float

across. A big country is like that of a big mountain and a large lake; it can accommodate all sorts of people and cultures.

What links all the people together in a big country? It is the desire for peace among the people.

Quotation:

"If civilization is to survive, we must cultivate the science of human relationships – the ability of all peoples, of all kinds, to live together in the same world at peace." - Franklin D. Roosevelt.

Two 5-9. Chapter 20: A foolish, child-like man might be a wise man in disguise.

Stop learning to discriminate others and put an end to your worries.
What is the difference between yes and no?
What is the difference between good and evil?
Fear him who kills in the name of righteousness.
Oh world, this kind of discrimination seems to have no end.
People are busy making merry by feasting on animals,
Travelling to everywhere on earth,
And climbing the high terrace during the springtime.
But I alone am drifting, showing no sentiment.
Like a newborn babe before it learns to smile,
Like a wanderer without a place to go.
But I am not alone,
For I am at home wherever I go;
Everyone tries to accumulate wealth,
Only I seem to give away what I have.
Oh foolish, so they say.
But how do they know that my foolishness is not my wisdom in disguise?
Others are bright while I seem stupid;
Others are sharp while I am dull.
But how do they know that,
My heart has a love capacity as big as the ocean,
And my spirit is so high that it fills the sky?
People are striding for progress while I,
Like an old farmer,
Stubbornly hang on to nature.
Yet only I know that I am different from others;
For I am one with mother Tao.

Interpretation of Chapter 20: Foolish but full of life like a baby.

Be natural, be one with Tao; stop learning to discriminate others and you will be free from worry.

How can you separate people into high and low classes from their manner of answering a simple request? How can you label someone as good and the other as bad while there is no common definition of good or bad? Fear he who kills in the name of righteousness. Oh world, this kind of discrimination has gone on for a long time and it seems to have no end.

Let people laugh at me if they want; for this is the way I feel. People are busy making merry by feasting on animals and travelling to everywhere on earth during the springtime. Only I am not moved by materialistic enjoyment and remain seemingly an uninitiated person. Yet inside, I am a newborn baby, without desire but full of life; outside, I am like a wanderer without a home. But how do I let people know that I am at home everywhere? Everyone tries to accumulate wealth, only I seem to give away what I have. Oh foolish, so they say. But how do they know that my foolishness is not my wisdom in disguise?

People are bright while I seem stupid; people are sharp while I am dull. But how do people know that my heart has a love capacity as big as the ocean and my spirit is so high that it fills the space? People are striding for progress while I am, like an old farmer, stubbornly hanging on to nature. Yet, only I know that I am different from others; for I am one with mother Tao.

Lessons from Chuang-tzu:

(Shanwu 20.3 Chapter) People will not get angry if there is an empty boat steering towards them. If there is a child on the boat, the people will try to help the child. But if the boat has a man in it, the people will warn the man of not coming too close. If the boat keeps on coming closer, the people will get angry and will hit the man.

A Taoist master behaves like a child on a boat and therefore the people will not harm him even if he rams accidently into other's boat.

Quotation:

"It took me four years to paint like Raphael, but a lifetime to paint like a child." - Pablo Picasso.

Two 5-10. Chapter 65: Tao rulers disguise their wisdom as foolishness.

Since ancient times, those rulers who know Tao ,
Don't let their wisdom blind the people;
Instead, they disguise their wisdom in foolishness.
Why are people so difficult to rule?
Because they are too clever.
Therefore, he who rules with cleverness,
Is a thief to the country.
He who rules without cleverness,
Is a blessing to the country.
This is the model of the two alternatives of Oneness.
Understanding this model of Oneness is called Mysterious Te.
He who possesses Mysterious Te is profound and open hearted.
He leads all things back,
Toward the great harmony of Oneness.

Interpretation of Chapter 65: Govern with Tao not with egoistic wisdom.

Human nature has not changed in over thousands of years. If you are a leader, you can learn the art of leadership from the ancient Tao masters: don't let your wisdom blind your people; let your wisdom be disguised in foolishness instead.

People are difficult to rule because they have minds of their own. They are just as wise as you are. So it is not possible for one person's wisdom to rule over the collective wisdom of all people. If you govern your country by your own egoistic wisdom, you are a thief of your country. However, if you can lead people to follow the natural laws of Tao, without interfering affairs with your egoistic way, you are a blessing to your country.

If you understand that following the natural laws of Tao is better than following your own egoistic way of handling events, you possess the highest virtue, Mysterious Te. This means that you can lead with the softness of a baby and can win like that of water through cooperation instead of competition. All things will return to Tao and will live harmoniously under your leadership.

Lessons from Chuang-tzu:

(Xuwugui 24.4 Chapter) Once a king accompanied by seven wise men went to visit a Taoist master. They lost their direction amid the mountains and there was no way out in spite of their wisdom. The king saw a shepherd boy and asked, “Do you know the home of the Taoist living in the mountain?”

The shepherd boy replied, “Yes.”

“Can you tell us how to get there?”

“Yes,” the shepherd boy replied, pointing his finger towards the mountain.

“Since you know so much, my boy, can you tell me how to govern a country?” The king asked sincerely.

“Oh my king, I am but a shepherd boy. What do I know about governing?”

“Oh boy, don’t be humble. Please tell me.”

“Governing a country? Isn’t it just like tending goats? Let them graze freely; all you need to do is to get rid of the harmful things from the rear.”

The king bowed and realized that the boy was the man he was looking for.

Quotation:

“All my life through, the new sights of nature made me rejoice like a child.” - Marie Curie.

6 Tao Secret Six: Peace

Two 6-1. Chapter 73: Heaven's net is wide but nothing can escape from it.

He who is courageous out of daring is killed.
He who is courageous out of compassion survives.
Of these two kinds of courageous men, the first is harmful and the second is beneficial.
Why does Heaven hate violent men?
Who does know the reason?
Therefore the sage is careful in his actions.
The Tao of Heaven does not compete but easily overcomes.
It does not speak but always responds.
It does not summon but things come voluntarily.
It does not hurry but it completes everything on time.
Heaven's net is invisible and vast.
Its meshes are wide but nothing can slip through.

Interpretation of Chapter 73: Heaven's net.

There are two types of courageous people who are not afraid of death. One type of courageous people is those who dare to commit brutal crimes for some misguided purposes. This type of people acts violently and will die violently. The other type of courageous people is those who act compassionately like a mother willing to give her life to protect her child from being hurt. This type of people acts prudently and will live. Why is it that violent people die but compassionate people live? This is the secret of Heaven and Earth.

Heaven and Earth act according to the natural laws of Tao. They provide for all things to live; by not competing they always win. Without saying a word, they respond to the need of all things by bringing in rainfall and sunshine. Without beckoning all things to come, they naturally attract all things to dance according to their rhythm of seasons. They act naturally yet their actions seem to have been carefully planned.

Oh violent man, be aware. There is an invisible Heaven's net out there. Even though the eyes of the Heaven's net are large, nobody can escape it. Violent people will attract the cosmic justice to them so they will die of violence; compassionate people will attract the cosmic compassion to them so they can live long.

Lessons from Chuang-tzu:

(Gengsangchu 23.8 Chapter) Man can build a cage to keep a bird. The best archer Mr. Yi even has a bigger cage since he could kill a bird within his target. Yet if the bird flies higher, even the best archer can't reach it.

No matter how powerful he thinks of himself; man can never match Heaven. Heaven has the whole space between Heaven and Earth as an invisible cage. No living creatures including man can escape it. Therefore, man should live harmoniously with all living creatures.

Comment: The cage is the Heaven's net. All living creatures must obey its natural laws.

Quotation:

"There is an orderliness in the universe; there is an unalterable law governing everything and every being that exists or lives. It is no blind law; for no blind law can govern the conduct of living beings." - Mahatma Gandhi.

Two 6-2. Chapter 67: Compassionate courage.

The whole world says that my Tao is great and beyond compare.
Because it is great, it seems to resemble nothing.
If it resembled anything,
It would have vanished long ago.
I have three treasures which I hold and protect.
The first is compassion;
The second is moderation;
The third is humility.
From compassion comes courage;
From moderation comes generosity;
From humility comes leadership.
Now to abandon compassion, but try to be brave;
To abandon moderation, but try to be generous;
To abandon humility, but try to be first;
That means death.
Compassion brings victory in battle and strength in defense.
Heaven helps those who help themselves through compassion.

Interpretation of Chapter 67: Attract Heaven's power through compassion.

Oh people of the world, you say my Tao is too big and is too far. My good people, Tao is big yet it is small; it is far yet it is near. It is inside you if you open your heart to it.

I have three treasures and I keep them close to my heart. They are compassion, moderation and humility. For compassion, I mean compassionate courage: a type of courage based on natural instinct to protect one's family against invaders. Yet people today become courageous for the wrong reasons and they end up dying young.

For moderation, I mean keeping our needs to a minimum so that we can share the resources of the world with all living things in a sustainable way. Yet people today abandon moderation and become wasteful of the world resources. This is out of balance and it won't last long.

For humility, I mean to remain humble by helping others to get ahead and in turn others will help you to reach your goal that much sooner. Yet people today are afraid to be left behind and they are fighting to stay ahead. This is a sure way to shorten one's life.

If you have compassionate courage you always win when advancing and become impenetrable when defending. When Heaven saves a country, it does it by empowering the ruler with compassion. It is all

natural. When the ruler has compassion, he inspires the compassionate courage from people, who in turn attract the natural power of Heaven to win.

Lessons from Chuang-tzu:

(Shanwu 20.6 Chapter) Once there was a forest fire and a man could flee with only one thing: his child or his precious jade. Without hesitation, the man carried his child and fled. Indeed, a child was heavier than the jade and could not fetch a high price in the market place. Why did the man carry his child but not the jade? The man replied, "The jade is manmade while my child is Heavenly given."

Yes, the jade has no value until man gives it a price. A child is priceless because he is a part of humanity.

Comment: There is a compassionate courage in every man and woman. This courage is activated during life threatening moments.

Quotation:

"I have always found that mercy bears richer fruits than strict justice." - Abraham Lincoln.

Two 6-3. Chapter 79: The Tao of Heaven is always on the side of the good man.

After settling a great dispute, some resentment must remain.
What can one do about it?
Therefore, the sage keeps the left side of the contract for peace and does not blame others.
A man of Te performs his contract of peace and forgives others.
A man without Te blames others for his failure.
The Tao of Heaven is impartial; somehow its always on the side of the good men who forgive others.

Interpretation of Chapter 79: Heaven helps those who forgive for the sake of peace.

After killing each other's people, a peace treaty is signed between the enemy nations. Do you think there won't be any hatred among the people? When the root of conflict has not been eradicated, the remnant hatred will flare up again. How can we call this a good way for permanent peace?

There are always two sides to a war. Therefore, the Tao leader acts with invisible wuwei to prevent any conflict before it escalates to war. He upholds the left side of the contract, which represents peace, and forgives his enemy. This is the virtuous Te of forgiveness.

The leader of Te of forgiveness will keep his words while the leader of aggression will blame his opponent for any trouble.

Heaven does not have any relatives and it does not take sides. Yet Heaven is always on the side of Tao leader. Why? Tao leader follows the same natural laws of Tao for life, not death.

In short, Heaven helps those who forgive for the sake of peace.

Lessons from Chuang-tzu:

(Qiwulun 2.11 Chapter) An ancient king was pondering whether to invade three small countries. But the king wasn't sure it was the right thing to do. A Taoist master saw through the intention of the king and advised, "These three countries are like weeds in the wild. Leave them alone, my king. I heard that the earth used to have ten suns providing sunlight to all things. But my king, your virtue is even greater than the ten suns. Forgive them, my king. There is enough room for everyone."

The king nodded and became peaceful again.

Quotation:

“As I walked out the door toward the gate that would lead to my freedom, I knew if I didn’t leave the bitterness and hatred behind, I’d still be in prison.” – Nelson Mandela

Two 6-4. Chapter 74: There is always a higher natural executioner.

If people do not fear death,
Why threaten them with it?
Oh you say, “I want to rule by fear. If someone commits a crime and I kill him, then who will dare to break the law?”
Mercy is always better than killing.
There is always a natural executioner.
If you try to take his place,
It is like replacing a master carpenter to cut wood.
If you try to cut wood like a master carpenter, you are sure to cut your own hands.

Interpretation of Chapter 74: Don't attract death to yourself by killing others.

Everybody dies eventually. But nobody thinks of death while they are busy living unless they are in danger of dying. You, the brutal leader, why do you want to instill the fear of death in people by terrorizing them? Oh you say, “I instill the fear of death in people by killing those who behave different from what I think they should behave. The power of killing is in my hands; who dares to behave differently?”

Listen, brutal leader: There is a natural life cycle for people and there is a natural force to kill. If you want to replace that natural force to kill, it is like you knowing nothing about carpentry, wanting to replace a great carpenter to chop wood. Instead of wood, you will chop your own hands instead. If you kill people, you will attract the same force to kill yourself. Tao is fair. Don’t you know?

Lessons from Chuang-tzu:

(Renjianshi 4.11 Chapter) A man was given a job to advise a new king. The man went to see a Taoist master for advice, “Master, I have been given a job to serve the new king. I’ve heard that the new king is a violent young man. What should I do?”

The master replied, “Be careful my friend. It is a very dangerous job. You must treat him as a trainer tames a tiger. The trainer will not give live animals to the tiger because he is afraid to provoke the killing instinct of the tiger. He will not give a whole animal to the tiger because he is afraid to provoke the anger of the tiger while it tears the food apart.”

“What should I do?”

“There is a weakness in tigers as well as in man. They follow whoever feeds them. It will be the same for the violent king. If you can make him depend on you, you can have power over him.”

Quotation:

“We must develop and maintain the capacity to forgive. He who is devoid of the power to forgive is devoid of the power to love. There is some good in the worst of us and some evil in the best of us. When we discover this, we are less prone to hate our enemies.” – Martin Luther King Jr.

Two 6-5. Chapter 30: Good deeds go around and come around.

The ruler who uses Tao to assist himself in governing does not use force to conquer the world.
His good deed goes around and comes around.
Where the army stays, thorn bushes grow.
After a great war there must be sorrowful years.
A good ruler has resolute courage to fight for peace, and his courage deters the boldness of the aggressor.
Thus he is being resolute but not boastful;
Being resolute but not contentious;
Being resolute but not arrogant;
Being resolute when there is no choice;
Being resolute but not forceful.
Things that become too strong will decay.
This is not the Tao of natural long life.
Whatever is contrary to Tao comes to an early end.

Interpretation of Chapter 30: What goes around and comes around.

For thousands of years, those leaders who follow the natural laws of Tao never want to conquer the world by military force. Why? They understand that what goes around comes around. Peace attracts peace and violence attracts violence. They have seen enough human killings: Whereas armies fight, whereas fields of crops become fields of thorns and brambles; after a great war, there must be years of sufferings.

All Tao leaders have compassion for their people and have resolute courage for defending their right of existence against brutal aggressors. Even though they can win with resolute courage, they dare not to take the path of violence.

Having compassionate and resolute courage for peace, Tao leaders avoid the egoistic pitfalls of being boastful, contentious, and arrogant. They understand that they have to defend their countries out of necessity when there is no alternative but to take up arms. They recognize that there is no glory in war and thus they remain humble and resist the temptation for power.

There is a natural Tao law of balance. Anything that goes to the extreme will decay. Therefore anyone who does not follow the natural law of Tao will die prematurely.

Lessons from Chuang-tzu:

(Yangwang 28.4 Chapter) Once upon a time, there were two countries fighting for a piece of land. The king of one of the countries was about to invade the other. One Taoist master went to see the king and told him, "I have a magic wand. Whoever possesses it will have the world all to himself. I can give the magic wand to you, my lord, on one condition."

"What is the condition?" the king asked eagerly.

"If you use your left hand to receive the magic wand, I will cut your right hand off. If you use your right hand to receive it, I will cut your left hand off. Do you still want to receive it?"

"No!" the king replied absolutely.

"As you see, my lord, your hands are more important than the entire world. Yet life is more precious than two hands. If you invade the other country, many lives will be lost. Is it worth the price?"

The king saw the light of Tao and stopped his mobilization to invade the other country.

Quotation:

"The hate of men will pass, and dictators die, and the power they took from the people will return to the people. And so long as men die, liberty will never perish." - Charlie Chaplin.

"An eye for an eye only ends up making the whole world blind." - Mahatma Gandhi.

Two 6-6. Chapter 31: War is a funeral rite and there is no winner.

Soldiers carrying deadly weapons are instruments of evil.
All creatures hate them.
Therefore followers of Tao avoid them.
The gentleman remains peaceful and prefers the left.
The brutal man engages in war and prefers the right.

Soldiers are weapons of the evil ,
They are not a gentleman's tools.
He uses them only when there is no alternative.
Although the gentleman takes up arms to fight, he remains compassionate not brutal.
When the war is won, he will not glorify it; for there is no glory in war.
If he glorifies war, he enjoys killing;
If he enjoys killing, he will not gain the will of the people.
War is a funeral rite:
Two opposing armies are facing each other in a battle formation:
The assistant generals occupy the left side which symbolizes life.
The warrior generals occupy the right side which symbolizes death.
Orders are given to attack and the battle begins.
Men are killing each other in great numbers;
The wind howls and the Heaven weeps.
Finally the battlefield becomes quiet,
And from the ruins emerge the victors.
Now the funeral rite formally begins.
There is no winner in war.

Interpretation of Chapter 31: War is a funeral.

Soldiers carrying deadly weapons are an ominous sign. They are ready to kill and all things hate them. Therefore, Tao followers avoid them.

A strong army is not the weapon for a Tao leader. He uses them only when there is no alternative. Even if the Tao leader has to take up arms to fight, he remains compassionate not brutal. When he wins the war, he will not glorify it; for there is no glory in war. If you glorify war, it means that you like killing people. The leader who likes to kill people will not gain the will of the people. When a leader loses the will of the people, he will lose the right to rule.

Before two opposite armies engage in a battle, they are facing each other as if in a prelude to a funeral rite: The left side occupied by the peaceful generals symbolizes life while the right side occupied by the warrior generals symbolizes death. There are no rules in a battle and so when the orders are given to attack, soldiers are to kill and to be killed; blood and heads are everywhere; the rivers have turned red and the sky gray; Human beings killing each other in great numbers; the wind howls and the Heaven weeps.

Finally when the battleground becomes quiet, there from the ruins emerge the survivors. Now the funeral formally begins: The dead are gathered and buried; widows, orphans, and old women begin to cry, loud enough to touch Heaven. There is no winner in war.

Lessons from Chuang-tzu:

(Zheyang 25.4 Chapter) Once there were two countries entered into an agreement. One country broke the agreement and the king of the other got upset and wanted to raise war against the violator. So the king summoned his advisors to discuss war. One advisor said, "My king, we could send secret agents to assassin their king. This would be the quickest way to get even with them."

Another advisor said, "To kill another in secrecy is not an honorable act. My king, I would like to lead two hundred thousand soldiers to invade their land, kill their soldiers and capture their king!"

Then a Taoist master spoke, "My king, have you heard that once there were two countries living on the tips of the feelers of a snail? These two countries went into a war for fifteen days and killed several hundred thousands of the people?"

The king replied, "Are you kidding, Master?"

"My king, if you would look back far away from the space, the earth would seem to be as small as a snail?"

"Yes," replied the king.

"Wouldn't our two countries look even smaller?"

"Yes," replied the king.

The king got the message and decided to forgive his enemy in the name of peace.

Quotation:

"The Earth reminded us of a Christmas tree ornament hanging in the blackness of space. As we got farther and farther away it diminished in size. Finally it shrank to the size of a marble, the most beautiful marble you can imagine. That beautiful, warm, living object looked so fragile, so

delicate, that if you touched it with a finger it would crumble and fall apart. Seeing this has to change a man, has to make a man appreciate the creation of God and the love of God.” - James Irwin.

Two 6-7. Chapter 68: Peace is the best ancient remedy for all.

A good general is not warlike.
A good fighter is not angry.
A good winner is not contentious.
A good employer is a humble servant.
This is known as the Te of noncompetition.
This is known as the ability to manage people.
This is known as the match of Heaven, the best ancient way for peace.

Interpretation of Chapter 68: If you want to win, don't get angry.

War means death; peace means life. From the ancient to now, the leaders who follow Tao are not warlike; they prefer life.

Those who are good at fighting never get angry. They always remain calm and keep their balance by focusing on their inner center.

Good winners never become contentious and they don't give their opponents any target to hit.

Those who are good at utilizing people are humble leaders. By helping others to get ahead, the humble leaders end up in the lead. This is called the virtue Te of cooperation, not competition. This brings out the optimal performance of all people.

Being not warlike, not angry, not contentious and not arrogant are qualities which represent the best ancient ways for peace.

Lessons from Chuang-tzu:

(Tiandao 13.8 Chapter) Once upon a time, a scholar made a hundred mile journey to see a Taoist master and expected to meet a sage.

But when the scholar saw the master he was greatly disappointed. He said impolitely, "Master, I was told that you were a sage and that's why I took the long journey to see you. But now I understand that you are not a sage. I can see there is food left by the mouse in your house. Even mice have excess food to eat. You must have hoarded food. You must be a greedy person. You can't be a sage whom I come to see." The master didn't say a word and the scholar left.

The next day the scholar felt embarrassed and went to see the master to apologize, "Master, I am sorry that I attacked you yesterday."

The master replied, "Most people get upset quickly when they see or hear things different from their expectations. You are just one of them. There is nothing to be sorry about."

"But Master, what is your secret to stay calm when under attack?"

“There is no secret. When you call me a cow I become a cow; when you call me a horse I become a horse. Perchance I am actually what you have said and I don’t accept your criticism, I would have wronged twice.”

The scholar bowed and realized the master was indeed a sage.

Quotation:

“Patience serves as a protection against wrongs as clothes do against cold. If you put on more clothes as the cold increases, it will have no power to hurt you. So in the same manner you must grow in patience when you meet with great wrongs, and they will be powerless to vex your mind.” - Leonard da Vinci.

Two 6-8. Chapter 69: The best fight is no fight and the best war is no war.

The good general says:
I dare not act as a host but would rather be a guest.
I dare not invade an inch but would rather withdraw a foot.
This is called using nonviolence against violence:
Marching soldiers without soldiers,

Raising arms without arms ,

Engaging the enemy without enemy ,
Holding weapons without weapons.
There is no greater disaster than underestimating the enemy.
By underestimating the enemy, I almost lose my treasures.
Therefore when two opposing armies are engaged,
The one who fights with compassionate courage always wins.

Interpretation of Chapter 69: Nonviolence attracts peace.

The good leader says, "On the matter of warfare, I dare not become a host but rather remain as a guest; I dare not to advance an inch but rather retreat a foot."

"What do you mean?"

"I mean I don't want to invade other countries. I prefer peace. Every time when I want to advance my army, somehow there is no army. This means that even though I have a strong army I dare not to employ them. When I want to raise my arms in anger suddenly I find myself having no arms. I have learned to subdue my anger by remaining calm inside. When I am ready to charge on my enemies suddenly I find no enemies. I don't hate them anymore. When I am ready to kill with my weapon suddenly I find my weapon disappears. I don't want to kill for I know violence will breed violence."

"So you are invincible?"

"No, I dare not to slight my enemies. Nothing is more disastrous than treating the brutal enemies lightly. This is the sure way to lose my treasures of Tao. I fear no death because I have compassionate courage for my people. But I fear losing my humility and moderation. For when two armies fight, the side with compassionate courage, humility and moderation always win."

Lessons from Chuang-tzu:

(Tianzifang 21.9 Chapter) A proud archer demonstrated his skill of archery in front of a group of people. From a hundred steps away, the archer hit the target every time. He went on to shoot three arrows in rapid succession and all hit the target right on. The onlookers applauded and were amazed at this skill.

Then one Taoist master commented, “This is called ‘shooting with shooting’, not ‘shooting without shooting’.”

“Can you show me ‘shooting without shooting’?” the archer asked sarcastically.

So the Taoist master brought the archer to a high cliff. The master turned his back and walked backward toward the cliff until almost half of his ankle dangled outside. A slight movement could mean death. Here the master beckoned the archer to come over. Meanwhile the archer shook like a leaf and sweat to his ankles.

The master commented, “In your condition, proud archer, you can hardly raise your bow, let alone hit the target!”

Comment: True courage comes from inside not outside. Nonviolence is ‘shooting without shooting’ which needs true courage to execute.

Quotation:

“Non-violence is not a garment to be put on and off at will. Its seat is in the heart, and it must be an inseparable part of our being.” - Mahatma Gandhi

Two 6-9. Chapter 60: The wuwei ruler governs a big country like frying small fish.

Ruling a big country is like frying small fish.
Approach the world with Tao, and evil is not powerful.
Not that evil is not powerful, but its power does not harm men.
Not that its power does not harm men, but because the sage does not harm men.
The sage does not harm men because he acts with wuwei and his powerful force protects the people from the evil force.
These two forces are at peace and therefore, their virtuous Te can coexist in harmony.

Interpretation of Chapter 60.

Governing a large country is like frying small fish. Don't disturb them much. Don't burn them with too much fire. If you take care of people in small ways, you will end up with a peaceful country.

Know that there is always some evil in goodness and some goodness in evil. This is the natural Tao law of yin and yang. So when you rule with Tao, the evil has no power. It is not that the evil has lost its power, it does not hurt people. It is not that the evil does not hurt people; it is because you, the sage, has not provided a chance for the evil to hurt people. So the evil force and the good force coexist in harmony. Peace on earth.

Lessons from Chuang-tzu:

(Zheyang 25.6 Chapter) Once a Taoist ruler shared his experience with his students, "I've learned to govern a country well by my own experience of raising crops. In the first year, I just plowed the land shallowly and didn't get rid of the weed on a regular basis. As a result, the harvest was poor. The next year, I plowed the land deeply and took care of the weed on a regular basis. As a result, the harvest was excellent. I had enough food to feed my family for a long time."
Comment: In a field, weeds are competing with crops for survival. In a country, evil forces are competing with the good forces for power. Since we are for natural long life Tao, we must get rid of the evil forces before they are taking over.

Quotation:

"The true rule, in determining to embrace or reject any thing, is not whether it has any evil in it, but whether it has more of evil than of good.

There are few things wholly evil or wholly good. Almost everything … is an inseparable compound of the two; so that our best judgment of the preponderance between them is continually demanded.” - Abraham Lincoln.

Two 6-10. Chapter 53: The great path of Tao is smooth but people prefer by-paths.

Even though I am enlightened with the true knowledge and walk on the great path of Tao, my only fear will be of deviating from it.
The great path of Tao is smooth but people prefer by-paths.
When the palaces are kept in splendor,

The fields are very weedy ,
And the granaries are very empty.
The rulers wear embroidered clothes,
Carry sharp swords,
Overindulge themselves with food and drink,
And chain themselves with excessive money and properties.
They are known to be thieves showing off their bounties. This is certainly not the path of Tao.

Interpretation of Chapter 53: One man's gain is another man's loss.

You say, "If I suddenly get enlightened, I will stay on the smooth path of Tao forever." I say, "You are enlightened the day you were born. To know you are enlightened is easy but to carry it out in daily life is difficult."

The natural way of Tao is balanced, centered and sufficient for all. Yet people prefer shortcuts by going around the smooth path of Tao. One man's gain is another man's loss. Look, the emperor keeps his magnificent palaces by enlisting men to serve and loot for him. So weeds and thorns grow in the unattended fields; the granaries are empty and people are hungry.

Instead of sharing with the poor, the rich wear decorated clothes; they carry sharp swords to show off their force; they eat and drink to excess and they accumulate wealth insatiably. These extravagances are the bounties looted from the people. It is definitely not the way of long life Tao. It won't last long.

Lessons from Chuang-tzu:

(Dasheng 19.7 Chapter) Once upon a time, in a sacrificing ceremony to Heaven, a Taoist pointed to a roasted pig in a decorated plate and commented to a person who was carrying a decorated sword and wearing expensive jewelry, "This pig was alive three months ago. It was fed the best grains available and it drank the purest water. It was dressed elegantly; then it was slaughtered and roasted. Here it is. Now if you

were a pig, would you like to eat like humans and drink like humans and be sacrificed? Or would you like to eat coarse grains and drink dirty water like a pig and live a natural life?"

The arrogant person replied, "Of course, I would like to live like a pig if I were a pig."

The Taoist asked, "How about yourself?" The arrogant person was speechless.

Quotation:

"An American monkey, after getting drunk on brandy, would never touch it again, and thus is much wiser than most men." - Charles Darwin.

7 Tao Secret Seven: Contentment

Two 7-1. Chapter 81: The more you give to others the greater your abundance.

Sincere words are not beautiful; beautiful words are not sincere.
Good men do not argue; those who argue are not good.
He who knows Tao is not complicated; the complicated does not know Tao.
The sage does not hoard things.
The more he serves others the greater his happiness;
The more he gives to others the greater his abundance.
The Tao of Heaven benefits all things without harming them.
The Tao of the sage acts through cooperation not competition.

Interpretation of Chapter 81: The more you give the more you receive.

If you can speak simply and truly without flowery words, people will trust you; if you speak superficially without sincerity, people will not trust you. If you are good at understanding that there are always two opposite sides of anything, you don't argue with others; if you argue with others, you are not good at understanding Tao. If you understand Tao, the root of everything, you can be simple and can master the essence of things; if you don't understand Tao, even if you know a lot of things, you only know what is derived from Tao.

You can be a sage if you understand Tao is simple yet sufficient. You trust Tao so you don't need to accumulate wealth in order to have security in life. Here is the rule: If you help others to achieve what they want, they will help you to achieve what you want. The more you give, the more you will receive.

Indeed, the Heaven's Tao is always fair in providing optimal benefits to all things without harming them. The Tao of the sage is always to perform at the optimal level by cooperating with others instead of competing with them.

Lessons from Chuang-tzu:

(Waiwu 26.2 Chapter) A long time ago, a poor man went to see an old friend, a corrupted official, to beg for food for his family.

"Dear friend, my children are dying of hunger. Would you please loan us some grain until the next harvest time?"

“No problem, my old friend! I will give you three hundred catties of the best grain after I collect the tax from the farmers.”

The poor man replied, “When I was on my way to you, I saw a fish on the track. The fish begged me, “Sir, would you give me a splash of water so that I can survive?” I replied, “No problem, fish! I am on my way to the land of plenty. When I arrive, I will dig a canal for you. Aren’t you happy now?” The fish replied angrily, “Sir, what I need is a little water to survive until the rain comes. Now you make fun of my misery. When you come back from the land of plenty, why don't you come to see me in the dried fish shop?” After saying that, the poor man left and never talked to his friend again.

Quotation:

“A bone to the dog is not charity. Charity is the bone shared with the dog, when you are just as hungry as the dog.” – Jack London.

Two 7-2. Chapter 9: Don't be greedy! Know when to quit.

Hold a container and fill it to the brim, and it is better to stop in time.
Hammer and further sharpen the blade, and the edge won't last long.
Hoard a house of gold and jade, and no one can protect it.
Add arrogance to wealth and titles, and no one can be blamed for one's own shame.
When the work is done, it is time to retreat. This is the Tao of Heaven.

Interpretation of Chapter 9: Optimal performance.

For the best result of any endeavor, there is an optimal amount of effort to put in, no more and no less: If you want to carry the maximal amount of water in a bucket, you fill the bucket to the level it won't spill; if you keep on filling, the bucket will topple. If you want to use a knife effectively, you sharpen it to a certain degree; if you keep on hammering the knife to make the sharpness too thin, it won't last too long.

Similarly, if you want to keep your gold and jade, you must hide them so nobody knows; if you accumulate too much gold and jade, until you have to store them in the open place in your house, you will invite thieves to take them away from you. If you become wealthy and powerful, you should remain humble; if you are wealthy but also being arrogant, you will invite retaliation from the people.

Therefore, to keep what you have, you need to know there is the optimal amount of everything. Beyond that, the result will be opposite. When the endeavor has been completed, it is time to retreat. This is Heaven's Tao.

Lessons from Chuang-tzu:

(Dasheng 19.12 Chapter) A long time ago, a trainer gave a racing horse to his king. In order to show the king that the horse was the best of its kind, the trainer made the horse perform many amazing maneuvers. The king was so impressed with the horse that he ordered the trainer to let it run a hundred circles as fast as it could.

A Taoist master commented, "My king, the horse won't make it." The king heard the comment but didn't say a word.

After awhile the horse fell down and didn't complete the task. The king asked the master how he knew the horse would fall. The master replied, "The horse was too tired."

Quotation:

"If one oversteps the bounds of moderation, the greatest pleasures cease to please." – Epictetus.

Two 7-3. Chapter 77: The Tao of Heaven is like the stretching of a bow.

The Tao of Heaven is like the stretching of a bow.
When it is too high, it is lowered; too low, it is raised; too much tension, it is reduced; not enough tension, it is increased.
The Tao of Heaven is to reduce those who have too much and give to those who have too little.
Man's way is different - he robs those who have little and offers more to those who have plenty.
Who can give his surplus to the world? Only the followers of Tao.
Therefore, the sage acts without expectations, retreats when the work is done and avoids showing off his abilities.

Interpretation of Chapter 77: Optimal and balanced performance like stretching a bow.

How does the Heaven's Tao achieve its optimal result in providing for all creatures on Earth? Isn't it in the same manner of adjusting a bow to shoot an arrow at its target? If the arrow is pointing too high, you lower the bow; if too low, you raise it; if the string is too tight, you loosen it up; if it is too loose, you tighten it up.

This is how Heaven's Tao works. It constantly adjusts itself to balance the needs of all creatures. It reduces those who have surplus and replenishes those who are lacking. Yet man's Tao is just the opposite: he robs those who have little and adds to the abundance of those who have much. Who among us have the heart of Heaven to give our surplus to the needy of the world? Only Tao followers.

Tao followers resemble the sage who performs optimally without expecting returns; accomplishes great things without claiming credit; remains humble without showing off his ability.

Lessons from Chuang-tzu:

(Shanwu 20.1 Chapter) A Taoist master accompanied by his student went to visit his friend in a remote village. On their way, they saw a huge tree standing alone. The master commented, "The tree can grow old because it is useless. It has no value for the carpenter to build houses."

When they arrived, the friend was happy to receive them and ordered his son to kill a goose for dinner. His son asked, "There are two geese – one can crow while the other can't. Which one should I kill?"

"The one that can't crow is useless. Kill it first," replied the father.

The next day, the student asked, “Master, the tree survives because it is useless but the goose survives because it is useful. What should we do? Be useful or useless in order to achieve long life?” The master replied, “I would stay in the middle.”

Quotation:

“The test of our progress is not whether we add more to the abundance of those who have much it is whether we provide enough for those who have little.” - Franklin Roosevelt.

Two 7-4. Chapter 46: Contentment leads to peace and discontentment leads to war.

When Tao rules the world,
Fast horses are employed to haul manure.
When Tao does not rule the world,
War horses give births outside the city.
There is no greater sin than desire,
No greater calamity than discontent.
No greater regret than wanting more.
Enough is enough - he who is content always has enough.

Interpretation of Chapter 46:

The world is at peace when its leaders follow the natural Tao laws. People are satisfied with what they have and they are contentedly tending to their fields. Fast horses are employed to carry dung to the field instead of carry weapons to the battleground.

The world is at war when its leaders do not follow the natural Tao laws. The leaders become greedy and so people are fighting each other. Fast horses are used to fight in the battlefield and even pregnant horses have to fight and they give births at the countryside. Oh horses, you are dying innocently for the greed of man.

Indeed, sin is no more than desires. Calamity is no more than discontentment. Regret is no more than wanting more.

Following Tao, you can live content with little. Knowing that enough is enough, you will always have enough.

Lessons from Chuang-tzu:

(Xiaoyaoyou 1.8 Chapter) An ancient king summoned a Taoist master to his court and said, "Master, I would like you to have my kingdom."

The master replied, "Thank you but no thank you. I don't need it. I have enough."

"But Master, you will have all the treasures in the kingdom to enjoy."

"Oh, my king: a bird has the whole forest for itself but it only takes a branch. A squirrel has the whole river for itself but it only drinks a stomach full. All I need is a shelter and some food to eat. I don't need a kingdom."

So the Taoist remained as a common person and lived contentedly till the day he died.

Quotation:

“When you arise in the morning, give thanks for the morning light. Give thanks for your life and strength. Give thanks for your food and for the joy of living.” – Tecumseh Shawnee Chief.

Two 7-5. Chapter 44: Fame or your life: Which is more precious?

Fame or your life: Which is more precious?
Your life or your wealth: Which is more valuable?
Gain or loss: Which is more painful?
Obsessive love surely requires big expenditures.
Excessive hoarding surely leads to heavy losses.
A contented man brings no shame.
He who knows when to stop can avoid danger, and thus he can live long.

Interpretaion of Chapter 44: Your money or your life?

Is your name or your life more important to you? Your life or materialist goods, what do you love more? Gain or loss, which is more painful? By gaining a lot of money you lose your health, and by losing your money you feel depressed: which is more painful?

The more you love the deeper you get hurt; the more you hoard the heavier is your burden.

Therefore, don't feel shame when you don't have as much as your neighbors. Be proud that you can stop your desire of wanting more. Being satisfied with what you have is a sure way to live a long and harmonious life.

Lessons from Chuang-tzu:

(Renjianshi 4.11 Chapter) A long time ago, a man loved his horse so much that he used a special basket for its waste and an expensive shell container for collecting its urine.

One day a blood sucking fly tried to suck blood out of the horse. In a quick action, the man tried to kill the fly but accidentally hit the horse hard. The horse was startled and broke the saddle and killed the man.

Oh Heaven! Excessive love of a horse led to the premature death of a man.

Quotation:

"Gratitude unlocks the fullness of life. It turns what we have into enough and more." - Melodie Beattie.

Two 7-6. Chapter 18: Give men freedom, not feudal systems.

When the great Tao is not used, rules of benevolence and righteousness are employed.
When wisdom appears, great hypocrisy follows.
When the six relations are in discord, filial piety and parental kindness arise.
When a country is in turmoil, loyal ministers appear.

Interpretation of Chapter 18:

When the leader does not govern the world according to the natural laws of Tao, he will resort to the feudal system of controlling the people in the names of benevolence and righteousness.

No doubt there is great wisdom in the feudal system. Unfortunately such wisdom is based on human egoistic desire to control the people and therefore brings out the great hypocrisy of the people.

When the people become hypocritical, family members don't respect each other anymore. So the feudal leader tries to bring family members together in the names of filial piety and parental kindness.

When family values break down, the fabric of a country dissolves. The people become restless and rebellious. Therefore there will be ministers loyal to the feudal leader who appear to put down the rebellions.

If the ruler governs with Tao, the feudal system of benevolence, filial piety and loyal ministers are not needed.

Lessons from Chuang-tzu:

(Dazhongshi 6.10 Chapter) Once upon a time a fish pond was dried up and the fish were grasping for air. They began to blow air into each other's gills and secrete saliva into each other's body to keep wet. They showed much love and compassion towards each other.

An old fish remembered the time when the pond had plenty of water and commented, "I would rather swim freely in the water and forget about love and compassion."

Comment: Tao to men is like water to fish. When men abandon Tao, the human rules of love and compassion are not enough to prevent human suffering.

Quotation:

"It is preoccupation with possessions, more than anything else that prevents us from living freely and nobly." - Bertrand Russell.

Two 7-7. Chapter 19: See beauty in the ordinary.

Eliminate sagacity and abandon wisdom;
The people will benefit a hundredfold.
Eliminate benevolence and abandon righteousness;
The people will return to natural piety and love.
Eliminate cunning and abandon profit;
Robbers and thieves will disappear.
These three things are discarded because they are superficial words without substance.
Hence the people need to go inward to
See the beauty in every ordinary thing and embrace simplicity in every endeavor;
Reduce selfishness to live for others and restrain desires to live in moderation.

Interpretation of Chapter 19: See beauty in the ordinary.

Let's get rid of those self appointed sages and their wise rules and regulations! This will benefit people a hundredfold.

Let's abolish the feudal system which chains people in the names of benevolence and righteousness! If we do that, the people will have a harmonious family life of natural love.

Let's close down the schemes of making greedy profits! If we do that, there will be no thieves or robbers.

The above three things (Sagacity, benevolence and profit) are to be eliminated because they are not the natural laws of Tao but superficial rules of human beings. What should people do then? Let them follow Tao and return to simplicity. Let them live life contentedly and unselfishly.

Lessons from Chuang-tzu:

(Tianzifang 21.6 Chapter) A king bragged to a visiting Taoist master, "In my country, there are many Confucius scholars and very few Taoist practitioners."

"Really?" the master replied.

"Yes. Can't you see so many people wearing special uniforms on the street in my kingdom?"

"Dear king, I heard that those wearing round hats know the way of Heaven; those wearing square shoes know the way of Earth and those wearing colorful jade ornament have willpower. Yet the people wearing such things might not be what they claim. Why don't you issue an order

that anyone who does not have the knowledge but wears such a uniform will be punished by death?"

The king issued such an order and within five days there was only one old man who dared to wear such a uniform. The king tested the old man for knowledge and he was found to be a true scholar.

"There is only one Confucius scholar in your country. Is it too many?" The king was speechless.

Quotation:

"We're born, we live for a brief instant, and we die. It's been happening for a long time. Technology is not changing it much - if at all." - Steve Jobs.

Two 7-8. Chapter 38: The farther one separates from Tao, the lower one goes.

Te is the function of Tao in this world.
The truly altruistic man of Upper Te is not aware of his altruism, and therefore is unselfish through and through.
The egoistic man of Lower Te pretends to be altruistic, and therefore is selfish inside and out.
The truly altruistic man acts with invisible action wuwei, and he accomplishes tasks without claiming credits.
The egoistic man acts with egoistic action yowei, and he does things for a selfish agenda.
The benevolent man acts with egoistic action yowei; and even though he is unselfish, he still belongs to the Lower Te.
The self-righteous man acts with egoistic action yowei and he does it for a self-serving purpose.
The ritual man acts with egoistic action yowei and when no one responds, he raises his arm and forces others to obey.
Therefore when Tao is lost, there is Upper Te.
When Upper Te is lost, there is Benevolence.
When Benevolence is lost, there is Righteousness.
When Righteousness is lost, there is Ritual.
The farther one goes away from Tao, the lower one goes down into the hole.
Yes, Ritual is the shell of faith and loyalty, and the beginning of confusion.
Foreknowledge is the flowery trapping of Tao, and the beginning of ignorance.
Therefore, the altruistic man dwells on the thickness and not on the shell.
He is deeply rooted in Tao and is not dangling like a flower.
Therefore, he rejects separation and embraces Oneness.

Interpretation of Chapter 38: Different types of Te.

Tao begets all things. All living things need to find a way to survive by using Tao. The use of Tao is called Te. All things except man have only one type of Te, the natural Te or Upper Te.

Man has a choice to use either Upper Te or Lower Te. Upper Te is a natural Te and all things use it without talking about it. Lower Te is a Te which is a human invention. So Lower Te is not a natural Te. Upper Te is wuwei and acts unselfishly; Lower Te is yowei and acts selfishly.

The Te of Benevolence has both the characteristics of Upper and Lower Te. The benevolent man acts yowei but unselfishly. The Te of Righteousness and Ritual both belong to the Lower Te.

Therefore, after Tao begets all things, Te becomes the way for all things to survive. When men do not use natural Te, they resort to feudal system Te of Benevolence, Righteousness, Ritual and Wisdom respectively.

When the ruler relies on Ritual to govern people's behavior, people will become unreliable and disloyal; this is the beginning of unrest. When the ruler uses his own wisdom to foretell things, he shows the flowery side not the solid side of Tao; this is the beginning of stupidity.

Therefore, Tao followers use Upper Te and avoid the Lower Te; they remain naturally reliable and deep rooted to the natural long life Tao.

Lessons from Chuang-tzu:

(Pinmu 8.1 Chapter) The feudal system of Benevolence, Righteousness and Rite are unnatural laws hindering the development of people. They are like an extra useless finger outgrown from a hand and the extra useless flesh binding two toes together.

Quotation:

"How many legs does a dog have if you call the tail a leg? Four. Calling a tail a leg doesn't make it a leg." - Abraham Lincoln.

Two 7-9. Chapter 12: Retain inner peace by avoiding outside distractions.

The five colors make our eyes blind.
The five sounds make our ears deaf.
The five tastes make our mouths dull.
Hunting and chasing make our minds crazy.
Precious things lead us astray.
Hence the sage keeps vigilant inside his abdomen, not outside his eyes.
Thus he avoids outside distractions and retains his inner peace.

Interpretation of Chapter 12: Enhance your five senses.

Five colors make us blind - we cannot see the color of Tao. Five sounds make us deaf - we cannot hear the sound of silence. Five tastes make us dull - we cannot taste the everlasting taste. Hunting for treasures in the fields make our mind crazy - we cannot reach the point of stillness. The desire for expensive goods makes us act strange - we cannot be with our true self anymore.

Where is Tao?

Oh, Tao is within us. You can be a sage if you can focus inside your abdominal center and not be distracted to the five senses outside. Being quiet at the center, you can enhance all your senses because you are now aware of another sense, Tao. This is true even though it might sound incredible to you.

Lessons from Chuang-tzu:

(Tiandi 12.16 Chapter) A carpenter cut down a hundred year old tree into two pieces. He used one of them to carve a large vase and painted it with five colors. Meanwhile he let the other piece rot in the gutter.

All the people admired the artificial vase and did not notice that the tree had lost its true nature. Meanwhile the people saw the rotten wood and lamented that it was a waste of life.

The loss of life was the same whether it was a beautiful vase or rotten wood. Yet the people were blinded by colors. This biased human preference, unfortunately, had become a license to kill the living things.

Quotation:

“If most of us are ashamed of shabby clothes and shoddy furniture, let us be more ashamed of shabby ideas and shoddy philosophies… It would be a sad situation if the wrapper were better than the meat wrapped inside it.” - Albert Einstein.

Two 7-10. Chapter 3: Fewer desires fewer troubles.

Don't reward the worthy so that people will not compete.
Don't value the hard-to-get goods so that people will not become thieves.
Don't display the desirable objects so that people will not be aroused.
Therefore the sage governs by:
Emptying the mind and solidifying the abdomen;
Softening the ambition and strengthening the bones.
Always let the people live with basic knowledge and simple desires so that the clever ones dare not to interfere.
The sage acts with invisible action wuwei and all are well.

Interpretation of Chapter 3:

Don't show favoritism to the worthy people; if you do, people will compete ruthlessly for your favoritism. Don't pay high price for rare commodities; if you do, people will become thieves. Don't let people see desirable objects; if you do, people will become restless in their minds.

Therefore, if you are a sage, you govern by example: You empty your mind of desires and stay calm by focusing inside your abdomen. You soften your ambition outside and strengthen your bones inside. People will follow your example to live simply without excess desire for materialistic things and unnecessary knowledge. There is no need for competition and therefore the wise men dare not to interfere with people's affairs. When you act with invisible action wuwei, you prevent troubles before they happen and therefore there will be peace.

Lessons from Chuang-tzu:

(Waiwu 26.10 Chapter) A long time ago in a small town, an old man died and his son mourned his death for months. The government gave this pious son an official job to reward his devotion to his deceased father.

Soon the words spread out and all the sons imitated the excessive mourning, not because they loved their fathers but because they wanted an official job. As a result half of the mourners died of exhaustion.

Quotation:

"If a man could have half of his wishes, he would double his troubles." - Benjamin Franklin.

Two 7-11. Chapter 80: Return to simplicity.

Imagine a small country with few people.
Though there are complicated tools, they are not needed.
The people take death seriously and do not travel too far from their homes.
Though there are boats and carriages, they are not used.
Though there are armor and weapons, they are not displayed.
Men return to tying knots in place of writing.
They relish their food,
Decorate their simple clothes,
Live securely in their homes,
And take joy in their customs.
Though they live within sight of their neighbors,
And crowing of its rooster and the barking of its dogs are heard across the land ,
Yet they leave each other in peace while they grow old and die.

Interpretation of Chapter 80: Dream for Peace.

It is almost like a dream: In a small country with few people, there are heavy machines which can save ten to hundred labors but nobody wants to use them. People love their lives and they don't want to endanger their lives by travelling afar. It is not that they don't have cars or boats; they just have no need for them. It is not that they don't have weapons; they don't have a need for them. They live simply and honestly; therefore, they can communicate with each other through tying string knots.

They eat their own produce; wear their best clothes; live comfortably in their cottages and take joy in their traditional cultures. Even though the neighboring country is close - they can hear each other's rooster crowing and dogs barking, yet they never have the desire to invade each other.

Yes, it is a dream. But if everyone dreams of peace, there will be peace here on earth.

Lessons from Chuang-tzu:

(Tiandi 12.11 Chapter) A scholar travelled across the countryside and saw a farmer laboriously fetching water from a well through a tunnel.

"Hi farmer, if I tell you there is a machine which can save you a lot of work and help you to irrigate a hundredfold more land than the way you

are doing now, would you listen to me?" asked the scholar.

The farmer stopped his work and the scholar continued, "There is a machine known as Fast. Fast is heavy in the one end and light in the other. All you have to do is put the bucket in the light end to fetch water from the well by applying weight on the heavy end."

The farmer replied, "Thank you very much for your kindness, Mr. Scholar. But my master told me that if I use a machine, I will have machine mind. When I have machine mind, I will always want to make shortcuts to nature and therefore I will never reach Tao. It is not that I don't know the machine Fast. I just feel ashamed to use it."

After said that, the farmer continued his laborious way to irrigate the land – one bucket of water at a time.

Quotation:

"Imagine all the people living in peace. You may say I'm a dreamer, but I'm not the only one. I hope someday you'll join us, and the world will be as one." - John Lennon.

8 Tao Secret Eight: Love

Two 8-1. Chapter 5: Grass, dog and man are all created equal.

Heaven and Earth are impartial. They allow the ten thousand things to flourish freely like grass and dogs.
The sage is impartial. He allows the people to live naturally like grass and dogs.
Isn't the space between Heaven and Earth like that of a bellows? It is empty but can't be exhausted. The more it is moved, the more comes out. Speaking too much one gets exhausted quickly. The more words come out the less the meaning. So it is better to keep quiet inside one's center.

Interpretation of Chapter 5:

Heaven and Earth love all things without favoritism. They live for all things including man, grass and dogs.

You can be a sage if you are impartial like Heaven and Earth. As a sage, you not only love the people but also love dogs and grass. You care about the ecosystem.

Look, isn't the interaction between Heaven and Earth like that of the bellows? The space in between them seems empty but it is always full; the more you move it the more life energy comes out.

Heaven and Earth can provide for all things because it has an empty, balanced atmosphere without edges. It is the same for the sage. As a sage, you can help all things by acting from the balanced center of your being without giving out favoritism through words.

Lessons from Chuang-tzu:

(Tiandi 12.14 Chapter) In the best virtuous society, everyone is employed to their own ability. No one is praised because of his worthiness or abilities. The king is like the branch above and the people are like wild deer underneath. The people love each other naturally without calling it Benevolence; they do the right thing to help each other to survive without calling it Righteousness; they sacrifice themselves for the benefit of the whole without calling it Royalty; they live harmoniously with all living creatures according to the rule of nature without calling it Trustworthy.

Quotation:

"A human being is a part of a whole, called by us the Universe, a part limited in time and space. He experiences himself, his thoughts and

feelings as something separated from the rest – a kind of optical illusion of his consciousness. This delusion is a kind of prison for us, restricting us to our own personal desires and to affection for a few persons nearest us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.” - Albert Einstein.

Two 8-2. Chapter 7: Heaven and Earth live for others and thus they last long.

Heaven and Earth are everlasting.
Why do Heaven and Earth last forever?
It is because they don't live for themselves and so they last long.
Therefore the sage stays behind to help others and ends up ahead.
He lives for others and ends up living long.
Isn't it because the sage acts unselfishly that he achieves what others want selfishly?

Interpretation of Chapter 7: Living for others.

The earth and the stars and the sun in the heaven are everlasting. Why do the stars, the sun and the earth last so long? It is because they don't live for themselves.

You can become a sage if you can learn from Heaven and Earth: If you help others to achieve what they want first, you can achieve your goal much faster; by living for others, your life is more worthy of living and it lasts long.

Isn't it ironic that you act unselfishly to serve others but end up getting everything others want selfishly?

Lessons from Chuang-tzu:

(Zhibeiyou 22.5 Chapter) Once there was a student who had studied Tao for many years but still hadn't got Tao. Finally the student asked his teacher impatiently, "Master, how can I possess Tao?"

The Tao master replied, "You don't even possess your body, how can you possess Tao!"

The student was shocked and asked, "If I don't possess my own body, who possesses it?"

The master replied, "Your body is part of the Heaven and Earth. Your breath does not belong to you - it is the Chi in Heaven and Earth moving. Your life, from birth to death, does not belong to you – it is the flow of Heaven and Earth. Even your children do not belong to you - they are the transformation of Heaven and Earth."

The student asked dejectedly, "Everything that is dear to me does not belong to me. Am I nothing?"

The master looked straight into the student's eyes and said, "Why do you want to possess Tao? If you want to possess Tao, you separate yourself from it, and thus you are nothing. But if you recognize you are one with Tao, you have everything."

Quotation:

“Life is an exciting business, and most exciting when it is lived for others.” - Helen Keller.

Two 8-3. Chapter 34: The love of Tao is omnipresent.

The great Tao overflows to the left and to the right and to everywhere.
The ten thousand things depend upon it for life and it never turns them down.
It completes all things yet it is not even known.
Tao's love for all things is unconditional;
It nourishes the ten thousand things and has no desire to be their master.
So we call Tao as Small.
The ten thousand things return to it yet Tao does not make them its slaves. So we call Tao as Great.
The sage who resembles Tao acts humbly in serving others and thus achieves his greatness.

Interpretation of Chapter 34: Tao of unconditional love.

The abundance of Great Tao is overflowing to the left and to the right and to everywhere there is life. All things depend on Tao to live and Tao never lets them down. Tao completes all things yet people don't even know its name.

The love of Tao for all things is unconditional; for Tao provides freely and never acts like a master. Tao does it in the invisible action wuwei and so we call Tao as Small.

When all things of different forms and shapes come together they appear great. Yet all things are manifestation of Tao and so we call Tao as Great.

Tao always remains small and it becomes great. Therefore, we can learn from Tao to remain humble to achieve greatness.

Lessons from Chuang-tzu:

(Renjianshi 4.12 Chapter) Once upon a time a master carpenter and his student went to the forest for timber to build a house. On their way to the forest, they encountered a huge tree being worshipped by the people as a god tree. The student stopped to admire the tree while his master kept on walking. The student caught up with his master and asked, "Master, I have never seen such a big tree. It must be very old. Why didn't you stop to have a look?"

"It is a useless tree. You can't use it for a boat because it sinks quickly. You can't use it to build a house because it attracts ants. You can't use it for a coffin because it will rot quickly," replied the master and kept on walking.

That night, the tree came to the master's dream and said, "Hey Master, do you want to compare me with the useful trees? When they grow into young trees, they are being cut down by the clowns for sticks to tame monkeys. When the trees grow thicker, they are being cut to build houses for the well to do people. When they grow real big, they are being cut down for coffins for the super rich. They never die a natural death.

I am lucky that I am useless to you carpenters and I can grow old naturally. By the way, even though trees and human beings are different, we all belong to the ten thousand things of Tao. Why then, do human beings keep on destroying us?"

The master carpenter woke up from his dream, shaken with fear and shame.

Quotation:

"Where there is love there is life." - Mahatma Gandhi.

Two 8-4. Chapter 13: Hold on to love not fear.

Both favor and disgrace evoke fear.
Value the great misfortune as it is the body.
What do you mean by "Both favor and disgrace evoke fear"?
Favor and disgrace are a pair of troubles,
Gaining it evokes the fear of losing it;
Losing it evokes the fear of losing more.
That's why "both favor and disgrace evoke fear".
What do you mean by "value the great misfortune as it is the body"?
I have experienced great misfortune because I identify myself as the body and the fear of losing it.
If I choose to love and don't identify myself as the body, what misfortunes do I have?
Therefore, he who rules with fear of losing his own life cannot be entrusted to take care of the world for long.
He who rules with universal love can be entrusted to take care of the world forever.

Interpretation of Chapter 13: love or fear.

You have a choice: You can live your life in fear or you can live your life in love. When you live in fear, you feel the fear whether you are honored or disgraced. Why is that? It is because you value your own body too much and you are obsessed with your selfish needs. When you are honored, you fear you cannot keep it up; when you are disgraced, you fear more disgrace coming.

The sage says, "If I don't have a body, where do I get the fear of losing?" So when you choose to live in love, you don't live for yourself but for others. When you are honored, you serve people more; when you are disgraced, you reflect on yourself and are happy for others.

Therefore, the leader who values too much of his own life cannot be trusted to govern a country; the leader who loves his own life by living for others can be trusted to govern a country.

Lesson from Chuang-tzu:

(Tianzifang 21.10 Chapter) There was a Taoist master who served as the prime minister of a country. The master had lost and gained the minister position three times. When he gained the position he was not arrogant; when he lost the position, he was not sad. When someone asked the master how he could keep his mind so calm through ups and downs, he replied, "I serve the people when it is my time to serve and I step

down when it is my time to step down. I am not sure if I or the position is more precious. If I am the one who is precious, then I am precious with or without the minister position. If the position is precious, then whoever gets it will be precious. It has nothing to do with me. So I and the minister position have nothing to do with each other. I just follow Tao. I am nothing and everything."

Quotation:

"Love conquers all and we must yield to love." - Virgil.

Two 8-5. Chapter 75: The sage lets go of his ego and chooses love.

Why are the people starving? Because the rulers eat up their grain in taxes. That's why they are starving.
Why are the people rebellious? Because the rulers do not give them freedom to live. That's why they are rebellious.
Why do the people regard death so lightly? Because the rulers demand too much of life. That's why they regard death so lightly.
Therefore, he who does not identify himself as the body is better than he who values his body.

Interpretation of Chapter 75: Unselfish leader is preferable.

When the leader is selfish, people suffer: People are hungry because the leader gets too much of their taxes; people are rebellious because the leader restricts their freedom too much; people are slight of their lives because the leader values his life too much.

Therefore, a leader who is unselfish and lives for others is preferable to a leader who is selfish and values his own life too much.

Lessons from Chuang-tzu:

(Yuyan 27.3 Chapter) A long time ago there was a newly appointed official. Even though his salary was very little he was happy that he could support his family. Later the official got a promotion and his salary was a hundred times more. However, the official became unhappy because he thought that he didn't have enough money to provide the best for his family.

A Taoist master commented, "This official is a corrupted and selfish man even though he does it in the name of Filial Piety. A good official does not regard money as some precious thing but as insects and sparrows flying by. He does not hoard money for his family."

Quotation:

"There are people in the world so hungry, that God cannot appear to them except in the form of bread." - Mahatma Gandhi
"If you can't feed a hundred people, then feed just one." - Mother Teresa.

Two 8-6. Chapter 72: If you are one with Tao, you live in love instead of fear.

When the people don't fear the power of the authority, the great power of Heaven will arrive.

So don't disturb their peace at home ,
Don't suppress their way of living.
If you don't suppress the people, the people will not hate you.
Therefore the sage knows himself and he is not deceived by his own ego.
He loves himself by loving others and not by valuing himself.
Hence he discards fear and chooses love.

Interpretation of Chapter 72: Love yourself instead of value yourself.

When people don't fear the power of the authority, the great power of change has come.

So fear the power of the people, leader! Don't invade their homes; don't hate their way of living. If you don't hate theirs, they won't hate yours.

Therefore, leader, know yourself and don't be self-centered; love yourself by living for others instead of valuing too much of your own life.

These are true words even though they may sound the opposite.

Lessons from Chuang-tzu:

(Dechongfu 5.3 Chapter) A Taoist master had taught a large group of students and among them - one was a cripple and the other an official. The crippled student had followed the master for years while the official student was new.

The official student said to the crippled classmate, "I don't want to be seen going out of the classroom with you. So if you go out first, I will wait. If I go out first, you will wait. Now I am going out; will you wait until I have left? Besides, I am an official and you are nobody. Don't you respect the authority?"

"Dear classmate, everyone is treated as equals here. It is your right to go out anytime. But please don't restrict others," replied the crippled student.

"Well! Well! Listen to you. You can't even take care of your own physical body and now you sound like a sage," the official said sarcastically.

“Mr. Official, those people who discriminate against the crippled are plenty while those people who do not discriminate are few. I have been with our teacher for nineteen years and he never saw me as a cripple. We are practicing what is the essence of life not its manifestation. Now you are discriminating against me because you have an official title and a perfect body. These things, Mr. Official, shall pass.”

The official felt ashamed and left silently.

Quotation:

“Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that.” - Martin Luther King Jr.

Two 8-7. Chapter 35: Hold on to the unconditional love of Tao.

Hold on to the great image of unconditional love Tao,
let all living creatures in the world interact and evolve freely.
Let all the people live in peace and harmony.
This is a wonderful place to be -
beautiful music is everywhere,
and delicious food is plentiful.
So travelers want to stay and be part of this Oneness.
The underlying principle of this Oneness is the invisible Tao.
When Tao comes out of the mouth, it is plain without taste;
Looked at, cannot be seen;
Listened to, cannot be heard;
Yet when it is used, it cannot be exhausted.

Interpretation of Chapter 35: Great image of Tao.

Hold on to the great image of unconditional love Tao, let all living creatures in the world interact and evolve freely. When all living creatures interact and evolve freely, they do not deliberately harm each other. They coexist in peace and perfect harmony.

Beautiful music can be heard and delicious food can be tasted. These materialistic things make the passing travelers stay. Yet the underlying law governing all these is the unconditional love of Tao. When Tao comes out of the mouth, it is plain without taste; looked at, it cannot be seen; listened to, it cannot be heard; yet when it is used, it cannot be exhausted.

Lessons from Chuang-tzu:

(Gengsangchu 23.1 Chapter) A Taoist master served as an administrator in a poor province of a country. When he arrived people were not impressed. Yet after three years, the people in the area had a great harvest and food was abundant. Everyone was happy and the people wanted to worship him as a God. The master refused their request. His students disagreed and urged the master to accept the glorious title as a God. The master replied, “The Heaven and Earth already speak. When the gentle spring breezes come, all crops flourish; when autumn sky comes, all fruits are ripened. This is the unconditional love of Heaven and Earth. If Heaven and Earth do not take credit, why should I?”

Yet the more the master lived for the people, the more people worshipped him.

Quotation:

“Let us always meet each other with a smile for the smile is the beginning of love.” – Mother Teresa.

Two 8-8. Chapter 49: Unconditional love is the Te of true goodness.

The sage has no selfish mind. He has the oneness mind with all the people.
He says,
I love the people who deserve my love;
I also love the people who don't deserve my love,
This is the Te of unconditional love.
I trust the people who deserve my trust,

I also trust the people who don't deserve my trust ,
This is the Te of trustfulness.
Make no mistake about this: The world is full of unlovable and untrustworthy people.
So the sage walks cautiously in life,
He remains humble as one with the world.
While the people are polluted by what they see and hear,
The sage sees the pure invisible child in each of them disguised as adults.

Interpretation of Chapter 49: Love all; for all are enlightened beings at birth.

The sage has no fixed mind. He lives for the people and the mind of the people becomes his mind. The sage says, "I love those who deserve my love but I also love those who don't deserve my love. This is the true application of virtuous Te of the unconditional love of Tao. I trust those who are trustworthy but I also trust the true nature of those who are not trustworthy. This is virtuous Te of trustfulness."

Make no mistake about this: This world is full of people who are untrustworthy and they are deceitful in many ways. So the sage remains humble and he walks carefully in this world by focusing on unconditional love. Even though people are obsessed with their five senses through their eyes and ears, the sage sees them as enlightened beings; for every one of them still has an inner baby inside.

Lessons from Chuang-tzu:

(Dechongfu 5.4 Chapter) A long time ago a student went to a teacher to learn life's lessons. When the teacher saw the student had only one leg, he asked sarcastically, "Isn't it too late for you to come? Have you not committed a crime?"

The student replied, “Sorry I have done wrong when I was young. They already punished me by cutting off my leg. I know that my leg was important but there is something more precious in my body. I heard that you, teacher, have virtues comparable to Heaven and Earth. Heaven covers all things without leaving one thing uncovered. Earth supports and provides for all living things without abandoning one thing. A bad person can change into a good person. Now that you, teacher, can only see me as a crippled bad person, you have discriminated against me without even giving me a chance. The quality I am looking for, dear teacher, you don’t have. So I will go home now.” The student left and never looked back.

Quotation:

“Each of them is God in disguise.” - Mother Teresa.

Two 8-9. Chapter 27: Unconditional love is the essence of Tao.

A good walker leaves no trace;
A good speaker makes no mistakes;
A good counter requires no counting rods;
A good carpenter shuts doors securely without bolts;
A good roper binds tightly without ropes.
Therefore the sage is good at rescuing men without abandoning one man;
Good at rescuing all things without abandoning one thing.
This is called Invisible Enlightenment.
The good man is a bad man's teacher; the bad man is a good man's treasure.
If you don't love the good and the bad, you are still a confused person in spite of your knowledge.
Indeed, universal love is the essence of Tao.

Interpretation of Chapter 27: Unconditional love is the true spirit of Tao.

Tao followers travel naturally and cautiously without the need to make a trail of destruction along the way. They talk with minimal words at the right moment without making mistakes. They are calm and focused so they can count without the need for counting rods. They live simply and they can shut off their desires without the need for locks and bolts. They teach by example and they can win the minds of people without the need to use strings and knots.

The sage is good at rescuing people without the need to abandon one person, and he is good at rescuing all things without the need to abandon a single thing. Why? It is because the sage acts with the invisible action wuwei to follow the natural flow of Tao. This is called Invisible Enlightenment.

People who are good at following Tao are the teachers for the students who are not good at it. If you don't respect your teachers and don't love your students, you are still a confused person even though you think you are wise. Indeed, unconditional love is the true spirit of Tao.

Lessons from Chuang-tzu:

(Xuwugui 24.7 Chapter) A long time ago, in a market place, a master demonstrated his skill of using the axe. He painted a layer of white dirt on his assistant's nose. The dirt was as thin as the wings of a fly. The master raised his axe and in one swift motion he chopped off the dirt

completely without hurting the nose. Meanwhile the assistant was standing there as calm as a rock. The crowd roared with approval.

The king heard of this amazing feat and invited the master to his court.

“I heard that you could do an amazing feat with your axe. I would love to see it. Could you demonstrate it for me?” requested the king.

“Yes, my king, I would. But my assistant has died. I can’t do it anymore,” replied the master.

Comment: A master without an assistant is no longer a master.

Quotation:

“Keep love in your heart. A life without it is like a sunless garden when the flowers are dead.” - Oscar Wilde.

Two 8-10. Chapter 29: All creatures are sacred beings of Tao.

If you want to take over the world and rule it according to your own plan,
I don't believe it can be done.
All creatures under Heaven are sacred beings of Tao. They are perfect and you cannot improve them.
If you try to change them, you will ruin them; if you try to control them, you will lose them.
Tao gives birth to all things,
Some walk on land and some swim in water;
Some are warm blooded and some cold blooded;
Some are strong and some are weak;
Some are harmless and some are dangerous.
All creatures may appear different but they are one. Therefore the sage loves all creatures and avoids excesses, extravagance, and extremes.

Interpretation of Chapter 29: All creatures are natural spiritual beings.

Oh man, you want to take over nature and rule the world according to your own plan? Listen man, I say it is not possible! All creatures under Heaven are natural spiritual beings. They cannot be subdued to the interference of man. If you try to interfere with nature, you will fail; if you want to control nature, you will lose.

Tao gives birth to all things with a wide variety of forms and capabilities: some live on land and some live in water; some are hot and some are cold; some are strong and some are weak; some are harmless and some are dangerous. All things have found their ways of living on this planet. Therefore, we all should restrain from excessive possession, extravagance and use of force. The world is for all to share. The love of all things is the way of long life Tao.

Lessons from Chuang-tzu:

(Qiushui 17.6 Chapter) Big timber is useful for building house columns but when it comes to filling holes, small branches are better. A horse can travel great distance but when it comes to catching mice, it is not as good as a cat. A night owl can see the smallest things at night but it can't even see the mountain in the daylight.

Which creature is better? It does not have an absolute standard. Each thing has its place under Heaven and Earth. All living creatures are equal.

Quotation:

“The good man is the friend of all living things.” - Mahatma Gandhi.

Part Three of
8 Secrets of Tao Te Ching

Part Three of 8 Secrets of Tao Te Ching

Introduction:

Part Three consists of eighty one chapters of Tao Te Ching presented numerically from one to eighty one. Each chapter begins with the Chinese text, and followed by the verbatim translation, sentence for sentence translation, text commentary, the translations of Ho Shang Kung's Commentary and Wang Pi's Commentary.

Notes:

1. **Verbatim translation:** Here I translate the words in their literal meanings as they appear in each chapter. In the classical Chinese writings, punctuations are not used. Certain words are used in place of punctuations to indicate the end of a sentence. Such words are difficult to translate.

The pinyin system is used for each character in this book. The verbatim translation is essential for the people who want to learn Chinese through Tao Te Ching. Traditionally, Chinese characters are learned through visualization and memorization. Only in recent history has the pinyin system been introduced. I believe that the best way to learn Chinese is to employ the traditional way of learning Chinese plus learning the pinyin system. In this way, you can learn how to speak Chinese as well as learn the Chinese culture. The Chinese culture is rooted in the Tao Te Ching. So if you can remember all the 800 Chinese characters in Tao Te Ching, you will master the Chinese language and culture.

2. **Sentence for sentence translation:** This level of translation is known as Chinese English (for an example: long time no see 很久不見) translation. Every native Chinese speaker would translate Tao Te Ching this way. In translating this way, I have to translate every word in the sentence even though it doesn't say anything or doesn't make sense. Therefore, such a translation might look foolish to the English readers at times. But I must translate Tao Te Ching in this level in order to make the meaning of each word clear so that no word is swept under the carpet. Each word is important for the readers to understand the whole. Many important concepts such as wuwei have been defined in

different chapters. They can be missed if the translator does not translate every word.

3. **Text commentary:** In this book, I use the traditional Ho Shang Kung version of Daozang Tao Te Ching. Ho and Wang versions are almost identical with only a few words different.

Why did I choose Daozan g 道藏 version instead of others? There was a story behind my decision. In the process of reading the commentaries of Ho and Wang, I discovered that one sentence of Chapter 25 had the exact words for both commentaries. It was not possible. But all the books I could find were saying the same thing. One day, I was having a lunch at KFC restaurant in an underground shopping center. I was contemplating where could I find some Tao Te Ching books that might lead me to the correct commentaries. Suddenly I saw a butterfly flying in the cooking area! As I looked, it disappeared into the chimney. I intuitively knew something had to happen. After lunch, I looked around and found a bookstore nearby. I found an old looking Tao Te Ching book as thick as an old telephone book!Immediately I bought it. The shopkeeper was smiling because someone finally got rid of his inventory! I looked up the Chapter 25 commentary and found the 800 year old error was indeed from this book. This book was a copy of Song version (四部要籍注疏叢刊 – 中華書 局) which was 800 years old. Now I had found the source of the error, but I was still unsure where the correct one was. One day, out of the blue, a Taoist master showed up and gave me a copy of Ho Shang Kung's commentary from Daozang. Indeed, Daozang version shows the commentaries on Chapter 25 are different for Ho and Wang. As I am writing this, the major Chinese websites on Chinese Classic Studies are still showing the wrong information.

I am grateful for the work done by Wang K a 王 卡 .(老子道德經河上公章句點校 – 中華書 局). Mr. Wang has done the original work for annotating Ho Shang Kung's text version and commentary.

I am also grateful for the work done by Lao yuli e 樓宇烈 for annotating Wang Pi's commentary. (王弼集校釋 - 中華書 局)

4. **Ho Shang Kung's Commentary:** In 1950, Eduard Erkes was the first person (only person until now as far as I know) in the world to have published the translated Ho's commentary into English.

I was introduced to Ho's commentary in an unusual way – from the negative comments of Ho by a prominent Chinese scholar. The professor attacked Ho so ruthlessly that he literally moved me to tears. Why? I could identify with Ho's comments much better than the reason he had given for attacking. But because of that, I was motivated to find out more about Ho's commentary. When I began to study Ho's commentary, I was shocked to find the commentaries were so different from anything I have read. They didn't make much sense to me on the first reading. But I persisted and tried to memorize some of his comments. Day by day, I began to realize more and more of Ho's insights. We can attack, ridicule and condemn Ho's comments, but at the end, the truth of his commentary still remains after 2,000 years. Deep in my heart, I knew I must translate Ho's commentary even though it would take months, if not years of work. Many people around me began to doubt that I would ever finish the translation. But how do they know the passion I have for this work! After all, Ho Shang Kung was a truly enlightened being. His insights were beyond most of us. For an example, in Chapter Five, Ho comments chugou as grass and dogs. Grass and dogs are both living things. Heaven and Earth are impartial, they give sunshine to all the living things equally. Somehow in most English translations, chugou are translated as straw dogs. What a difference! Even though there is no right or wrong interpretation of Lao-tzu's work, by translating Ho's commentaries I hope that the English readers can have a chance to read the Taoist interpretations of Lao-tzu.

5. **Wang Pi's Commentary:** Wang's commentary is a favorite of the scholars. The Wang's commentary is very important because Wang gives many good and clear comments on most of the chapters. I have interpretatively translated Wang's commentary. However, I have put the original text next to my translation. Therefore, better translations can be done later by other authors. There is an excellent existing translation of Wang Pi's Commentary by Paul J. Lin – "A Translation of Lao Tzu's Tao Te Ching and Wang Pi's Commentary."

Chapter 1 (1-7. Tao of natural long life.)

第一章原文

道可道，非常道。名可名，非常名。無名天地之始。有名萬物之母。故常無欲以觀其妙。常有欲以觀其徼。此兩者,同出而異名，同謂之玄。玄之又玄，眾妙之門。

Verbatim Translation:

道 (dào) Tao, Way 可 (kě) can 道 (dào) Tao ，非 (fēi) not 常 (cháng) real, absolute, eternal 道 (dào) Tao 。名 (míng) name 可 (kě) can 名 (míng) name ，非 (fēi) not 常 (cháng) absolute, real 名 (míng) name 。无 (wú) invisible, no, without 名 (míng) name 天 (tiān) Heaven 地 (dì) earth Tiand 之 (zhī) 始 (shǐ) origin 有 (yǒu) Yo, visible, have 名 (míng) name 万 (wàn) 10,000, all 物 (wù) things, beings, creatures 之 (zhī) 母 (mǔ) mother 。故 (gù) therefore 常 (cháng) always 无 (wú) without, invisible 欲 (yù) desire 以 (yǐ) to, able 观 (guān) experience, observe, witness 其 (qí) its 妙 (miào) wonders, essence, true nature 常 (cháng) always 有 (yǒu) visible, manifested, having, tangible 欲 (yù) desire 以 (yǐ) to 观 (guān) experience 其 (qí) its 徼 (jiào) manifestations, outer forms, here and now 。此 (cǐ) these 两 (liǎng) two 者 (zhě) things 同 (tóng)same 出 (chū) out, source 而 (ér)yet 异 (yì) different 名 (míng) names ，同 (tóng) same, both 谓 (wèi) called 之 (zhī) 玄 (xuán) mysterious, mystery 。玄 (xuán) mysterious 之 (zhī) 又 (yòu) upon, again 玄 (xuán) mysterious ，众 (zhòng) all,many 妙 (miào) wonders, mysterious 之 (zhī)'s 门 (mén) door, entrance, gateway 。

Sentence for Sentence Translation:

道可道，非常道 : Tao that can be spoken is not the absolute Tao.
名可名，非常名 : Name that can be named is not the absolute name.
无名天地之始 : Wuming, the nameless is Tiande, Heaven and Earth's origin.
有名万物之母 : Yoming, the named is wanwu, the ten thousand things' mother.

故常无欲以观其妙 : Therefore, always wuyu, without desires to observe its wonders.
常有欲以观其徼 : Always yoyu, having desires to observe its manifestations.
此两者同出而异名 : These two things come from the same source but have different names.
同谓之玄 : Both are called Mysterious.
玄之又玄 : Mysterious upon Mysterious.
众妙之门 : All wonders' entrance.

河上公与王弼原文差异对照 Text Commentary on Chapter 1:

Ho 河 59 words 字 ; Wang 王 59 words 字 ;
This book 本书 59 words 字 .

第一的经文河本、王本、傅本都是相同的,本来是很简单,但是帛书出现后就有人把经文窜改成“ 道可道也,非恒道也 ”,又一般学者都以宋代学者王安石为首,在无名、有名、无欲、有欲的词句中加多一个豆号‘ , ’。所以“ 无名天地之始 ”, 变成“ 无,名天地之始 ”,朗读起来很不顺。这是因为学者在二元对立的层次上把无和有对立起来。这是经文第二章所讲的有无相生的层次。王弼和河上公都没有这样断句的。

还有学者把“ 天地之始 ”窜改为“ 万物之始 ”,原因是帛书经文与王的注解是“ 万物之始 ”。但是王的注解不一定是对的,王让为“ 无 ”与“ 有 ”是相对的,“ 无 ”与“ 有 ”之间是有条分界线,分界线上是无是始,分界线下是有是母。但是道是恍惚的,无与有是分不开的。四十二章王以庄子注一生二,二生三,但他没有对读者交待庄子是一加一等于二之前的文字,庄子说“ 无 ”、“ 有 ”是分不开的,是“ 一 ”个整体。

Comment: Both Ho and Wang versions are the same. However, the commentaries of Ho and Wang are very different. At the first reading, I really had a difficult time accepting Ho's Commentary on Chapter One. But faith has kept me going. After years of meditation and reciting of Tao Te Ching, I came to the realization that Ho Commentary on Chapter One is the classic. He has inspired me to write what I have written.

For more than two thousand years, the same words have been read and inherited. Suddenly because of 帛书 (boshu), the silk version (strictly speaking, the silk version should not be considered as a version as it contains only about two third of the text.) some authors replaced 常 (chang) with 恒 (heng) in Chapter One. They say that one of the Emperors had the name 恒 (heng) and therefore no writings at the time, including Tao Te Ching, could use the word (It is like a trademark). But

how could they change the traditional words because of some circumstantial evidence? Besides, these two words 常 (chang) and 恒 (heng) have the same meaning. If every generation changes a word here or there, would there be anything left after thousands of years? Therefore, this book keeps to the traditional text.

Also, about 800 hundred years ago, one famous Confucius scholar (王安石 wanganshi) changed the smooth reading of wuming as wu ming (a pause in between). However, both Ho and Wang texts do not include a pause in between wu and ming and therefore this book keeps to the traditional reading of wuming. (The old Chinese writings do not use punctuations.)

Ho Shang Kung Commentary Translation:

体 (tǐ) 道 (dào) Experiencing Ta o 第一章（河上公）

道可道, 非常 道 : 谓经术政教之道也，非自然长生之道也。常道当以无为养神，无事安民，含光藏晖，灭迹匿端，不可称道也。

Tao that can be spoken is not the absolute Tao: Tao that can be talked about means Tao of politics, religion, and ethics. It is not the natural long life Tao. The proper Tao for a ruler is wuwei, invisible actions to calm the spirit and to serve the people. The ruler should behave humbly, dim his brilliance and hide his abilities. If a ruler does not practice wuwei, he cannot be called a Tao ruler.

名可名, 非常 名 : 谓富贵尊荣，高世之名也。非自然常在之名也。常名当如婴儿之未言，鸡子之未分，明珠在蚌中，美玉处石间，内虽昭昭，外如愚顽。

Name can be named is not the absolute name: Names that can be named are the names of glory, wealth and noble tiles. They are not the natural names. The natural names are the names for the babies before they can talk; the chicks before they can be differentiated for their sexes; the pearls when still inside the clams; and the beautiful jades still inside the stones. They are all very clear inside while outside seem stubbornly stupid.

无名天地之 始 : 无名谓道。道无形, 故不可名也。始者, 道之一本也。吐气布化（第五十一章:一主布气而畜养）, 出于虚无, 为天地之本始也。

Wuming, the nameless is Tiande, Heaven and earth's origin: Wuming, the nameless is Tao. Tao has no form and therefore, it cannot be named. 'Origin' is One as in 'Tao begets One'. One is the original Chi, which permeates all things. One is wu, emptiness and it is the origin of Heaven and Earth.

有名万物之 母： 有名谓天地。天地有形位，有阴阳，有刚柔，是其名也。万物母者，天地含气生万物，长大成熟，如母之养子。

Yoming, the named is Wanwu, the ten thousand things' mother: Yoming, the named is Heaven and Earth. Heaven and Earth have shapes and positions, yin and yang, hardness and softness. These are their names. Ten thousand things' mother means Heaven and Earth. Heaven and Earth have life energy, Chi, to produce and nourish all things in the same manner as a mother nourishes her children.

故常无欲以观其 妙： 妙，要也。人常能无欲，则可以观道之要妙。要，谓一也。

Therefore, always Wuyu, without desires to observe its wonders: When a man can act without desires, he can experience Tao's wonders. 'Wonders' means One.

常有欲以观其 徼： 徼，归也。常有欲之人，可以观世俗之所归趣也。

Always yoyu, having desires to observe its manifestations: When a man acts with desires, he can experience life like everybody else in the world. 'Manifestations' means return.

此两者同出而异 名： 两者，谓有欲无欲也。同出者，谓同出人心也。而异名者，所名各异也。名无欲者长存，名有欲者亡身也。

These two things come from the same source but have different names: These two things refer to 'having desires' and 'no desires'. 'Come from the same source' means coming from the human mind. 'Have different names' means they have different consequences: The one who acts without desires can live a long life while the one who has too many desires dies young.

同谓之 玄： 玄，天也。言有欲之人与无欲之人，同受气于天。

Both are called Mysterious: This is to say that both, one with desires and the other without desires, are receiving the same Chi from Heaven. (玄 xuan) (Mysterious) means Heaven.

玄之又 玄： 天中复有天也。禀气有厚薄，得中和滋液，则生圣贤；得错乱浊辱，则生贪淫也。

Mysterious upon Mysterious: This means that there are heavens within Heaven. Heaven bestows different kinds of Chi. When Heaven bestows harmonious and proper Chi, the world gets sages and worthy people. When Heaven bestows confused and humiliated Chi, the world gets greedy and lusty people.

众妙之 门： 能知天中复有天，禀气有厚薄，除情去欲守中和，是谓知道要妙之门户也。

All wonders' entrance: When one knows that there are heavens within Heaven and that Heaven bestows different kinds of Chi, one can get rid

of one's desires and keep to one's center of equilibrium. If one can do that, it is called 'understanding Tao's most important gateway to wonders'.

Wang Pi Commentary Translation:

第一章(王弼)

道可道,非常 道；名可名,非常 名： 可道之道,可名之名,指事造形,非其常也。其不可道,不可名也。

Tao that can be spoken is not the absolute Tao. Name can be named is not the absolute name: The Tao that can be talked about and the name that can be named are the artificial forms and activities. They are not the absolute Tao. Absolute Tao cannot be spoken nor can it be named.

无名天地之 始，有名万物之 母： 凡有皆始于无,故未形无名之时,则为万物之始。及其有形有名之时,则长之育之,亭之毒之,为其母也(见第五十一章)。言道以无形无名始成万物,万物以始以成而不知其所以然,玄之又玄也。

Wuming, the nameless is Tiande, Heaven and Earth's origin. Yoming, the named is Wanwu, the ten thousand things' mother: All yo, visible forms begin from wu, invisible form. Therefore, the time when there is no form and no name exists becomes the origin of the ten thousand things. When yu, visible forms and names appear, Te nourishes and raises all beings to maturity (Chapter 51). This is to say Tao, being formless and nameless, begets all things. Nobody knows why Tao begets and completes all things. It remains a mystery. Thus it says 'mysterious upon mysterious.'

(Note: Wang comments as if the text saying "Wuming (nameless), the origin of the ten thousand things " instead of "Wuming (nameless), the origin of Heaven and Earth ."Therefore, his comments are very different from Ho's. What Wang was trying to say is this: somewhere there is an invisible line (mysterious), above that line is the "origin" of the ten thousands things and below is the "mother" of the ten thousand things. Above that line, Tao is formless and nameless; below that line, Tao has forms and names. However, immediately below that line, Tao appears so small that it is still invisible to the naked eye and thus it still belongs to the "mysterious". Thus he comments "mysterious upon mysterious" because there are at least two mysterious states. Since human beings are one of the ten thousand things, we can trace back from our physical form to the invisible line (Wang does not tell how to do it (he does not mention meditation). Nonetheless he quotes Chapter 11 to illustrate that it can be done. Therefore he uses "origin" and "mother" as the two things

to explain “These two things come from the same source but have different names.”)

故常无欲以观其 妙： 妙者，微之极也。万物始于微而后成，始于无而后生。故常无欲，空虚其怀，可以观其始物之妙。

Therefore, always Wuyu, without desires to observe its wonders : 妙 (miao) (wonder) means the smallest of the small. The ten thousand things begin from the smallest form to grow to completion. In other words, they begin from wu, invisible forms to yo, visible existence. Therefore, when one is in the state of wu, without desires and being humble, one can observe the mystery of the beginning of all things.

常有欲以观其 徼： 徼，归终也。凡有之为利，必以无为用（见第十一章）。欲之所本，适（从）道（无）而后济（止）。故常有欲，可以观其终物之徼也。（王弼大衍义：夫无不可以无明，必因于有，故常于有物之极，而必明其所由之宗也。）（“徼”是“归终”。凡是“有”的所以有利，是因为“无”的作用。（有之以为利，无之以为用。 11 章）。如果所欲的东西是“有”利的，那么它们就一定本于“无”的用，都要从道（无）然后能够成为有用。所以常从有欲的东西，我们就可以观察到万物归终于道“无”的规律。（比喻我们所欲的是一间屋子，那么我们就可以观察到屋子归终于“无”的空间作为它的用。 11 章））。

Always Yoyu, having desires to observe its manifestations : 徼 (jiao) manifestations’ means return to the source. All things which have yo, visible benefits, depend on its wu, invisible space, for usage (Chapter 11). Because of the existence of things, one can trace back to the beginning of all things (tracing from the visible form to the invisible).
(Note: what Wang means is that whether a person is with desires or without desires, he returns to wu, the source of all things.)

此两者，同出而异名 。同谓之玄，玄之又玄，众妙之门： 两者，始与母也。同出者，同出于玄也。异名，所施不可同也。在首则谓之始，在终则谓之母。玄者，冥默无有也。始（和）母之所出也，不可得而名，故不可言同名曰玄，而言同谓之玄者，取于不可得而谓之然也。不可得而谓之然，则不可以定乎一玄而已，若定乎一玄，谓是其名则失之远矣。故曰玄之又玄也。众妙皆从玄而出，故曰众妙之门也。

These two things come from the same source but have different names. Both are called Mysterious. Mysterious upon Mysterious. All wonders’ entrance: These two things mean ‘origin’ and ‘mother’. ‘From the same source’ means coming from the ‘mysterious’. ‘Different names’ because they occur in different times. At the beginning it is called

‘origin’ and at the end it is called ‘mother’. ‘Mysterious’ means quiet and without form; and from where ‘origin’ and ‘mother’ come from. The formless is not possible to have a name, so reluctantly we call it ‘mysterious’. Both ‘origin’ and ‘mother’ are coming ‘mysterious’. Since ‘origin’ and ‘mother’ are different, there must be more than one mysterious. Therefore, if we only say one mysterious, it would be far from the truth. So we say ‘mysterious upon mysterious’. Since all wonders are coming from the mysterious, it is called ‘the door of all wonders’.

Chapter 2 (2-5. The Oneness of yin and yang - a coin with two sides.)

第二章原文

天下皆知美之為美，斯惡已；皆知善之為善，斯不善已。故有無相生，難易相成，長短相形，高下相傾，音聲相和，前後相隨。是以聖人處無為之事，行不言之教。萬物作焉而不辭，生而不有，為而不恃，功成而不居。夫唯不居，是以不去。

Verbatim Translation:

天 (tiān) Heaven 下 (xià) under; tianxia; the world 皆 (jiē) all; everyone 知 (zhī) know 美 (měi) beauty; beautiful 之 (zhī) 为 (wéi) as, being 美 (měi) beauty 斯 (sī) oh, then 恶 (wù) ugly, hatred 已 (yǐ) comes ! 皆 (jiē) all 知 (zhī) know 善 (shàn) good 之 (zhī) 为 (wéi) as 善 (shàn) kind, good 斯 (sī) oh, then 不 (b ú) not 善 (shàn) kind 已 (yǐ) comes. 故 (gù) therefore 有 (yǒu) something, have, visible 无 (wú) nothing, invisible 相 (xiāng) mutually, each other 生 (shēng) produced, born 难 (nán) difficult 易 (yì) easy 相 (xiāng) each other 成 (chéng) complete, establish 长 (cháng) long 短 (duǎn) short 相 (xiāng) each other 形 (xíng) shapes, compare, measured 高 (gāo) high 下 (xià) low 相 (xiāng) each other 倾 (qīng) level, support, lean on 音 (yīn) music, tone 声 (shēng) voice 相 (xiāng) each other 和 (hé) harmonize ，前 (qián) front, before 后 (hòu) back, after 相 (xiāng) each other 随 (suí) follow, succession 。是 以 (shì yǐ) therefore 圣 人 (shèngrén) enlightened one 处 (ch ǔ) do; stay 无为 (wú wéi) invisible action 之 (zhī) 事 (shì) activities: affairs; events 行 (háng) practice 不 (bù)no 言 (yán)words; silent 之 (zhī) 教 (jiào) teaching 。万物 (wànwù) wanwu; 10,000 things 作 (zuò) arise; come 焉 (yān) 而 (ér) yet 不 (bù) not 辞 (cí) refuse; reject 生 (shēng) produce, create 而 (ér) yet 不 (bù) not 有 (yǒu) possess, have 为 (wéi)do; accomplish; act 而 (ér) yet 不 (b ú) not 恃 (shì) claim; expect; rely upon 功 (gōng) achievement; merit 成 (chéng) completed 而 (ér) yet 不 (bù) don’t 居 (jū) stay; occupy; claim 。夫 (fū) 唯 (wéi) because; only 不 (bù) not 居 (jū) claim; occupy 是 (shì) 以 (yǐ) therefore 不 (b ú) not 去 (qù) disclaimed; go away.

Sentence for Sentence Translation:

天下皆知美之为美，斯恶已 ：When everyone in the world knows beauty as beauty, ugliness appears.
皆知善之为善，斯不善已 ：When everyone knows good as good, evil appears.
故有无相生，难易相成 ：Therefore, visible things and invisible things produce each other; difficult and easy complete each other;
长短相形，高下相倾 ：Long and short measure each other; high and low level each other;
音声相和，前后相随 ：Tone and voice harmonize each other; front and back follow each other;
是以圣人处无为之事，行不言之教 ：Therefore, Shengren acts with invisible action wuwei, teaches without talking.
万物作焉而不辞 ：The ten thousand things live naturally and are not hindered.
生而不有 ：Creates without possessing,
为而不恃 ：Acts without expectation,
功成而不居 ：Achieves without taking credit.
夫唯不居，是以不去 ：Because he does not take credit, he is not forgotten.

河上公与王弼原文差异对照 Text Commentary on Chapter 2:
Ho 河 88 words 字：长短相形 shape ; 惟

Wang 王 88 words 字：长短相较 compar e ；唯
This book 本书 88 words 字：长短相形 shape ; 唯 only
河的注解教人如何用两方面去思考问题，这样就会减少自见自是的祸害。“长短相形”王本作“相较”，“形”与“较”意思是一样的。有河本（道藏)加上六个“之”字，如“长短之相形”等。
“唯”字与“惟”字同，本书采用“唯”字。
河本影宋本“功成而不居。夫唯不居”作“功成而弗居。夫唯弗居”
Comment: Ho and Wang versions are similar with only two variations of words 形 (xing)(shape) and 唯 (wei)(only).
The first sentence commonly translated as “Everyone recognizes beauty only because of ugliness.” It really does not say much because everyone knows that through comparison, things can be high or low, long or short.
However, few people know that high can turn into low and long can turn into short. Ho’s commentary is very important to remind us that

things are dynamic from one opposite to another. Therefore, this book adopts Ho's view in translating chapter Two.

Ho Shang Kung Commentary Translation:

养 (yǎng) 身 (shēn) Nourish the bod y 第二章（河上公）

天下皆知美之为美，斯恶已：自扬己美，使显彰也，有危亡也。

When everyone in the world knows beauty as beauty, ugliness appears: When one ostentatiously shows off his beauty, one has endangered himself

皆知善之为善，斯不善已：有功名也，人所争也。

When everyone knows good as good, evil appears: Whenever there are profit and fame, people will compete for them.

故有无相生，难易相成：见有而为无也，见难而为易也。（见到“有”就好象见到“无”，见到“难”就好象见到“易”。）

Therefore, visible things and invisible things produce each other; difficult and easy complete each other: When one sees something, one should think of the nothingness behind it; when one sees difficulty, one should think of the easiness behind it.

长短相形，高下相倾：见短而为长也，见高而为下也。（见到“短”就好象见到“长”，见到“高”就好象见到“下”。）

Long and short measure each other; high and low level each other: When one sees short, one should think of long; when one sees high, one should think of low.

音声相和，前后相随：上唱下必和也，上行下必随也。（上司独唱下级必要和声，上司行动下级必要跟随。）

Tone and voice harmonize each other; front and back follow each other: When the leader sings, his subordinates surely will harmonize; what the leader practices, his subordinates surely will follow.

是以圣人处无为之事，行不言之教：以道治也，以身师导之也。

Therefore, Shengren acts with invisible action wuwei, teaches without talking: Shengren governs in accordance with Tao and teaches by example.

万物作焉而不辞：各自动作，不辞谢而逆止。（万物各自为自己的生存作出行动，“道”不会谢绝推辞，不会逆止万物求生的努力（第三十四章）。）

The ten thousand things live naturally and are not hindered: Each creature acts according to its own nature. Shengren does not refuse to help and does not interfere.

生而不有：元气生万物而不有。(道生一，一是元气，元气生万物而不以万物为自有。)

Creates without possessing: The original Chi, the One, begets the ten thousand things and it does not possess them.

为而不恃： 道所施为，不恃望其报也。(道为万物所施的恩惠，不会恃望万物的回报。)

Acts without expectations: Tao acts naturally without expecting returns.

功成而不居：功成事就，退避不居其位。(圣人法道，功成事就以后，就退避不会占有据功的位子。) **Achieves without taking credit:** When things are completed and goals are achieved, he resigns from his position.

夫惟不居，是以不去：夫惟功成不居其位，福德常在，不去其身也。此言：不行不可随，不言不可知，上六句有高下长短，若开一源，下生百端。百端之变，无不动乱。(因为圣人能够功成事就以后，不会占有据功的位子，所以幸福功德常在，不会离开他的身体生命。这是说：不行就不可随，不言就不可偏知，上面六句有无，难易，高下，长短，声音，前后，都是从源头“一”开始分出来的阴阳“二”，“二”再分四象，“四”再分八卦，到下面面就生百端了。百端事情的复杂变化，就会发生动乱了。所以圣人以“一”(无为)处理事情，以身作则来教百姓，不用偏见的言语来分开事情。这样就可以避免动乱了。)

Because he does not take credit, he is not forgotten: Because he does not stay in his position after the goals are achieved, his virtuous Te of happiness is always with him. This is to say that Shengren understands that all opposite pairs are derived from one. From the source of one, it is divided into two; and from two to four and so on until it reaches hundreds of divisions, then chaos follows. Therefore, Shengren keeps to Tao and teaches by example without words. If he speaks, each original meaning will divide into two, two to four and so on until confusion comes in.

<u>Wang Pi Commentary Translation:</u>

第二章(王弼)

天下皆知美之为美，斯恶已。皆知善之为善，斯不善已。故有无相生，难易相成，长短相较，高下相倾，音声相和，前后相随：美者，人心之所乐进也。恶者，人心之所恶疾也。美恶，犹喜怒也。善不善，犹是非也。喜怒同根，是非同门，故不可得而偏(分开)举也。此六者，皆陈自然不可偏举之名(明)数也。

When everyone in the world knows beauty as beauty, ugliness appears. When everyone knows good as good, evil appears. Therefore, visible things and invisible things produce each other;

difficult and easy complete each other; long and short measure each other; high and low level each other; tone and voice harmonize each other; front and back follow each other: Beauty is what people want; ugliness is what people hate. Beauty and ugliness are the same as happiness and hatred. Good and bad are the same as right and wrong. Happiness and hatred have the same root; right and wrong share the same door. Therefore, they should not be separated and should not be treated differently. The six pairs of opposite things mentioned in this chapter are examples of the indivisible nature of things.

是以圣人处无为之事：自然已足，为则败也。

Therefore, Shengren acts with invisible action wuwei: Nature is sufficient to take care of all things if you leave them alone; otherwise things will be lacking if you interfere with their natural flow.

行不言之教：智慧自备，言（为）则伪也。（智慧本身已经完备，再加上多余的语言是伪造不真。）

Teaches without talking: True wisdom is self evident; words cannot describe the truth and therefore words are misleading when spoken.

万物作焉而不辞，生而不有，为而不恃，功成而不居：因物而用，功自彼成，故不居也。（万物因自己的需要而用，成功是自然的，所以没有什么可以居功的。）

The ten thousand things live naturally and are not hindered. Creates without possessing, acts without expectations and achieves without taking credit: Each living thing takes what it is needed from nature and each achieves its goal. It has nothing to do with the action of Shengren; therefore Shengren does not stay to take the credit.

夫唯不居，是以不去：使功在己，则功不可久也。 **Because he does not take credit, he is not forgotten:** If he takes credits, the credit taken will not last long.

Chapter 3 (7-10. Fewer desires fewer troubles.)

第三章原文

不不尚賢，使民不爭。不貴難得之貨，使民不為盜。不見可欲，使民心不亂。是以聖人之治，虛其心，實其腹；弱其志，強其骨。常使民無知無欲，使夫智者不敢為也。為無為，則無不治。

Verbatim Translation:

不 (b ú) not 尚 (shàng) reward, honor 贤 (xián) able ones, the worthy, 使 (shǐ) cause, make, so that 民 (mín) man, the people 不 (bù) not 争 (zhēng) compete, quarrel. 不 (b ú) not 贵 (guì) expensive, rare 难 (nán) difficult, hard 得 (dé) to get, obtain 之 (zhī)'s 货 (huò) goods, 使 (shǐ) cause, make, so that 民 (mín) man, the people 不 (bù) not 为 (wéi) become 盗 (dào) robbers, thieves. 不 (b ú) not 见 (jiàn) display, see 可 (kě) can 欲 (yù) desire, 使 (shǐ) cause, make, so that 民 (mín) man, the people 心 (xīn) mind 不 (b ú) not 乱 (luàn) confused, agitated. 是以 (shì yǐ) therefore 圣人 (shèngrén) sage 之 (zhī) 's 治 (zhì) governed: 虚 (xū) empty 其 (qí) its, his, their 心 (xīn) mind, 实 (shí) fill, solidify 其 (qí) its, his, their 腹 (fù) abdomen, belly; 弱 (ruò) soften, weaken 其 (qí) its, his, their 志 (zhì) ambition, will, 强 (qiáng) strength 其 (qí) its, his, their 骨 (gǔ) bones, frame. 常 (cháng) always 使 (shǐ) cause, make, so that 民 (mín) man, the people 无知 (wúzhī) without knowing 无欲 (wú yù) without, invisible desires, 使 (shǐ) cause, make, so that 夫 (fū) that 智 (zhì) wisdom, clever 者 (zhě) man 不 (bù) not 敢 (gǎn) dare 为 (wéi) act, interfering 也 (yě). 为 (wéi) act 无为 (wúwéi) invisible action, ， 则 (zé) then 无 (wú) no 不 (b ú) not 治 (zhì) governed.

Sentence for Sentence Translation:

不尚贤，使民不争 : Don't reward the worthy so that people will not compete.

不贵难得之货，使民不为盗 : Don't value the rare goods so that people will not become thieves.

不见可欲，使民心不乱 : Don't display the desirable objects so that the mind of the people will not be confused.

是以圣人之治 : Therefore Shengren governs by:

虚其心，实其腹 : Empty the mind and solidify the abdomen;

弱其志，强其骨 : Soften the ambitions and strengthen the bones.

常使民无知无欲 ,: Always let people live with no knowledge and no desires
使夫智者不敢为也 : So that the clever ones dare not to interfere.
为无为，则无不治 : Act the invisible action and nothing cannot be governed.

河上公与王弼原文差异对照 Text Commentary on Chapter 3:
Ho 河 66 words 字 : 使 0 心不乱 ;
Wang 王 67 words 字:使民 peopl e 心不乱
This book 本书 67 words 字:使民 peopl e 心不乱
第二章所讲的治国方法也是使百姓回复到婴儿的无知无欲的境界。在修道的方法就是意守腹部丹田，使人心静下来，心静就不会妄作妄为了，愚民与使民回复到婴儿的无知无欲境界只是一线之差而矣。 Comment: Both Ho and Wang versions are similar, with Ho missing one word, 民 (min)(the people).

Most scholars agree that Lao-tzu does not mean to fool the people. However, some scholars still choose to interpret this chapter as a tool to fool the people (无知无欲 as "no knowledge, no desires"). To truly appreciate this chapter, we should also read Chapter 3, 20, 65.

It is important to bear in mind that the ruler and the ruled should obey the same natural Tao laws. Ho's comments are very important in guiding us in this aspect.

Ho Shang Kung Commentary Translation:

安 (ān) 民 (mín) Pacify the peopl e 第三章（河上公）

不尚贤: 贤，谓世俗之贤。辩口明文，离道行权，去质为文也。不尚者，不贵之以禄，不尊之以官。
Don't reward the worthy : 贤 (xian) (the worthy) refers to whom the world considers as worthy. These worthy men are good at argument about the meaning of words but not their substance. They act egoistically by departing from the path of Tao. 不尚 (bu shang) (not to honor) means not to reward them with high salaries and to honor them with high positions.
使民不争: 不争功名，返自然也。
So that people will not compete: Not to compete for fame but return to natural simplicity.
不贵难得之货: 言人君不御好珍宝，则黄金弃于山，珠玉捐于渊也。
Don't value the rare goods: It is to say that if the ruler does not crave expensive treasures, gold will be left alone in the mountains and pearls remain untouched in the deep water.

使民不为盗：上化清净，下无贪人。
So that people will not become thieves: When the ruler above is simple and clean, the people below are not greedy.
不见可欲：放郑声，远美人。
Don't display the desirable objects: Give up (郑声 zhengsheng) lustful music and keep a distance from beautiful women.
使心不乱：不邪淫，不惑乱也。
So that the mind of the people will not be confused: Not to engage in lustful acts so as not to become confused and chaotic.
是以圣人之治：说圣人治国与治身也。
Therefore Shengren governs by: This is to describe how Shengren governs a country and cultivates life.
虚其心：除嗜欲，去烦乱。
Empty the mind: Eliminate insatiable desires so as to get rid of worries and troubles.
实其腹： 怀道抱一，守五神也。
Solidify the abdomen: Embrace Oneness of Tao by attending to the five spirits inside (refer to Chapter 6).
弱其志：和柔谦让，不处权也。
Soften the ambitions: Be harmonious, flexible and humble; don't use high positions to become arrogant.
强其骨： 爱精重气，髓满骨坚。
Strengthen the bones: Love the essence energy Jing and treasure the life energy Chi so as to make the bones strong and bone marrow full.
常使民无知无欲：反朴守淳。
Always let people live with no knowledge and no desires: Return to simplicity and attend to honesty.
使夫智者不敢为也：思虑深，不轻言。
So that the clever ones dare not to interfere: Think profoundly, not to speak lightly.
为无为： 不造作，动因循。(不故意制造作为，行动因循自然的常规。)
Act with the invisible action: Not to interfere but to follow the natural flow of things.
则无不治： 德化厚，百姓安。
And nothing cannot be governed: When the virtuous Te of the ruler is plentiful, the people are peaceful.

Wang Pi Commentary Translation:

第三章(王弼)

不尚贤，使民不争；不贵难得之货，使民不为盗；不见可欲，使民心不乱：贤，犹能也。尚者，嘉之名也。贵者，隆之称也。唯能是任，尚也曷（何）为？唯用是施，贵之何为？尚贤显名，荣过其任，下奔而竞，校能相射（相互比较才能以争胜）。贵货过用，贪者竞趣，穿窬（旁门）探箧（箱子），没命而盗。故可欲不见，则心无所乱也。

Don't reward the worthy so that people will not compete. Don't value the rare goods so that people will not become thieves. Don't display thedesirable objects so that the mind of the people will not be confused : 贤 (xian) (worthy) means ability; 尚 (shang) means honor; 贵 (gui) means expensive. If everyone works according to one's ability, why should anyone be singled out and honored? If everything is used according to its usefulness, why should something be more expensive than the other? When the able ones are singled out and rewarded for more than what they are, the people will compete and fight. When certain goods become more expensive than their use, the people will steal and rob recklessly (digging tunnels and entering into houses to open safes). Therefore, when the people don't see the desirable things, they will not be confused.

是以圣人之治，虚其心，实其腹：心怀智而腹怀食，虚无欲（有智）而实无知也。（心是藏怀智慧的（是用脑的），腹是怀藏食物的（是吃饭的），所以心虚就没有欲念，能实腹就不须要太多的知识。）

Therefore Shengren governs by: Empty the mind and solidify the abdomen: The mind thinks and it stores wisdom; the stomach does not think and it stores food. Therefore the mind should be emptied and the stomach should be stuffed.

弱其志，强其骨：骨无知以干，志生事以乱。

Soften the ambitions and strengthen the bones:

The bones do not think and thus they should be strengthened and put to work. The will of the mind creates problems and thus it should be weakened to prevent unrest.

常使民无知无欲：守其真（朴，无，道）也。

Always let people live with natural knowledge and natural desires: So the people can keep to their true self.

使夫智者不敢为 也，为无为，则无不治： 智者，谓知为也。

So that the clever ones dare not to interfere. Act with invisible action and nothing cannot be governed : 智者 (zhi) (zhe) means the clever one who interferes with things.

Chapter 4 (1-2. Whose child is Tao? I don't know.)

第四章原文

道沖而用之，或不盈。淵兮似萬物之宗。挫其銳，解其紛，和其光，同其塵。湛兮似若存。吾不知誰之子，象帝之先。

Verbatim Translation:

道 (dào) Tao 冲 (chōng) empty; hollow; center 而 (ér) yet; and 用 (yòng) in use; used 之 (zhī) it ，或 (huò) perhaps; somehow 不 (bù) not 盈 (yíng) full; exhausted 渊 (yuān) profound; deep pond 兮 (xī) oh; indeed 似 (sì) seems; as if; like 万物 (wànwù) 10,000 things 之 (zhī)'s 宗 (zōng) ancestor; root; origin 挫 (cuò) blunt 其 (qí) its 锐 (ruì) sharpness ，解 (jiě) resolve, untie 其 (qí) its 纷 (fēn) conflicts, knots 和 (hé) harmonize; soften 其 (qí) its 光 (guāng) light, bright 同 (tóng) one with, identify 其 (qí) its 尘 (chén) dust, world 湛 (zhàn) clear, quiet, still 兮 (xī) oh 似 (sì) seems 若 (ruò) seems 存 (cún) exist, enduring 吾 (wú) I 不 (bù) don't 知 (zhī) know 谁 (shuí) who 之 (zhī)'s 子 (zǐ) son, child 象 (xiàng) image, space and time 帝 (dì) emperor, beginning, great (Lord of Heaven) 之 (zhī) 先 (xiān) exist before, preceded.

Sentence for Sentence Translation:

道冲而用之，或不盈 : Tao is empty yet its use is never exhausted.
渊兮似万物之宗 : Profound oh, it seems to be the ancestor of the ten thousand things.
挫其锐 : Blunt the sharpness;
解其纷 : Untie the knots;
和其光 : Soften the light;
同其尘 : Be one with the dust.
湛兮似若存 : Profoundly quiet, it seems to exist forever.
吾不知谁之子 : I don't know whose child he is.
象帝之先 : It exists before the great image of the birth of the universe.

河上公与王弼原文差异对照 Text Commentary on Chapter 4:

Ho 河 42 words 字 : 湛兮似若 seem s 存
Wang 王 42 words 字:湛兮似或 seem s 存
This book 本书 42 words 字:湛兮似若 seem s 存

河本与王本都用“冲”字，但傅用“盅”字，所以有外国学者把“道冲”翻译成“道像一个啖盅，是空虚的”。

“ 象帝”的帝字，河与王都注为“ 天帝”，就是天的帝君，这与外国宗教的“ 上帝”不同，有学者以象帝为外国宗教的上帝、神，那么道比神大了，这是不必要的。道和外国的上帝都是第一源始 (first cause)。这是信仰，人是没辨法知道的，更谈不上比较大小、先后了。

Comment: Both Ho and Wang versions are the same. Fu version uses “empty vessel **盅** ” instead of “empty”. Both Ho and Wang comment on the emperor image as 天帝 Emperor of Heaven. 天帝 Emperor of Heaven is not a well defined term. It does not have the same meaning as God in the western religion.

Ho Shang Kung Commentary Translation:

无 (wú) 源 (yuán) The origin of w u 第四章（河上公）

道冲而用 之，或不 盈： 冲，中也。道匿名藏誉，其用在中。或，常也。道常谦虚不盈满。

Tao is empty yet its use is never exhausted : 冲 (chong) means within; center. Tao hides its name and conceals its glory; its use is within all things. 或 (huo) means always. Tao is always humble, not filled up with pride.

渊兮似万物之 宗： 道渊深不可知也，似为万物之宗祖。

Profound oh, it seems to be the ancestor of the ten thousand things: Tao is profoundly deep, so it can’t be known; it seems to be the ten thousand things’ ancestor.

挫其 锐： 锐，进也。人欲锐精进取功名，当挫止之，法道不自见也。

Blunt the sharpness : 锐 (rui)(sharpness) means to compete. When one desires to compete for glory, one should stop; one should follow Tao humbly, not to show off.

解其 纷： 纷，结恨也。当念道无为以解释。

Untie the knots : 纷 (fen)(knots) means hatred. When one is about to enter into a conflict, one should remember Tao’s wuwei to resolve the conflict.

和其 光： 言虽有独见之明，当如闇昧，不当以曜乱人也。

Soften the light: When one has a unique understanding of something, one should remain humble, not to dazzle in front of others to confuse them.

同其 尘： 当与众庶同垢尘，不当自别殊。

Be one with the dust: One should remain humble in the dusty world; one should not regard oneself special.

湛兮似若 存： 言道湛然安静，故能长存不亡。

Profoundly quiet, it seems to exist forever: Tao is profoundly quiet; therefore, it can exist forever.

吾不知谁之 子： 老子言我不知道所从生。

I don't know whose child he is: Lao-tzu says he does not know who gives birth to Tao.

象帝之 先： 道自在天帝之前，此言道乃先天地生也。至今在者，以能安静湛然，不劳烦。欲使人修身法道。

Tao exists before the birth of space and time: Tao exists by itself before the great Heaven. This means that Tao is before the birth of Heaven and Earth. Tao still exists today because it remains profoundly quiet and does not interfere with all things. This is to wish people practice Tao to get the same result.

Wang Pi Commentary Translation:

第四章（王弼）

道冲而用之，或不盈： 夫执一家之量者，不能全家；执一国之量者，不能成国。穷力举重，不能为用。故人虽知万物治也，治而不以二仪（天地）之道，则不能赡也。地虽形魄，不法于天，则不能全其宁。天虽精象，不法于道，则不能保其精（清）。冲而用之，用乃不能穷，满以造实，实来则溢，故冲而用之，又复不盈，其为无穷亦已极矣。

Tao is empty yet its use is never exhausted: He who is able to support a family does not necessarily make a family happy; he who has the ability to rule a country does not necessarily make a country peaceful. Even though one can lift heavy objects, he is useless if he cannot apply his strength in the correct way. Therefore, a person who has the ability to rule a country does not use the Tao yin yang principle, he will not be able to rule a country for peace. If Earth does not model after the Tao principle of Heaven, it won't have tranquility. If Heaven does not model after Tao, it won't have clear sky (Chapter 25).

Tao fills all things with emptiness, and its use is unexhausted. When liquid fills up a container, the container can't hold any more liquid; otherwise it will spill over. Only when a container is filled up with emptiness, can it never be filled up. (Note: Container could mean the ruler, Earth, Heaven and the ten thousand things.)

渊兮似万物之 宗： 形虽大，不能累其体；事虽殷（多），不能充其量。万物舍此而求其主，主其安在乎？不亦渊兮似万物之宗乎？

Profoundly deep, it seems to be the ancestor of ten thousand things: The volume of all things maybe large but it cannot exhaust Tao; activities of all things can be plenty, but they can't fill up Tao's capacity. If all

things abandoned Tao to seek their master, where would they find him? Isn't it their master, the profoundly deep, the all things' ancestor, Tao?

挫其锐，解其纷，和其光，同其尘，湛兮似或存：锐挫而无损，纷解而不劳，和光而不渝其真（污（污）其体），同尘而不污其体（渝其真），不亦湛兮似或存乎?

Blunt the sharpness; resolve the conflicts; soften the light; be one with the dust. Profoundly quiet, it seems to exist forever: When Tao is used to blunt sharpness, it doesn't get hurt; when Tao is used to resolve conflicts, it doesn't get tired; when Tao is used to soften the light, it doesn't lose its true nature; when Tao is used to become one with the dust, it doesn't get its body dusty. Isn't it the Tao which is profoundly quiet and existsforever?

吾不知谁之子，象帝之先：地守其形，德不能过其载；天慊（满足）其象，德不能过其覆。天地莫能及之，不亦似帝之先乎？帝，天帝（君）也。

I don't know whose son it is. Tao exists before the birth of space and time: Earth can only keep to its shape; its ability cannot exceed its capacity to carry. Heaven can only keep to its atmosphere; its ability cannot exceed its capacity to cover. Heaven and Earth have limits while Tao has no limits. Isn't it then Tao that is in front of the Lord of Heaven?

(帝 di, emperor: means 天帝 Lord of Heaven 也。)

Chapter 5 (8-1. Grass, dog and man are all created equal.)

第五章原文

天地不仁，以萬物為芻狗。聖人不仁，以百姓為芻狗。天地之間，其猶橐籥乎？虛而不屈，動而愈出。多言數窮，不如守中。

Verbatim Translation:

天 (tiān) Heaven 地 (dì) earth 不 (bù) not 仁 (rén) benevolence, preference. 以 (yǐ) regard 万 (wàn) 1000 物 (wù) wanwu, all things 为 (wéi) as 刍 (chú) grass 狗 (gǒu) dog 。圣人 (shèngrén) shengren, sage 不 (bù) not 仁 (rén) benevolence, preference ，以 (yǐ) regard 百 (bǎi) 100 姓 (xìng) surname, baixing: the people 为 (wéi) as 刍 (chú) grass 狗 (gǒu) dog 。天 (tiān) Heaven 地 (dì) earth 之 (zhī) ‘s 间 (jiān) space, 其 (qí) it 犹 (yóu) like 橐 (tuó) bag 籥 (yu è) pipe; tuoyue: the bellows 乎 (hū) ? 虚 (xū) empty, insubstantial 而 (ér) but 不 (bù) not 屈 (qū) bent, exhausted ，动 (dòng) move 而 (ér) and 愈 (yù) more 出 (chū) come out 。多 (duō) more, much 言 (yán) words, speech 数 (sh ǔ) quickly, fast, bring about 穷 (qióng) end, exhaustion ，不 (bù) not 如 (rú) as good as 守 (shǒu) keep, focus 中 (zhōng) center, core 。

Sentence for Sentence Translation:

天地不仁 : Heaven and Earth have no preference.
以万物为刍狗 : They allow the ten thousand things to flourish freely like grass and dogs.
圣人不仁 : Shengren shows no preference.
以百姓为刍狗 : He allows the people to live naturally as grass and dogs.
天地之间，其犹橐钥乎 : Isn’t the space between Heaven and Earth like that of a bellows?
虚而不屈，动而愈出 : It is empty but can’t be exhausted; the more it is moved, the more comes out.
多言数穷 : Speaking too much one gets exhausted quickly.
不如守中 : It is not as good as to keep still at the center.

河上公与王弼原文差异对照 Text Commentary on Chapter 5:

Ho 河 45 words 字 ; Wang 王 45 words 字 ;
This book 本书 45 words 字 .

河与王都以草和狗注解刍狗，草和狗都是有生命的万物，有学者却引用庄子“天运篇”“刍狗”为草札成的祭祀假狗，这是不适合的，庄子不是在注解经文，而是庄子“齐物论篇”有“刍豢”一句，指肉食，不是草札成的猪。

河注解“中”为人中心的丹田。魏源“近取诸身，则吾身一小天地也，返观默识，吾有中而自守之。”

Comment: Both Ho and Wang versions are the same. Both Ho and Wang interpret 刍狗 (chu gou) as grass and dogs. But many modern scholars translate 刍狗 (chu gou) as straw dogs (artificial dogs). Chuangtzu (天运 tianyun Chapter) described 刍狗 (chu gou) as straw dog which was used in religious ceremony. However, Chuangtzu is not commenting on Tao Te Ching.

In Chapter 5, Heaven and Earth are impartial because they love all creatures (including grass and dogs) equally. However, if you interpret Heaven and Earth as ruthless (not benevolent), you can interpret 刍狗 (chu gou) as straw dogs which are to be trashed after a religious ceremony.

Ho Shang Kung Commentary Translation:

虚 (xū) 用 (yòng) The use of emptines s 第五章（河上公）

天地不仁：天施地化，不以仁恩，任自然也。

Heaven and Earth have no preference: Heaven bestows and Earth transforms all things naturally. They do not interfere with egoistic benevolent actions.

以万物为刍狗：天地生万物，人最为贵，天地视之如刍草狗畜，不责望其报也。（道藏：葜）

They allow the ten thousand things to flourish freely like grass and dogs: Heaven and Earth give birth to the ten thousand things and man is the most precious. Yet Heaven and Earth treat man the same as grass and dogs, without expecting them to return favors.

圣人不仁：圣人爱养万民，不以仁恩，法天地，行自然。

Shengren shows no preference: Resembling Heaven and Earth, Shengren loves all the people naturally without using interfering actions.

以百姓为刍狗：圣人视百姓如刍草狗畜，不责望其礼意。

He allows the people to live naturally as grass and dogs: Shengren regards the people as grass and dogs, and does not expect returns.

天地之间：天地之间空虚，和气流行，故万物自生。人能除情欲，节滋味，清五脏，则神明居之也。

Isn’t the space between Heaven and Earth: The space between Heaven and Earth is full of harmonious life energy Chi and therefore the

ten thousand things can exist. When man can curb his desires, control his appetites and cleanse his five internal organs, then the enlightened beings (神明) will stay with him.

其犹橐钥乎：橐钥中空虚，故能有声气。

Is it like that of a bellows: There is empty space inside the bellows and therefore it can produce sound and air (breath, life energy Chi).

虚而不屈，动而愈出：言空虚无有屈竭时，动摇之益出声气也。

It is empty but can't be exhausted; the more it is moved, the more comes out: This is to say that empty space never gets exhausted; the more it is moved, the more sound and air (life energy Chi) come out of it.

多言数穷：多事害神，多言害身。口开舌举，必有祸患。

Speaking too much one gets exhausted quickly: Too much affairs hurt the spirit and too much talking harms the body. Opening the mouth and moving the tongue will bring calamities.

不如守中：不如守德于中，育养精神，爱气希言。

It is not as good as to keep still at the center: It is not as good as to keep the virtuous Te inside the center to nourish the spirit and to save life energy Chi by speaking less.

Wang Pi Commentary Translation:

第五章（王弼）

天地不仁，以万物为刍狗：天地任自然，无为无造，万物自相治理，故不仁也。仁者必造立施化（有所作为），有恩有为（有所好恶）。造立施化，则物失其真（朴）；有恩有为，则物不具（皆）存。物不具存，则不足以备（全）载矣。天地不为兽生刍，而兽食刍；不为人生狗，而人食狗。无为于万物而万物各适其所用，则莫不赡矣。若慧（惠）由己树，未足任也。

Heaven and Earth have no preference. They allow the ten thousand things to flourish freely as grass and dogs: Heaven and Earth follow nature, act with invisible action wuwei and let the ten thousand things live naturally and freely. Therefore they are not showing any preference. The ability of man is limited and it cannot serve all things. All things can find their ways of existence naturally without the interference of men. Grass exists naturally and it does not exist for the cows (animals) and yet cows graze on grass. Dogs exist naturally and they do not exist for men and yet men eat dogs (Note: in some countries). Therefore without interference from men, all things can survive naturally.

圣人不仁，以百姓为刍狗：圣人与天地合其德，以百姓比刍狗也。

Shengren shows no preference. He allows the people to live naturally as grass and dogs: Shengren has virtuous Te of Heaven and Earth; he

regards the people as grass and dogs.

天地之间，其犹橐钥乎？ 虚而不屈，动而愈出：橐，排橐也。钥，乐钥也。橐钥之中空洞，无情无为，故虚而不得穷屈，动而不可竭尽也。天地之中，荡然任自然，故不可得而穷，犹若橐钥也。

Isn't the space between Heaven and Earth like that of a bellows? It is empty but can't be exhausted; the more it is moved, the more comes out : 橐 (tuo) means series of bags (music instrument); 钥 (yue) means a musical pipe. The space inside the bellows (bags and pipe) is empty, without emotions and without interfering actions, therefore it cannot be exhausted; the more it is moved, the more comes out. The space between Heaven and Earth is naturally empty but inexhaustible. It is just like that of a bellows.

多言数穷，不如守中：愈为之则愈失之矣。物树其恶，事错其言。不（其）慧不济，不（其）言不理，必穷之数也。橐钥而守中，则无穷尽。弃己任物，则莫不理。若橐钥有意于为声也，则不足以共吹者之求也。

Speaking too much one gets exhausted quickly. It is not as good as to keep still at the center: The more one acts with interfering action the more one loses. Even though rules and regulations are set up to govern the conduct of the people, they are not enough. The myriad things in the world can quickly exhaust the supply of rules and sayings. The center of a bellows is empty but inexhaustible. If the bellows had its own ways of giving out sound, it would not be able to provide for all sounds. It is the same for man that if man acts on his own egoistic way, he would not be able to let all things flourish. Therefore man must keep to the empty center and act with invisible action without interfering.

Chapter 6 (1-5. Tao never dies.)

第六章原文

谷神不死，是謂玄牝。玄牝之門，是謂天地之根。綿綿若存，用之不勤。

Verbatim Translation:

谷 (gǔ) valley 神 (shén) spirit 不 (bù) not 死 (sǐ) die ， 是 (shì) 谓 (wèi) called 玄 (xuán) mysterious 牝 (pìn) female; mother 。玄 (xuán) mysterious 牝 (pìn) female 之 (zhī) 门 (mén) door ， 是 (shì) 谓 (wèi) called 天 (tiān) Heaven 地 (dì) Earth 之 (zhī) 's 根 (gēn) root 绵 (mián) continuous 绵 (mián) continuous 若 (ruò) seemingly 存 (cún) exist ， 用 (yòng) use 之 (zhī) it 不 (bù) not 勤 (qín) effort; exhausted 。

Sentence for Sentence Translation:

谷神不死 : Valley Spirit, Shen never dies.
是谓玄牝 : It is called the Mysterious Female.
玄牝之门 , 是谓天地之根 : The door of this mysterious female is the root of Heaven and Earth.
绵绵若存 : Oh, continuously, continuously, it seems to exist.
用之不勤 : Yet it is can be used without effort.

河上公与王弼原文差异对照 Text Commentary on Chapter 6:

Ho 河 26words 字 : 天地之 zh i 根 (道藏) ； 绵 mian.
Wang 王 25 words 字:天地 0 根;绵 mian.
This book 本书 26 words 字:天地之 zh i 根;绵 mian.

河以养生的角度来注解第六章，以表示呼吸得法是长寿的秘决，一般学者不练功，所以觉得河的注解一无是处，一派胡言。其实河给后世读经的人一个启发，就是每一个人都可以从经文中得到自己想要的东西，经文是大众的，不是属于专家的。

河 " 天地之根 " (道藏本) ，王少了 " 之 " 字，帛书、傅本都有 " 之 " 字，所以本书有 " 之 " 字。 " 绵 " 与 " 绵 " 同。

Comment: Chapter 6 has only 26 words (Wang has 25, less the word 之 (zhi)). It is the second shortest chapter. Ho traces the qigong breathing practice and the traditional Chinese medicine to this chapter. Wang comments 'valley spirit' as the invisible 'wu'.

Many scholars dismiss Ho's commentary on Chapter 6 as "far out". However, I have found great inspiration from it. I remind myself all the time that Ho Shang Kung is not a fool and that he knows what he is talking about. So if he knows what he is talking about, then what is he trying to say to me? Instead of being a judge on what he is saying, I have become an eager student. In this way I have gained much insight from his teachings.

Ho Shang Kung Commentary Translation:

成 (chéng) 象 (xiàng) Perfect Imag e 第六章(河上公)

谷神不死:谷,养也。人能养神则不死也。神谓五脏之神也。肝藏魂,肺藏魄,心藏神,脾藏意,肾藏精与志,五脏尽伤,则五神去矣 .

Valley Spirit, Shen never dies: If we take care of our body, the spirits will not die. There are fives spirits Yan, Pa, Shen, Yi, and Jing (Zhi) living respectively in the five internal organs of our body - the liver, lungs, heart, pancreas (spleen) and kidneys. If we neglect the five internal organs, the spirits will not function well. When the five spirits leave our body we die.

是谓玄 牝: 言不死之道,在于玄牝。玄,天也,于人为鼻。牝,地也,于人为口。天食人以五气,从鼻入,藏于心肺,五气清微,为精神、聪明、音声、五性。其鬼曰魂,魂者,雄也。主出入人鼻,与天通,故鼻为玄也。地食人以五味,从口入,藏于肠胃,五味浊辱为形骸、骨、肉、血脉、六情。其鬼曰魄;魄者,雌也。主出入于口,与地通,故口为牝也。

It is called the Mysterious Female : Xuan Pin (Mysterious mother) refers to Heaven and Earth. Heaven is mysteriously filled with life energy Chi; mother Earth nourishes all things. Our nose represents Heaven and mouth the Earth.

From the air in Heaven, we breathe through our nose to the heart and lungs; we hear through the ears; we think and connect to all invisible things through the spirit Pa.

We eat and drink through our mouth into the stomach and intestines. It builds our bones, muscles, blood vessels, meridians and all bodily sensations. We connect to the earth through our mouth and the spirit Yan.

Therefore the secret to longevity is to pay attention to what is coming through our nose and mouth.

玄牝之门,是谓天地之根: 根,元也。言鼻口之门,乃是通天地之元气所从往来。

The door of this mysterious female is the root of Heaven and Earth: 'The root' refers to the original Chi. How do we connect with the original Chi? It is through the doors of our nose and mouth.

绵绵若 存： 鼻口呼吸喘息，当绵绵微妙，若可存，复若可无。
Oh, continuously, continuously, it seems to exist: You should breathe slowly and continuously as if the breath is there and not there.
用之不 勤： 用气当宽舒，不当为急疾勤劳也。
Yet it is can be used without effort: You should breathe slowly and effortlessly without haste and force.

Wang Pi Commentary Translation:

第六章（王弼）

谷神不死： 谷神，谷中央无者也。无形无影，无逆无违，处卑不动，守静不衰，物以之成而不见其形，此至物也。
Valley Spirit, Shen never dies: What is Valley Spirit? It is the smallest invisible particle called wu. Wu occupies the center of the invisible space. It is formless and shapeless. It is soundless and colorless. It is motionless and occupies the lowest energetic level. Even though wu is invisible, all things are made up of it. Wu is the utmost small particle.
是谓玄 牝： 处卑守静不可得而名，故谓之玄牝。
It is called the Mysterious Female：Why do we refer to the Valley Spirit as Mysterious Female? The Valley Spirit cannot be named because it stays in the lowest level and is motionless.
玄牝之门，是谓天 地（之）根： 门，玄牝之所由（通过之处）也。本其所由，与太极（虚无）同体，故谓之天地之根也。
The door of this mysterious female is the root of Heaven and Earth: 'The door' is where the Mysterious Female comes through. Yet the same door where Tai Chi of yin and yang (Heaven and Earth) comes from. Therefore I say 'the door' is the root of Heaven and Earth.
绵绵若存： 欲言存邪，则不见其形；欲言亡（无）邪，万物以之生，故绵绵若存也。
Oh, continuously, continuously, it seems to exist: Oh if you say Mysterious Female exists, yet you can't see its shape; if you say it does not exist, yet all things are made up of it. Therefore it is said, 'Oh, continuously, continuously, it seems to exist.'
用之不 勤： 无物不成而不劳也，故曰用而不勤也。
Yet it can be used without effort: Mysterious Female completes all things effortlessly. Therefore it is said, 'It is can be used without effort.'

Chapter 7 (8-2. Heaven and Earth live for others and thus they last long.)

第七章原文

天長地久。天地所以能長且久者，以其不自生，故能長生。是以聖人後其身而身先，外其身而身存。非以其無私耶？故能成其私。

Verbatim Translation:

天 (tiān) Heaven 长 (cháng) long 地 (dì) Earth 久 (jiǔ) enduring, lasting 。天 (tiān) Heaven 地 (dì) Earth 所以 (suǒyǐ) thus 能 (néng) can, able 长 (cháng) long, everlasting 且 (qiě) and 久 (jiǔ) enduring, lasting 者 (zhě) so, 以 (yǐ) because 其 (qí) it, his 不 (b ú) not 自 (zì)self, selfish 生 (shēng)life, living ， 故 (gù) thus 能 (néng) can, able 长 (cháng) long, everlasting 生 (shēng) life 。是以 (shì yǐ) therefore 圣人 (shèngrén) Shengren, sage 后 (hòu) behind 其 (qí) it, his 身 (shēn) body, position, person, life 而 (ér) but, and 身 (shēn) body, position, person, life 先 (xiān) ahead, 外 (wài) outside, detached 其 (qí) it, his 身 (shēn) body, position, person, life 而 (ér) but, and 身 (shēn) body, position, person, life 存 (cún) preserved, survive 。非 (fēi) not 以 (yǐ) because 其 (qí) it, his 无 (wú) no 私 (sī) selfishness 耶 (yē)? 故 (gù) thus 能 (néng) can, able 成 (chéng) achieve, complete 其 (qí) it, his 私 (sī) selfishness 。

Sentence for Sentence Translation:

天长地久 : Heaven and Earth are everlasting.
天地所以能长且久者 : Why do Heaven and Earth last so long?
以其不自生，故能长生 : It is because they don't live for themselves and thus they can live long.
是以圣人后其身而身先 : Therefore Shengren stays behind but ends up ahead.
外其身而身存 : He detaches from his own life and ends up living long.
非以其无私耶？故能成其私 : Isn't it because he acts unselfishly that he achieves what others want selfishly?

河上公与王弼原文差异对照 Text Commentary on Chapter 47:

Ho 河 49 words 字 : 耶 ？

Wang 王 49 words 字:邪 ?
This book 本书 49 words 字:耶 ?
第七章比较好解释,河与王同。
有河本用“耶”,“耶”与“邪”古字同,但王注也用“邪”字为不正的意思,所以为避免误会成邪(不正的意思)字,本书用“耶”字。(第三十九章与六十二章同)
Comment: Both Ho and Wang versions are similar; one variation of word 邪 an d 耶 (ye)(indeed,?) .

This chapter is very easy to understand except some scholars accuse Lao-tzu of being hypocritical. They believe, mistakenly, that a person who truly has unconditional love should not get any personal benefits. However, Lao-tzu is talking about natural Tao law. If you follow the Tao law naturally, you will get benefits of long life Tao. Chapter 36 says: “in order to get big things, you must give out small things first.” However, Chapter 81 says: “the more you give, the more you will get.”Chapter 36 is an application for defeating your enemy while Chapter 80 is a description of Shengren. To understand Tao Te Ching and apply it to your life, you should meditate on the eighty one chapters as a whole.

Ho Shang Kung Commentary Translation:

韬 (tāo) 光 (guāng) Hiding brillianc e 第七章(河上公)

天长地久: 说天地长生久寿, 以喻教人也。

Heaven and Earth are everlasting: This is to use the example of the everlasting nature of Heaven and Earth to teach people.

天地所以能长且久者: 天地所以独能长且久者,以其安静自然,施不求报,不如世人居处汲汲求自饶之私,夺人以自与。(天地所以单独能够长生久寿,是因为它门安静自然,施舍万物而不要求它们回报,不会好像世人平日起居,处处汲汲(急切)追求自己更多(饶)的私有财产,掠夺别人的东西给与自己。)

Why do Heaven and Earth last so long: Heaven and Earth can live forever because they are naturally calm and still; they bestow without expecting returns. This is in contrast to the people who are busy in chasing and cheating each other for selfish gains.

以其不自生,故能长生: 以其不求生,故能长生不终也。

It is because they don’t live for themselves and thus they can live long: It is because they don’t live for themselves and thus they can live forever.

是以圣人后其身: 先人而后己也。

Therefore Shengren stays behind: He stays behind and allows others to go first.

而身先：天下敬之，先以为官长。（天下人对圣人专敬，所以先把圣人作为他们的长官。）
B**ut ends up ahead:** The people in the world respect him and support him as their leader.
外其身：薄己而厚人也。
He detaches from his own life: He is frugal towards himself but generous towards others.
而身存：百姓爱之如父母，神明佑之若赤子，故身常存。
And ends up living long: The people love him as their parent; the enlightened beings 神明 protect him as a newborn baby. Therefore he can last long.
非以其无私耶：圣人为人所爱，神明所佑，非以其公正无私所致乎。
Isn't it because he acts unselfishly: Shengren is loved by the people and blessed by the spiritual beings (神明); isn't it because he acts fairly without selfishness?
故能成其私：人以为私者，欲以厚己也。圣人无私而己自厚，故能成其私也。
That he achieves what others want selfishly: What people selfishly want is to have abundance (longevity and power). Shengren has obtained abundance without being selfish. Therefore he achieves what others want selfishly.

Wang Pi Commentary Translation:

第七章（王弼）

天长地久。天地所以能长且久者，以其不自生：自生则与物争，不自生则物归也。
Heaven and Earth are everlasting. Why do Heaven and Earth last so long? It is because they don't live for themselves and thus they can live long: Living for themselves, they will compete against all things; living for others, all things will come to them (Heaven and Earth) naturally.
故能长生。是以圣人后其身而身先；外其身而身存。非以其无私邪，故能成其私：无私者，无为于身也。身先身存，故曰能成其私也。
Therefore Shengren stays behind but ends up ahead. He detaches from his own life and ends up living long. Isn't it because he acts unselfishly that he achieves what others want selfishly : 无私 (wusi) (unselfish) means not acting selfishly toward one's life. Yet he ends up ahead and surviving; therefore he achieves what others want selfishly.

Chapter 8 (5-4. Be soft! Be a humble winner like water.)

第八章原文

上善若水。水善利萬物而不爭，處眾人之所惡，故幾於道。居善地，心善淵，與善人，言善信，正善治，事善能，動善時。夫唯不爭，故無尤。

Verbatim Translation:

上 (shàng) best; superior; highest 善 (shàn) good; kind; 若 (ruò) like 水 (shuǐ) water 。水 (shuǐ) water 善 (shàn) good 利 (lì) benefit; nourish 万 (wàn) 10,000 物 (wù) things; beings 而 (ér) but; yet 不 (bù) not 争 (zhēng) compete; claim. 处 (ch ǔ) stay; dwell 众 (zhòng) many 人 (rén) people; men 之 (zhī) 's 所 (suǒ) where; place 恶 (wù) hate; dislike ，故 (gù) therefore 几 (jǐ) almost 于 (yú) like 道 (dào) Tao 。居 (jū) dwell; live 善 (shàn) good 地 (dì) place; land; humble 心 (xīn) mind; think; heart 善 (shàn) good; prefer 渊 (yuān) deep water; clear; profound 与 (yǔ) share; give 善 (shàn) kind; enlightened 人 (rén) (仁 (rén)) man; heart ，言 (yán) speak; words 善 (shàn) good 信 (xìn) trustworthy; sincere 正 (zhèng) right; fair 善 (shàn) good 治 (zhì) govern; rule ， 事 (shì) work; affairs 善 (shàn) good 能 (néng) capable; effective 动 (dòng) act; move 善 (shàn) good 时 (shí) timing; timely 。夫 (fū) that 唯 (wéi) only 不 (bù) not 争 (zhēng) compete; contentious ，故 (gù) therefore 无 (wú) no 尤 (yóu) blame; fault.

Sentence by sentence Translation:

上善若水 : Man of the highest good is like water.
水善利万物而不争 : Water is good at benefitting all things and it does not compete against them.
处众人之所恶 : It stays at places where men hate to be.
故几于道 : Therefore, water is almost equal to Tao.
居善地 : To dwell in good places;
心善渊 : To think with clarity;
与善人 (仁 Wang Pi: benevolence): To give to the needy;
言善信 : To speak with sincerity;

正善治 : To govern with fairness;
事善能 : To work with flexibility;
动善时 : To act at the right time.
夫唯不争 : Only water does not compete,
故无尤 : Therefore, it has no blame.

河上公与王弼原文差异对照 Text Commentary on Chapter 8:

Ho 河 50 words 字 : 与善人 people
Wang 王 50 words 字:与善仁 benevolence
This book 本书 50 words 字:与善人 people

河“与善人”，王“与善仁”,帛书“与善天”。“人”和“仁”同音。经文第八十一章“既以与人己愈多”,“人”字比“仁”字容易解释经文。所以本书用“与善人”。

Comment: Ho and Wang versions have one word different. Ho version uses 人 (ren)(man) and Wang uses 仁 (ren)(benevolence). This book adopts Ho's version for two reasons. One reason is that there is a similar usage of 人 (ren) in Chapter 81 与人 (ren)(man). The other is that the word 仁 (ren)(benevolence) belongs to the Lower Te (Chapter 38) and should not be used to describe the superior Te of water.

Ho Shang Kung Commentary Translation:

易 (yì) 性 (xìng) Changeable natur e 第八章(河上公)

上善若水: 上善之人,如水之性。
Man of the highest good is like water : The character of an enlightened person is like water.
水善利万物而不争: 水在天为雾露,在地为泉源也。
Water is good at benefitting all things and it does not compete against them: In the air, water becomes the fog and dew. On the land, water becomes the source of water springs.
处众人之所恶: 众人恶卑湿垢浊,水独静流居之也。(众人厌恶垢浊和低湿地,水独自静悄悄地流走垢浊,而且能留居在低湿地里。)
It stays at places where men hate to be: People hate dirty low places, yet water flows and stays there.
故几于道: 水性几与道同。
Therefore, water is almost equal to Tao: The properties of water are almost the same as Tao.
居善地: 水性善喜于地,在草木之上即流而下,有似于牝动而下人也。(上善的人好似水阴性的动作柔弱,能够谦下于人。第六十一章:牝者,阴类也。)

To dwell in good places: Water prefers lower places. When water falls on grass or leaves, it drops to the ground immediately. It is like a female being quiet and humble.

心善渊：水深空虚，渊深清明。（水深就空虚，渊深就清明。上善的人就好象水一样内心能空虚和清明）

To think with clarity: When water is deep, it becomes empty; when the pond is deep, it becomes clear and luminous.

与善人：万物得水以生，与虚不与盈也。（万物得水所以能够生存，水流向空虚不流向盈满。“ 既以与人己愈多 ”见第八十一章。）

To give to the needy: When all things obtain water, they can survive. Water flows to empty places, not to full places.

言善信：水内影照形，不失其情也。

To speak with sincerity: The water surface reflects the true images of things.

正善治：无有不洗，清且平也。

To govern with fairness: Water washes all things clean because it is clean and fair.

事善能：能方能圆，曲直随形。

To work with flexibility: Water can become as a square or a circle; it follows any shape, bent or straight.

动善时： 夏散冬凝，应期而动，不失天时。

To act at the right time: Water freezes during winter and melts during summer. It follows the seasons and never fails to change accordingly.

夫唯不争：壅之则止，决之则流，听从人也。（水能听从人的。人拥塞水的通路水就会停止流动，决开它的通路水就会流行。）

Only water does not compete: When being blocked, water stops; when being released, water flows. It always listens to the wishes of man.

故无尤：水性如是，故天下无有怨尤水者也。（水性就是这样不争，所以天下没有怨恨水的。）

Therefore, it has no blame: Water behaves in such a way that no one in the world would blame it for anything.

<u>Translation of Wang Pi's Commentary:</u>

第八章（王弼）

上善若水。水善利万物而不 争 ：

Man of the highest good is like water. Water is good at benefitting all things and it does not compete against them. (No comment)

处众人之所恶： 人恶卑也。

It stays at places where men hate: Men hate low places.

故几于道：道无水有，故曰几也。（道是无形的，而水是有形的，所以说“几乎”。）

Therefore, water is almost equal to Tao: Tao is invisible but water can be seen. So, it is to say ‘almost equal to’.

居善地，心善渊，与善仁，言善信，正善治，事善能，动善时。夫唯不争，故无尤：言水皆应于此道也。

To dwell in good places; to think with clarity; to give with benevolence (Shang: giving to the needy); to speak with sincerity; to govern with fairness; to work with flexibility and to act at the right time. Only water does not compete, therefore, it has no blame: These sentences are describing water behaving like Tao.

Chapter 9 (7-2. Don't be greedy! Know when to quit.)

第九章原文

持而盈之，不如其已。揣而鋭之，不可長保。金玉滿堂，莫之能守。富貴而驕，自遺其咎。功成名遂身退，天之道。

Verbatim Translation:

持 (chí) hold 而 (ér) and 盈 (yíng) fill to exess 之 (zhī) it, 不 (bù) not 如 (rú) as good as 其 (qí) its, his 已 (yǐ) stop. 揣 (chuāi) hammer, whet, 而 (ér) and 锐 (ruì) sharpen 之 (zhī) it, 不 (bù) not 可 (kě) can 长 (cháng) long 保 (bǎo) preserve, keep. 金 (jīn) gold 玉 (yù) jade 满 (mǎn) full 堂 (táng) hall, house 莫 (mò) none 之 (zhī) it 能 (néng) able 守 (shǒu) protect, keep. 富 (fù) wealth, rich 贵 (guì) power, noble 而 (ér) and 骄 (jiāo) arrogant, 自 (zì) oneself 遗 (yí) cause, bring about 其 (qí) its, his 咎 (jiù) shame, regret, calamity. 功 (gōng) task, work 成 (chéng) completed, successful 名 (míng) name, fame 遂 (suì) accomplished 身 (shēn) body, person 退 (tuì) retreat, withdraw 天 (tiān) Heaven 之 (zhī)'s 道 (dào) Tao

Sentence for Sentence Translation:

持而盈之，不如其已 : Hold and fill it to the brim, not as good as to stop in time.

揣而锐之，不可长保 : Hammer and further sharpen the blade; the edge won't last long.

金玉满堂，莫之能守 : A hall full of gold and jade, and no one can protect it.

富贵而骄，自遗其咎 : Being rich and powerful yet arrogant, one brings calamity upon oneself

功成名遂身退，天之道 : When the job is done and name is obtained, it is time to retreat. This is the Tao of Heaven.

河上公与王弼原文差异对照 Text Commentary on Chapter 9:

Ho 河 41 words 字 : 功成 名 complete, nam e 遂身退 ; 锐

Wang 王 39 words 字:功 0 0 遂身退 ; 梲 sharpen

This book 本书 41 words 字:功成 名 complete, nam e 遂身退 ; 锐 sharpen

王本 " 功遂身退 " ，河本 " 功成名遂身退 ".“ 梲 ” 与 “ 锐 ” 同。

Comment: Both Ho and Wang versions are similar. Wang misses two words (成 (cheng) complete 名 (ming) name).

This chapter is easy to understand but difficult to apply: for those successful people, they don't know when to quit (they keep on wanting more); for those unsuccessful people, they also don't know when to quit (they quit when things are half done.) The key is moderation (see Chapter 77).

Ho Shang Kung Commentary Translation:

运 (yùn) 夷 (yí) Avoiding dange r 第九章(河上公)

持而盈之,不如其已: 盈,满也。已,止也。持满必倾,不如止也。

Hold and fill it to the brim, not as good as to stop in time : 盈 (ying) means full; 已 (yi) means stop. To keep filling (a container) will cause it to topple; therefore not as good as to stop in time.

揣而锐之,不可长保: 揣 , 治也。先揣 (治) 之,后必弃捐(抛)。

Hammer and further sharpen the blade; the edge won't last long : 揣 (chuai) (hammer) means governing. To govern a country by sharpening its weapon will not make a country last long. (Note: Ho has not commented on the word 锐 (rui). Mostly likely Ho's comment on the word 锐 (rui) is lost.)

金玉满堂,莫之能守: 嗜欲伤神,财多累身。

A hall full of gold and jade; and no one can protect it: Too much desire will hurt one's spirit; too much money will burden one's life.

富贵而骄,自遗其咎 :夫富当赈贫,贵当怜贱,而反骄恣,必被祸患也。

Being rich and powerful yet arrogant, one brings calamity upon oneself: When one becomes rich, one should help the poor; when one becomes powerful, one should feel compassion for the people. If one becomes rich and powerful but also arrogant, one will bring calamity upon oneself.

功成名遂身退,天之道: 言人所为,功成事立,名迹称遂,不退身避位,则遇于害,此乃天之常道也。譬如日中则移,月满则亏,物盛则衰,乐极则哀。

When the job is done and name is obtained, it is time to retreat. This is the Tao of Heaven: This is to say that when the tasks are completed and names established, one should retreat; if not, one will encounter calamity. This is the Tao of Heaven: when the sun rises to the highest point at midday, it will come down; when the moon becomes full, it will change; when things reach their prime, they will decline; when joy reaches its highest, sadness will set in.

Wang Pi Commentary Translation:

第九章(王弼)

持而盈之，不如其已：持，谓不失德也。既不失其德又盈之，势必倾危。故不如其已者，谓乃更不如无德无功者也。（见第三十八章注解。）
Hold and fill it to the brim, not as good as to stop in time : 持 (chi) (hold) means not to lose Te (Refer to Chapter 38 Superior and Inferior Te). One wants to keep his Te as well as to increase it, one will create a dangerous situation (Inferior Te). "It is not as good as to stop in time" means one, who has the quality of the Superior Te, stops in time of not taking credits after a task is done.
(Note: Wang uses cross reference to explain different chapters.)
揣而锐之，不可长保：既揣（捶）末令尖，又锐之令利，势必摧衄，故不可长保也。（摧衄：挫折。）
Hammer and further sharpen the blade; the edge won't last long: To hammer it (weapon) to make it pointed and to further sharpen its blade, will make it (weapon) easy to break. Therefore "the edge won't last long".
金玉满堂，莫之能守：不若其已。
A hall full of gold and jade; no one can protect it: Not as good as to stop in time.
富贵而骄，自遗其咎：不可长保也。
Being rich and powerful yet arrogant, one brings calamity upon oneself: It cannot last long.
功遂身退，天之道：四时更运，功成则移。
When the job is done and name is obtained, it is time to retreat. This is the Tao of Heaven: The four seasons (summer, fall, winter, and spring) constantly change from one to another when each season is completed.

Chapter 10 (2-10. Seven aspects of enlightenment.)

第十章原文

載營魄抱一，能無離乎？專氣致柔，能嬰兒乎？滌除玄覽，能無疵乎？愛民治國，能無為乎？天門開闔，能為雌乎？明白四達，能無知乎？生之畜之，生而不有，為而不恃，長而不宰，是謂玄德。

Verbatim Translation:

载 (zǎi) carry 营 (yíng) spirit, mind, soul 魄 (pò) mind, spirit 抱 (bào) embrace 一 (yī) One, Oneness 能 (néng) can 无 (wú) without 离 (lí) separation 乎 (hū) ？ 专 (zhuān) focus, regulate 气 (qì) Chi, life energy 致 (zhì) make, reach 柔 (róu) soft, supple 能 (néng) can 如 (rú) like 婴 (yīng) 儿 (ér) infant 乎 (hū) ？ 涤 (dí) wash 除 (chú) cleanse 玄 (xuán) mysterious 览 (lǎn) see, vision, perception 能 (néng) can 无 (wú) without 疵 (cī) stain 乎 (hū) ？ 爱 (ài) love 民 (mín) people 治 (zhì) govern 国 (guó) country 能 (néng) can 无 (wú) without 为 (wéi) action, wuwei 乎 (hū) ？ 天 (tiān) Heaven 门 (mén) door 开 (kāi) open 阖 (hé) close 能 (néng) can 为 (wéi) become 雌 (cí) female, woman 乎 (hū) ？ 明 (míng) undestand, enlighten 白 (bái) bright, white 四 (sì)i) four 达 (dá) reach, penetrate 能 (néng) can 无 (wú) without 知 (zhī) cleverness 乎 (hū) ？ 生 (shēng) birth 之 (zhī) 畜 (x ù) nourish 之 (zhī) ，生 (shēng) birth, create 而 (ér) but 不 (bù) no 有 (yǒu) possession 为 (wéi) act 而 (ér) but 不 (bù) no 恃 (shì) expectation 长 (cháng) grow 而 (ér) but 不 (bù) not 宰 (zǎi) control, butcher 是 (shì) is 谓 (wèi) called 玄 (xuán) mysterious 德 (dé) Te, virtue.

Sentence for Sentence Translation:

载营魄抱一 : While your body carries the spirit and the mind and embraces One,
能无离乎 : Can you avoid separation?
专气致柔 : Focusing on breathing life energy Chi to keep your body supple,
能如婴儿乎 : Can you be as a newborn baby?

涤除玄览 : Meditating by washing and cleansing the inner vision ，
能无疵乎 : Can you be without stain?
爱民治国 : Loving the people and ruling the country,

能无为乎 : Can you act wuwei ？

天门开阖 : Opening and closing of the door of Heaven ，
能为雌乎 : Can you be yielding like a female?
明白四达 : Understanding and reaching all corners,
能无知乎 : Do you know that you know nothing?
生之畜之 : Tao gives birth and Te nourishes,
生而不有 : Creates without possessing,

为而不恃 : Acts without expectation ，
长而不宰 : Completes without controlling.
是谓玄德 : This is the Mysterious Te of Oneness.

河上公与王弼原文差异对照 Text Commentary on Chapter 10:

Ho 河 70 words 字 : 无为 wuwe i 乎 ; 无知 knowin g. 乎
Wang 王 70 words 字:无知乎 ;无为乎 。
This book 本书 69 words 字:无为 wuwe i 乎 ; 无知 knowin g. 乎

第十章讲的是修道的层次，从自身的修炼到爱民治国，又到高层次的与道相通，所有一切不外是回复 到婴儿的状态，回到玄德的无为无私。河本与王本的文字差不多，只是“ 无为 ”与“ 无知 ” 相换，但意思是差不多的。

Comment : Ho and Wang versions have the words ‘wuwei’ and ‘wuzhi’ interchanged in the verses. Ho version does not have the word 乎 (hu)(?) at the end of each of the first six verses. This book adopts Wang version (similar to Bo, Fu versions) because it reads better.

The sentence “ 天门开阖，能为雌乎 : Opening and closing of the door of Heaven， can you be yielding like a female?” is most difficult to interpret. Ho uses Taoist qigong practice to explain it while Wang uses more general terms.

Ho Shang Kung Commentary Translation:

能 (néng) 为 (wéi) Ability to ac t 第十章（河上公）

载营魄: 营魄，魂魄也。人载魂魄之上得以生，当爱养之。喜怒亡魂，卒惊伤魄。魂在肝，魄在肺，美酒甘肴，伤人肝肺，故魂静志道不乱，魄安得寿延年也。

While your body carries the spirit and the mind and embraces One :
营魄 (yingpo) means spirits 魂 (yun) and 魄 (po). Spirits 魂 (yun)

and 魄 (po) carry man so that man can live. Therefore man should love and protect his spirits. Joy and anger destroy spirit 魂 (yun); shock and fear hurt spirit 魄 (po). Spirit 魂 (yun) lives within the liver; spirit 魄 (po) lives within the lungs. Too much drinking and lust will hurt the liver and lungs. Therefore when the 魂 (yun) is calm, one is clear; when the 魄 (po) is at peace, one can live long.

抱一能无离乎：言人能抱一，使不离于身，则身长存。一者，道始所生，太和之精气也，故曰一。一布名于天下，天得一以清，地得一以甯，侯王得一以为正平（见第三十九章）。入为心，出为行，布施为德，统名为一。一之为言，志一而无二也。

Embracing Oneness one can avoid separation: When man embraces Oneness, he can live long. Tao begets Oneness. Oneness is the original breath, life energy Jing Chi. Oneness appears in everything: Heaven has obtained Oneness and becomes clear; Earth has obtained Oneness and becomes still; the dukes and kings have obtained Oneness and have peace (Chapter 39). Oneness becomes the mind when it is inside a person; Oneness becomes the action when a person acts; Oneness becomes Te when a person does good deeds. Everything can be called Oneness. Oneness can also mean of having one mind, not of having two distracted minds.

专气致柔：专守精气使不乱，则形体能应之而柔顺。

Focusing on breathing life energy Chi to keep your body supple: When one can regulate and focus on breathing life energy Jing Chi, one can make the body supple and soft.

能如婴儿乎：能如婴儿，内无思虑，外无政事，则精神不去也。

Can be as a newborn babe: As an infant, one has no thoughts inside and no business outside and therefore his spirit Shen is not distracted.

涤除玄览：当洗其心使洁净也。心居玄冥之处，览知万事，故谓之玄览也。

Meditating by washing and cleansing the inner vision: One should keep one’s mind clear and calm. When one’s mind becomes still, one has reached the mysterious place where one knows everything. Therefore it is called the mysterious experience of inner vision.

能无疵乎：不淫邪也。

Can you be without stain: Not being lustful and deviated.

爱民治国：治身者爱气则身全。治国者爱民则国安。

Loving the people and ruling the country: In cultivating life, one should love Chi, life energy, to preserve one’s life; in governing a country, one should love the people to maintain peace.

能无为知乎：治身者，呼吸精气，无令耳闻也。治国者，布施惠德，无令下知也。（做了好事情下面也不知道谁干的。）

Act with invisible action wuwei: In cultivating life, one breathes in life energy Jing Chi quietly and evenly without making noises; in governing a country, one acts with invisible action as prevention without the people knowing.

天门开阖：天门，谓北极紫微宫。开阖，谓终始五际也。治身，天门谓鼻孔，开谓喘息，阖谓呼吸也。

Opening and closing of the door of Heaven : 天门 (tianmen) (Heaven Door) refers to the northern stars constellation. 开阖 (kaihe) means opening and closing from the beginning to the ending of the five planes. In cultivating life, 天门 (tianmen) (Heaven Door) refers to the nostrils. 开 (kai) means panting and sighing; (阖 (he) means breathing.

能为雌乎：治身当如雌牝，安静柔弱。治国应变，和而不唱。

Can you keep the femininity: In cultivating life, one should be calm and soft like a female; in governing a country, the ruler should yield and change according to the natural flow of events.

明白四达：言道明白，如日月四通，满于天下八极之外，故曰视之不见，听之不闻，彰布之于十方，焕焕煌煌也。

Understanding and reaching all corners: This means that Tao is bright and clear. It is like the sun and the moon reaching all corners and fills the eight directions beyond the earth. Therefore Tao can be looked at but not seen, can be listened to but not heard (Chapter 14) but Tao truly exists in the eight directions.

能无知乎：无有能知，道满于天下者。

Can you do it without wisdom: Nobody knows what Tao is and how Tao fills the whole world.

生之畜之：道生万物而畜养之。

Tao gives birth and Te nourishes: Tao gives birth to the ten thousand things and nourishes them.

生而不有：道生万物，无所取有。

Creates without possessing: Tao gives birth to all things without taking anything from them.

为而不恃： 道所施为，不恃望其报也。

Acts without expectation: Tao acts and bestows on all things without expecting return.

长而不宰： 道长养万物，不宰割以为器用。

Completes without controlling: Tao nourishes and completes all things but does not cut and harm them.

是谓玄德：言道德玄冥，不可得见，欲使人知道也。

This is called the Mysterious Te of free choice. The Te of Tao is mysteriously profound and is invisible. However, this mysterious Te wants man to understand Tao (and use it for the benefit of all things).

Wang Pi Commentary Translation:

第十章（王弼）

载营魄抱一，能无离乎： 载，犹处也。营魄，人之常居处也。一，人之真也。言人能处常居之宅，抱一清神，能常无离乎，则万物自宾矣。（营魄：魂魄；灵魂。）

While your body carries the spirit and the mind and embraces Oneness, can you avoid separation : 载 (zai) (carry) means to stay; 营 (ying) 魄 (po) (spirits) means man's true home. 一 (yi) (Oneness) means man's true reality. This is to say that if man can embrace Oneness by staying in his true home, then all things will come to him voluntarily (Chapter 32).

专气致柔，能婴儿乎： 专，任也。致，极也。言任自然之气，致至柔之和。能若婴儿之无所欲乎，则物全而性得矣。

Focusing on breathing life energy Chi to keep your body supple, can you be as a newborn babe : 专 (zhuan) (focus) means free; 致 (zhi) (keep) means utmost. This is to say that if man allows the natural life energy Chi to harmonize and circulate freely, like an infant without desires to interfere, all things will return to their natural state.

涤除玄览，能无疵乎： 玄，物之极也。言能涤除邪饰，至于极览。能不以物介其明，疵之其神乎，则终与玄同也。

Meditating by washing and cleansing the inner vision, can you be without stain : 玄 (xuan) (mysterious) means the utmost state of all things (the smallest of all matters). This is to say that if one can wash and cleanse their evil ways, one can reach the vision of the utmost state of all things. When there are no obstacles blocking one's vision and spirit, one can experience the Mysterious Oneness (玄同 xuantong Chapter 56).

爱国治民，能无知乎： 任术以求成，运数以求匿者，智也。玄览无疵，犹绝圣也。治国无以智，犹弃智也。能无以智乎，则民不辟（避）而国治之也。（“智”是指任意利用权术以求得成就，运用心数计谋以求得别人隐匿的事情。“玄览无疵”犹如“绝圣”（19章）。“治国无以智”犹如“弃智”（19章）。如果人君领导能够不运用智谋来察视人民，人民就不会害怕逃避，国家就得到安治。）

Loving the people and ruling the country, can you act without wisdom (Ho: wuwei): To use wisdom in governing means to use plots to make things happen and to set up schemes to control the people. "Keep mysterious vision without stains" is the same as to say "Eliminate

sagacity (Chapter 19)" and "To govern without using wisdom" is the same as to say "abandon wisdom (Chapter 19)". Therefore if the ruler governs without using clever schemes, the people will be honest and the country will be peaceful.

天门开阖，能为雌乎：天门，天下之所由从也。开阖，治乱之际也。或开或阖，经通于天下，故曰天门开阖也。雌，应而不唱，因而不为。言天门开阖能为雌乎，则物自宾而处自安矣。（"天门"的意思是天下的东西都是从天门那里来的。"开阖"是"治或乱"的开始。天门或是开或是阖都是会直通影响天下的，所以叫做"天门开阖"。"雌"的意思是"顺应而不独唱，因循而不妄为。"说如果人君领导能够治理国家好像"天门开阖能为雌"，那么万物包括人类就会自由地宾服在自然界里，万物自己处在安然的生活中。）

Opening and closing of the door of Heaven, can you be a female : 天门 (tianmen) (Heaven door) means where the ruling of the world coming from (referring to the ruler). 开阖 (kaihe) (open or close) means being peaceful or chaotic. Being a female is to be soft and yielding. When a ruler keeps to the female aspects of ruling a country, all things will naturally come to him. All things will live in peace and harmony.

明白四达，能无为乎：言至明四达，无迷无惑，能无以为乎，则物化矣。所谓道常无为，侯王若能守，则万物自化。（见第三十七章。）

Understanding and reaching all corners, can you act with invisible action wuwei: This is to say that if the ruler has reached the highest degree of enlightenment and understanding, he will reach the state of wuwei; all things will transform by themselves naturally. This has the same meaning as Chapter 37, "Tao always acts wuwei; if dukes and kings can keep to it, the ten thousand things will transform naturally."

生之，畜之：不塞其原也，不禁其性也。

Tao gives birth and Te nourishes: Not to stop their source (all things will give birth naturally); not to prohibit their nature (all things will be self-sustained).

生而不有，为而不恃，长而不宰，是谓玄德：不塞其原，则物自生，何功之有？不禁其性，则物自济，何为之恃？物自长足，不吾宰成，有德无主，非玄如何？凡言玄德，皆有德而不知其主，出乎幽冥。

Creates without possessing; acts without expectation;
completes without controlling. This is called the Mysterious Te of Oneness: When Tao (man) does not interfere to stop the source of birth and all things give births naturally; what credit does Tao (man) have?

When Tao (man) does not interfere with the natural abilities of all things, all things are self sufficient; what can Tao (man) be proud of?

All things can develop naturally and be self-sustained without the interference from man. Therefore, there must be a master source acting as an underlying principle behind the natural life cycle and interdependence among all things. However, this master source is hidden mysteriously beyond the five senses. Therefore, if we don’t call it Mysterious Te of Oneness, what else can we call it?

Chapter 11 (3-8. The invisible power of Tao lies within the emptiness.)

第十一章原文

三十輻共一轂，當其無，有車之用。埏埴以為器，當其無，有器之用。鑿戶牖以為室，當其無，有室之用。故有之以為利，無之以為用。

Verbatim Translation:

三十 (sānshí) thirty 幅 (fú) spokes 共 (gòng) unite; share; form 一 (yī) one 毂 (gū) hub; nave ，当 (dāng) because of; within 其 (qí) its 无 (wú) Wu; invisible; emptiness ，有 (yǒu) Yo; having; exists 车 (chē) cart; carriage 之 (zhī) 用 (yòng) use 。埏 (shān) mold; knead 埴 (zhí) clay; earth 以 (yǐ) thereby; in order to 为 (wéi) make 器 (qì) vessel; utensils 当 (dāng) within 其 (qí) its 无 (wú) Wu; emptiness 有 (yǒu) Yo; exists 器 (qì) vessel; utensils; 之 (zhī) 用 (yòng) use 。凿 (záo) cutting out 户 (hù) door 牖 (yǒu) window 以 (yǐ) thereby; in order to 为 (wéi) make 室 (shì) room; house; 当 (dāng) within; because of 其 (qí) its 无 (wú) Wu ，有 (yǒu) Yo 室 (shì) room; house 之 (zhī) 's 用 (yòng) use 。故 (gù) therefore 有 (yǒu) Yo; exist 之 (zhī) 以 (yǐ) thus 为 (wéi) make 利 (lì) profit; benefit ，无 (wú) Wu 之 (zhī) provide 以 (yǐ) thus; as 为 (wéi) make 用 (yòng) use 。

Sentence for Sentence Translation:

三十幅共一毂 : Thirty spokes unite in the hub of a wheel;
当其无，有车之用 : It is the invisible space of the hub that makes the carriage useful.
埏埴以为器 : Knead clay to make a vessel;
当其无，有器之用 : It is the invisible space within the vessel that makes it useful.
凿户牖以为室 : Cut out doors and windows to make a room;
当其无，有室之用 : It is the invisible space of the room that makes it useful.
故有之以为利 : Therefore the benefit comes from what is visible.
无之以为用 : The usefulness comes from what is invisible.

河上公与王弼原文差异对照 Text Commentary on Chapter 11:

Ho 河 49 words 字 ; Wang 王 49 words 字 ; This book 本书 49 words 字 .

Comment: Ho and Wang text versions are the same.

Ho's commentary inspires us to think further about the meaning of yo (something) and wu (nothing). For the Taoist meditation, practitioners focus on wu (nothing) instead on yo (something).

Ho Shang Kung Commentary Translation:

无 (wú)用(yòng) The use of empty spac e 第十一章(河上公)

三十幅共一 毂 : 古者车三十辐,法月数也。共一毂者,毂中有孔,故众辐共凑之。治身者当除情去欲,使五藏空虚,神乃归之。治国者寡能统众,弱能使强。(法月数:效法一个月的日数。)

Thirty spokes unite in the hub of a wheel: The wheels of the ancient carriage have thirty spokes, the same number as the days of a lunar month. 'Unite in one hub' means all the spokes are united in the hollow of the hub. When applied to self cultivation, it means that when one has emptied all his organs of their desires and emotions, the organ spirits will return. When applied to governing a country, this means that one humble ruler can command many; the weak and empty can control the strong and hard.

当其无,有车之 用 : 无,谓空虚。毂中空虚,轮得转行;舆中空虚,人得载其上也。

It is the invisible space of the hub that makes the carriage useful : 无 (wu) means empty space. The hub has empty space so that the wheel can turn; the carriage has empty space so that it can carry people.

埏埴以为 器 : 埏,和也。埴,土也。和土以为饮食之器。

Knead clay to make a vessel: ' 埏 yan,' means knead; ' 埴 zhi,' means clay, earth. Knead clay to make vessels for eating and drinking.

当其无,有器之 用 : 器中空虚,故得有所盛受。

It is the invisible space within the vessel that makes it useful: The vessels have empty space. Therefore, they can hold things in them.

凿户牖以为 室 : 谓作屋室。

Cut out doors and windows to make a room in a house: This means to build a house with rooms.

当其无,有室之 用 : 言户牖空虚,人得以出入观视,室中空虚,人得以居处,是其用。

It is the invisible space of the room that makes it useful: This means that doors and windows have empty space so that people can go in and

out and look through; room has empty space so that people can live inside. These are their uses.

故有之以为 利： 利，物也。利形于用，器中有物；室中有人，恐其屋破坏；腹中有神，畏其形消亡。

Therefore the benefit comes from what is visible: The benefits are for the things inside the empty space. The empty space of a container is for the benefits of the things inside. The empty space of a house is for the benefits of people living inside. Therefore the people inside the house are afraid that it would collapse. The empty space inside the abdominal area of a person is for the benefits of spirits. So the spirits are afraid that the body would die.

无之以为 用： 言虚空者，乃可用盛受万物，故曰，虚无能制有形。道者，虚空也。

The usefulness comes from what is invisible: This is to say that empty space can carry all things. Therefore, empty space, wu, can control all the physical appearances, yo. Tao is empty space.

Wang Pi Commentary Translation:

第十一章（王弼）

三十幅共一 毂，当其无，有车之 用： 毂所以能统三十辐者，无也。以其无能受物之故，故能以寡统众也。

Thirty spokes unite in the hub of a wheel; It is the invisible space of the hub that makes the carriage useful: The reason why the hub can unite the thirty spokes is that it has empty space, wu. This is because empty space wu can carry all things; therefore, one person can rule many.

埏埴以为 器，当其无，有器之 用；凿户牖以为 室，当其无，有室之 用；故有之以为 利；无之以为 用： 之所以成三者，而皆以无为用也。言无者，有之所以为利，皆赖无以为用也。（木埴壁：车、器、室）

Knead clay to make a vessel; It is the invisible space within the vessel that makes it useful. Cut out doors and windows to make a room in a house; It is the invisible space of the room that makes it useful. Therefore the benefit comes from what is visible. The usefulness comes from what is invisible: The usage of the three things mentioned is dependent on the empty space, wu. This is to say that benefits of all physical objects depend on the usage of their empty space, wu.

Chapter 12 (7-9. Retain inner peace by avoiding outside distractions.)

第十二章原文

五色令人目盲，五音令人耳聾，五味令人口爽。馳騁田獵，令人心發狂；難得之貨，令人行妨。是以聖人為腹不為目。故去彼取此。

Verbatim Translation:

五 (wǔ) five 色 (sè) colors 令 (lìng) make, cause 人 (rén) man 目 (mù) eyes 盲 (máng) blind, 五 (wǔ) five 音 (yīn) sounds, notes 令 (lìng) make, cause 人 (rén) man 耳 (ěr) ears 聋 (lóng) deaf, 五 (wǔ) five 味 (wèi) tastes, flavors 令 (lìng) make, cause 人 (rén) man 口 (kǒu) mouth 爽 (shuǎng)dull 。驰 (chí) run, race 骋 (chěng) gallop 田 (tián) field 猎 (liè) ，令 (lìng) make, cause 人 (rén) man 心 (xīn) mind 发 (fā) become 狂 (kuáng) crazy; 难 (nán) hard 得 (dé) obtain 之 (zhī) 货 (huò) goods, things, 令 (lìng) make, cause 人 (rén) man 行 (háng) go, act 妨 (fāng) impede, astray. 是 (shì) 以 (yǐ) therefore 圣人 (shèngrén) shengren, sage 为 (w è i) keep, attend to, act, 腹 (fù) abdomen, belly, stomach 不 (b ú) not 为 (w è i) attend to 目 (mù) eye 。故 (gù) thus 去 (qù) discard 彼 (bǐ) that 取 (qǔ) take, prefer 此 (cǐ) this.

Sentence for Sentence Translation:

五色令人目盲： The five colors make our eyes blind.
五音令人耳聋 : The five sounds make our ears deaf.
五味令人口爽 : The five tastes make our mouth dull
驰骋田猎，令人心发狂 : Chasing and hunting in the field make our mind crazy.
难得之货，令人行妨 : Rare goods make our conduct go astray.
是以圣人为腹不为目 : Therefore, Shengren focuses inside his abdomen, not outside his eyes.
故去彼取此 : So he avoids the outside distractions and retains his inner peace.

河上公与王弼原文差异对照 Text Commentary on Chapter 12:

Ho 河 49 words 字 : 田 fiel d 猎 ;

Wang 王 49 words 字:畋 fiel d 猎 ;
This book 本书 49 words 字:田 fiel d 猎
王弼死时才二十四岁,他没有时间修道,所以他的注解很合不修道的学者“ 为腹 ”，对王来说，只是填饱肚子而矣，对修道的河来说“腹”是人的中心,是练功人必守的丹田。
Comment: Both Ho and Wang versions are similar with one variation of the word 田 (tian)(field).

Wang, as a scholar, comments on the cultivation of the abdomen as eating food. Ho, as a practicing Taoist, comments on the cultivation of the abdomen as Dantien (abdominal area) breathing exercise.

Ho Shang Kung Commentary Translation:

检 (jiǎn) 欲 (yù) To restrain desire s 第十二章(河上公)

五色令人目盲: 贪淫好色，则伤精失明，不能视无色之色。
The five colors make our eyes blind: He who indulges in sex and colorful life will hurt the essence energy Jing and spirit Shen. He cannot see the colorless color.
五音令人耳聋: 好听五音,则和气去,心不能听无声之声。
The five sounds make our ears deaf: He who indulges in music loses his harmonious life energy (和气) He Chi. His mind cannot hear the sound of silence.
五味令人口爽: 爽,亡也。人嗜五味于口,则口亡,言失于道味也。
The five tastes make our mouth dull: He who indulges in the five tastes loses the use of his mouth. He cannot taste the tasteless Tao.
驰骋田猎，令人心发狂: 人精神好安静,驰骋呼吸,精神散亡,故发狂也。
Chasing and hunting in the field make our mind crazy: The spirit (精神) of man prefers stillness and quietness. When one breathes hastily and recklessly it will disturb his spirit and mind. Therefore he becomes crazy.
难得之货令人行妨: 妨,伤也。难得之货谓金银珠玉,心贪意欲,不知厌足,则行伤身辱也。
Rare goods make our conduct to go astray : 妨 (fang) means hurt. Rare goods are expensive gold, silver, pearl and jade. When one is greedy and discontent, one will do things to hurt his body and name.
是以圣人为腹: 守五性,去六情,节志气,养神明。(意守五性(魂魄精神志),除去六情(爱惊喜怒哀乐),节约志气,静养神明。)
Therefore, Shengren focuses inside his abdomen: Keep the five endowments (body, mind, spirit, essence, will 魂魄精神志), eliminate

the six emotions (love, fear, happiness, anger, grief, joy 爱惊喜怒哀乐), curb ambitions, and nourish spirits.

不为目：目不妄视，妄视则泄精于外。（眼睛目光不要胡乱妄视，妄视会令到精神泄漏到外面。）

Not outside his eyes: Don't use the eyes mindlessly and recklessly. The essence energy Jing leaks when the eyes are distracted by the outside world.

故去彼取此：去彼目之妄视，取此腹之养神。

So he avoids the outside distractions and retains his inner peace: Discard the mindless distraction of the eyes and embrace the cultivation of the abdomen for nourishing the spirit.

Wang Pi Commentary Translation:

第十二章（王弼）

五色令人目盲，五音令人耳聋，五味令人口爽，驰骋畋猎令人心发狂：爽，差失也，失口之用，故谓之爽。夫耳目口心皆顺其性也。不以顺性命，反以伤自然，故曰聋、盲、爽、狂也。

The five colors make our eyes blind. The five sounds make our ears deaf. The five tastes make our mouth dull. Chasing and field hunting make our mind crazy： 爽 (shuang) means that the use of the mouth is lost. Paying too much attention to the use of the eyes, ears, mouth and the mind will cause a person to lose his true nature (Refer to Chapter 39 commentary). Thus he becomes blind, deaf, dull and crazy.

难得之货令人行妨：难得之货，塞人正路，故令人行妨也。

Rare goods make our conduct go astray: Rare goods block man's correct way and therefore make man go the wrong way.

是以圣人为腹不为目，故去彼取此：为腹者以物养己，为目者以物役己。故圣人不为目也。

Therefore, Shengren focuses inside his abdomen, not outside his eyes. So he avoids outside distractions and retains his inner peace: He who attends to his stomach uses food to nourish himself; he who attends to his eyes is controlled by outside things. Therefore Shengren attends to his stomach not his eyes.

Chapter 13 (8-4. Hold on to unconditional love, not fear.)

第十三章原文

寵辱若驚，貴大患若身。何謂寵辱若驚？寵為上，辱為下，得之若驚，失之若驚，是謂寵辱若驚。何謂貴大患若身？吾所以有大患者，為吾有身，及吾無身，吾有何患？故貴以身為天下者，則可寄於天下；愛以身為天下者，乃可以託於天下。

Verbatim Translation:

宠 (chǒng) favor, honor 辱 (rǔ) disgrace, dishonor 若 (ruò) like, evoke 惊 (jīng) fear ， 贵 (guì) value 大 (dà) great 患 (huàn) misfortune, calamity 若 (ruò) like, evoke 身 (shēn) body, life 。何 (hé) what 谓 (wèi) is called 宠 (chǒng) favor, honor 辱 (rǔ) disgrace, dishonor 若 (ruò) like, evoke 惊 (jīng) fear ？宠 (chǒng) favor, honor 为 (wéi) act, as 上 (shàng) high 辱 (rǔ) disgrace, dishonor 为 (wéi) act, as 下 (xià) below 得 (dé) obtain 之 (zhī) it 若 (ruò) like, evoke 惊 (jīng) fear ，失 (shī) lose 之 (zhī) it 若 (ruò) like, evoke 惊 (jīng) fear ，是谓 (shì wèi) It is called 宠 (chǒng) favor, honor 辱 (rǔ) disgrace, dishonor 若 (ruò) like, evoke 惊 (jīng) fear 。何 (hé) what 谓 (wèi) is called 贵 (guì) value 大 (dà) great 患 (huàn) misfortune, calamity 若 (ruò) like, evoke 身 (shēn) body, life ？吾 (wú) I 所以 (suǒyǐ) why, the reason 有 (yǒu) have 大 (dà) great 患 (huàn) misfortune, calamity 者 (zhě) who, that ，为 (wéi) because 吾 (wú) I 有 (yǒu) have 身 (shēn) body, life ，及 (jí) if 吾 (wú) I 无 (wú) without 身 (shēn) body, life ，吾 (wú) I 有 (yǒu) have 何 (hé) what 患 (huàn) misfortune, calamity ？故 (gù) thus 贵 (guì) value 以 (yǐ) regard 身 (shēn) body, life 为 (wéi) as 天下 (tiānxià) tianxia, the world 者 (zhě) who, that ，则 (zé) then 可 (kě) can 寄 (jì) send, care for temporary 于 (yú) to 天下 (tiānxià) the world ；爱 (ài) love, universal 以 (yǐ) use 身 (shēn) body, life 为 (wéi) as 天下 (tiānxià) tianxia, the world 者 (zhě) who, that ，乃

(nǎi) then 可以 (kěyǐ) can 讬 (tuō) entrust 于 (yú) by 天下 (tiānxià) tianxia, the world 。

Sentence for Sentence Translation:

宠辱若惊 : Both favor and disgrace evoke fear.
贵大患若身 : Value great misfortune as it is the body.
何谓宠辱若惊 : What does it mean that "both favor and disgrace evoke fear"?
宠为上 : Favor is high;
辱为下 : Disgrace is low.
得之若惊 : Gaining it evokes the fear of losing it;
失之若惊 : Losing it evokes the fear of losing more.
是谓宠辱若惊 : It is called "both favor and disgrace evoke fear".
何谓贵大患若身 : What does it mean that "value the great misfortune as it is the body"?
吾所以有大患者,为吾有身 : I have experienced great misfortune because I identify myself as the body.
及吾无身,吾有何患 : If I don't have a body, what kind of misfortune do I have ?
故贵以身为天下者,则可寄于天下 : Therefore, he who rules with fear of losing his own life cannot be entrusted to take care of the world for long.
爱以身为天下者, 乃可以讬于天下 : He who rules with universal love can be entrusted to take care of the world forever.

河上公与王弼原文差异对照 Text Commentary on Chapter 13:

Ho 河 89 words 字 : 宠为上 , 辱为下
故贵以身为天下者 , 则 the n 可寄 entrus t 于 b y 天下 ; 爱以身为天下者 , 乃 s o 可以讬 于 can be entrusted b y 天下

Wang 王 81words 字 : 宠为下 ,000 ; 故贵以身为天下 0 , 若 s o 可寄 entrusted 0 天下 ; 爱以身为天下 0 , 若 可 0 讬 0 天下
This book 本书 89 words 字 : 宠为上 , 辱为 下 ; 故贵以身为天下者 wh o , 则 the n 可寄于 b y 天下 ; 爱以身为天下者 wh o , 乃 thu s 可以 ca n 讬于 b y 天下

第十三章是十分重要的一章,但有学者见到河注解 " 得道自然,轻举升云,出入无间,与道通神,当有何患 " ,就会大笑之,甚至大骂神仙骗子,一派胡言。但对传统有尊敬心的人,稍为读读庄子 " 消遥游 " ,就知道这不是胡言,只是表达方式或已经。

十三章所讲的是“爱”与“贵”的问题，爱在经文中出现过十次，只有“甚爱”是不好之外，其余都是指无私无为的爱心。“贵”字出现过四十次，大部分是指不好的，是有为的，但是其中“犹兮贵其言”的“贵”字是好的，王弼就以这个注解十三章的贵字，结果贵与爱都是好的。那么“贵以身为天下，可以寄天下；爱以身为天下，乃可以托天下”都是一样的，那是王以庄子“让王”篇为注，把庄子与老子混淆了。河注“贵”是不好的，爱才是好的，以第七十二章“自爱不自贵”及七十五章“无以生为者，是贤于贵生”注。

Comment: The words of last two verses of Ho and Wang are slightly different. However, the comments on these two verses are very different.

Wang commented on both 贵 (gui)(value) and 爱 (ai)(love) as good qualities of a leader. This is obviously contrary to Chapter 72 and Chapter 75 which says that putting too much value on one's life at the expense of others is no good. Where does Wang's idea come from? It comes from the Chuang-tzu rongwang Chapter. However, Chuang-tzu is not commenting on Tao Te Ching.

Ho comments that a leader who values his life is not as good as a leader who loves his life (by loving others). Most English translations have adopted Wang's view. Why? Most likely some of them have never read Ho's commentary. This is one of the reasons why I am translating Ho's commentary.

Ho Shang Kung Commentary Translation:

獻 (yàn) 耻 (chǐ) Unaffected by disgrac e（看破荣耻）第十三章（河上公）

宠辱若惊： 身宠亦惊，身辱亦惊。

Both favor and disgrace evoke fear: When favored, one has fear; when disgraced, one also has fear.

贵大患若身： 贵，畏也。若，至也。畏大患至身，故皆惊。

Value great misfortune as it is the body : 贵 (gui) (value) means worry. 若 (ruo) (as if) means reach. Worry of great misfortunes reaching to the body, therefore fear.

何谓宠辱：问何为宠，何为辱？宠者尊荣，辱者耻辱。还自问者，以晓人也。

What does it mean that "both favor and disgrace evoke fear": What is 宠 (chong) (favor)? 宠 (chong) (favor) is respectful honor. What is 辱 (ru) (disgrace)? 辱 (ru) (disgrace) is shameful disgrace. This type of questions and answers is a way to let the readers understand.

宠为上辱为 下：辱为下贱。

Favor is high; disgrace is lo w ： Disgrace is lowly.

得之若惊：得宠荣惊者，处高位如临深危也。贵不敢骄，富不敢奢。
Gaining it evokes the fear of losing it: He who has obtained honor and favor occupies a high position like overlooking a deep gorge. Even though he is honorable but dares not to be arrogant; is rich but dares not to be wasteful.
失之若惊：失者，失宠处辱也。惊者，恐祸重来也
Losing it evokes the fear of losing more：失 (shi)(Lose) means lose favor and stay in a disgraced position. 惊 (jing) (fear) means fear of more calamities coming.
是谓宠辱若惊：解上得之若惊，失之若惊。
It is called "both favor and disgrace evoke fear": This explains why obtaining and losing favor both evoke fear.
何谓贵大患若身：复还自问，何故畏大患至身？
What does it mean that "value the great misfortune as it is the body": What is the reason for being afraid of great misfortunes coming to the body?
吾所以有大患者，为吾有身：吾所以有大患者，为吾有身，有身则忧其勤劳，念其饥寒，触情从欲，则遇祸患也。
I have experienced great misfortune because I identify myself as the body: I have experienced great misfortunes because I have a body. He who has a body is afraid of hard work, worries about hunger and cold, and is involved in sexual and emotional desires; these things breed great misfortunes.
及吾无身，吾有何患：使吾无有身体，得道自然，轻举升云，出入无间，与道通神，当有何患？
If I don't have a body, what kind of misfortune do I have: If I have reached Tao and become a natural being without a body - I can go up to the clouds easily and go in and out of space (different dimensions), and communicate with spiritual beings (神 shen) , what kind of misfortunes do I have? (Note: Many modern scholars use this commentary to attack Ho. However, Ho is paraphrasing Chuang-tzu; refer to Chuang-tzu tiande chapter).
故贵以身为天下者，则可寄于天下：言人君贵其身而贱人，欲为天下主者，则可（暂）寄立，不可以久也。
Therefore, he who rules with fear of losing his own life cannot be entrusted to take care of the world for long: This is to say that the ruler values his life while despising others. He who values his own life over others can only be entrusted temporarily to take care of the people.
爱以身为天下者，乃可以托于天下：言人君能爱其身，非为己也，乃欲为万民之父母，以此德为天下主者，乃可以托其身于万民之上，长

无咎也。
He who rules with universal love can be entrusted to take care of the world forever: This is to say that the ruler loves his life, not for selfish purposes but for the good of the people. He who has this virtuous Te of universal love can be entrusted to take care of the people forever.

Wang Pi Commentary Translation:

第十三章（王弼）

宠辱若惊，贵大患若身。何谓宠辱若 惊 ？ 宠为下，得之若惊，失之若惊，是谓宠辱若惊： 宠必有辱，荣必有患，宠辱等，荣患同也。为下，得宠辱荣患若惊，则不足以治天下也。
Both favor and disgrace evoke fear. Value great misfortune as it is the body. What does it mean that "both favor and disgrace evoke fear"? Favor is low. Gaining it evokes the fear of losing it; losing it evokes the fear of losing more. It is called "Both favor and disgrace evoke fear": Favor surely comes with disgrace; honor surely comes with misfortune. Favor is equal to disgrace and honor is the same as misfortune. He who is fearful whether he is in favor or disgrace is not good enough to rule the world.
何谓贵大患若身： 大患，荣宠之属也。生之厚，必入死之地，故谓之大患也。人迷之于荣宠，返之于身，故曰大患若身也。
What does it mean that "value the great misfortune as it is the body" : 大患 (da huan) (great misfortune) refers to good fortunes such as honor and favor. He who indulges in life too much surely enters into the death territory (Chapter 50); therefore it is called great misfortune. He who obsesses with honor and favor brings misfortunes which reflect on his life. Therefore it is to say "value the great misfortune as it is the body".
吾所以有大患者，为吾有身： 由有其身也。
I have experienced great misfortune because I identify myself as the body: It is because he has a body.
及吾无身： 归之自然也。
If I don't have a body, what kind of misfortune do I have: Return to the nature (The comment is not clear: Does it mean death or does it mean identifying one as part of nature, Oneness?).
吾有何患，故贵以身为天下，若可 托 (寄) 天下： 无物可以易其身，故曰贵也。如此乃可以托天下也。
Therefore, he who values the world as his own life (Ho: rules with fear of losing his own life cannot be entrusted) can be entrusted to

take care of the world: Nothing can replace him (his body) therefore it is to say ‘value’. Thus he can be entrusted to take care of the world.
爱以身为天下，若可寄(托) 天下: 无物可以损其身,故曰爱也。如此乃可以寄天下也,不以宠辱荣患损易其身,然后乃可以天下付(传)之也。
He who rules with universal love can be entrusted to take care of the world forever: Nothing can hurt his body therefore it is to say ‘love’. Thus he can be entrusted with the world. He who is not affected by favor or disgrace, fortune or misfortune, can be entrusted with governing of the world.

Chapter 14 (1-3. Tao cannot be known through the five senses.)

第十四章原文

視之不見名曰夷，聽之不聞名曰希，搏之不得名曰微。此三者不可致詰，故混而為一。其上不皦，其下不昧，繩繩兮不可名，復歸於無物。是謂無狀之狀，無物之象，是謂忽恍。迎之不見其首，隨之不見其後。執古之道，以禦今之有。能知古始，是謂道紀。

Verbatim Translation:

视 (shì) look at 之 (zhī) it 不 (bù) not 见 (jiàn) see 名 (míng) name 曰 (yuē) call 夷 (yí) invisible, colorless, 听 (tīng) listen to 之 (zhī) it 不 (bù) not 闻 (wén) hear 名 (míng) name 曰 (yuē) call 希 (xī) silence, 搏 (bó) touch, grasp 之 (zhī) it 不 (bù) not 得 (dé) get 名 (míng) name 曰 (yuē) call 微 (wēi) extremely small, intangible 此 (cǐ) these 三 (sān) three 者 (zhě) things 不 (bù) not 可 (kě) can 致 (zhì) reach the end 诘 (jié) scrutiny, inquire 故 (gù) therefore 混 (hún) merge, blend 而 (ér) as 为 (wéi) become 一 (yī) One, Oneness. 其 (qí) that, its 上 (shàng) above 不 (bù) not 皦 (jiǎo) bright, 其 (qí) that, its 下 (xià) below 不 (b ú) not 昧 (mèi) dark, 绳 (shéng) 绳 (shéng) continuous 兮 (xī) oh 不 (bù) not 可 (kě) can 名 (míng) name ，复 (fù) again 归 (guī) return 于 (yú) to 无 (wú) without, invisible 物 (wù) matter. 是谓 (shì wèi) is called 无 (wú) without, invisible 物 (wù) matter 之 (zhī)'s 状 (zhuàng) form, 无 (wú) without, invisible 物 (wù) matter 之 (zhī)'s 象 (xiàng) image, time 是谓 (shì wèi) is called 忽 (hū) sudden, vague 恍 (huǎng) elusive. 迎 (yíng) welcome, face 之 (zhī) it 不 (bù) not 见 (jiàn) see 其 (qí) that, its 首 (shǒu) head, 随 (suí) follow 之 (zhī) it 不 (bù) not 见 (jiàn) see 其 (qí) that, its 后 (hòu) rear, end. 执 (zhí) grasp 古 (gǔ) ancient, primeval 之 (zhī) it 道 (dào) Tao, wuwei, 以 (yǐ) can 御 (yù) manage, control 今 (jīn) today, current 之 (zhī) it 有 (yǒu) affair. 能 (néng) able 知 (zhī) know 古 (gǔ) ancient, primeval 始 (shǐ) beginning, origin, 是 (shì) 谓 (wèi) is called 道 (dào) Tao 纪 (jì) essence, lineage.

Sentence for Sentence Translation:

视之不见名曰夷 : Looked at, but cannot be seen; it is called yi.

听之不闻名曰希 : Listened to, but cannot be heard; it is called xi.
搏之不得名曰微 : Grasped at, but cannot be touched; it is called wei.
此三者不可致诘 : These three things cannot be used to reach the end of inquiry.
故混而为一 : Therefore, they are blended as Oneness.
其上不皦 : Above is not bright;
其下不昧 : Below is not dark.
绳绳兮不可名 : A continuous whole beyond description,
复归于无物 : It returns again to the nothingness of Tao.
是谓无状之状 : This is called the form of formless forms.
无物之象 : The image of nothingness of Tao.
是谓忽恍 : This is called being vague and elusive.
迎之不见其首 : Facing it, one cannot see its head;
随之不见其后 : Following it, one cannot see its rear.
执古之道，以御今之有 : Grasping this ancient Tao, one can manage today's affairs.
能知古始，是谓道纪 : Knowing the ancient beginning is called the essence of Tao.

河上公与王弼原文差异对照 Text Commentary on Chapter 14:

Ho 河 95 words 字 : 抟之不得; 绳绳兮 o h ； 忽 vagu e 恍;以 abl e 知古始
Wang 王 94 words 字:搏 seiz e 之不得 : 绳绳 0 ;惚 vagu e 恍;能 abl e 知古始

This book 本书 95 words 字:搏 seiz e 之不得 ; 绳绳兮 o h ； 忽 vagu e 恍;能 abl e 知古始

河以道生“一”的一来注解十四章，王以无形无状的“无”来注解，“道”与“一”是很容易混淆的。“道”的定义是不可知的“不知谁之子”。但是“一”是可以知的，虽然看不见摸不着，也是可以感知的，所以河说“受之以静，求之以神”就知一了。

河本用“忽”字，王本“惚”字，古字忽与惚同，帛书、傅本皆用“忽”字。又二十章河“忽兮其若海”，所以本书用“忽”。

河本用“抟”，王用“搏”，意思一样，但“搏”字出现在五十三章，所以本书用“搏”。道藏有“兮”字，如二十章“乘乘兮、沌沌兮”，所以本用用“兮”字。“能知古始”，王本、帛书、傅本同。

Comment: Both Ho and Wang versions are similar. Ho uses 一 (yi)(One) to explain this chapter while Wang uses 无 (wu). Most translators use Tao to explain this chapter. But One is different from Tao. Tao is

indefinable (Chapters 4 and 25) and One can be defined (Chapter 42, Tao begets One). Even though One cannot be seen, heard, or touched, it can be reached through yi, xi, mi. Ho explains that we can reach One through meditation and prayer.

Ho Shang Kung Commentary Translation:

赞 (zàn) 玄 (xuán) Praising the Mysteriou s 第十四章（河上公）

视之不见名曰夷： 无色曰夷。言一无彩色，不可得视而见之。

Looked at, but cannot be seen; it is called yi : 无色 (wuse) (colorless) is called yi. This means that the One has no color and therefore it can be looked at but can't be seen.

听之不闻名曰希： 无声曰希。言一无音声，不可得听而闻之。

Listened to, but cannot be heard; it is called xi : 无声 (wusheng) (soundless) is called xi. This means that the One has no sound and therefore it can be listened to but can't be heard.

抟之不得名曰微： 无形曰微。言一无形体，不可搏持而得之。

Touched, but cannot be felt; it is called wei : 无形 (wuxing) (formless) is called wei. This means that the One has no form and therefore it cannot be grasped and cannot be felt.

此三者不可致诘： 三者谓夷希微也。不可致诘者，谓无色无声无形，口不能言，书不能传，当受之以静，求之以神，不可诘问而得之也。

These three things cannot be used to reach the end of inquiry: The three things are referring to yi, xi and wei. The One is colorless, soundless and formless; therefore, it cannot be told through the mouth and transmitted through writing. How does one know the One? If one can keep still through meditation; and communicate and pray to spirit Shen, one can intuitively connect to the One.

故混而为一： 混，合也。故三名，合而为一。

Therefore, they are blended as Oneness : 混 (hun) (blend) means combining. Therefore the three names combine as the One.

其上不皦： 言一在天上，不皎皎光明。

Above is not bright: This means that the One in the sky is not bright.

其下不昧： 言一在天下，不昧昧有所暗冥。

Below is not dark: This means that the One under the sky is not dark.

绳绳兮不可名： 绳绳者，动行无穷极也。不可名者，非一色也，不可以青黄赤白黑别。非一声也，不可以宫商角征羽听。非一形也，不可以长短大小度之也。

A continuous whole beyond description : 绳绳 (shengsheng) means its actions are infinite. It cannot be named because it is not just one color

but combination of five colors; not just one sound but combination of five sounds; not just one form but a combination of five forms.
复归于无物：物，质也。复当归之于无质。
It returns again to the nothingness of Tao： 物 (wu) means matter. It should return again to without matter (nothingness).
是谓无状之状：言一无形状，而能为万物作形状也。
This is called the form of formless forms: This means that the One has no form but it can provide forms for all things.
无物之象：一无物质，而为万物设形象也。
The image of nothingness of Tao: The One has no matter but it can provide shapes and images for all things.
是谓忽恍：一忽忽恍恍者，若存若亡，不可见之也。
This is called being vague and elusive: The One is vague and elusive. It seems to be there and not there. Therefore it cannot be seen.
迎之不见其首：一无端末，不可预待也。除情去欲，一自归之也。
Facing it, one cannot see its head: The One has no beginning and ending. Man cannot wait for it. How can man obtain the One? Getting rid of lust and desires, the One will return to him.
随之不见其后：言一无影迹，不可得而见。
Following it, one cannot see its rear: The One has no traces and no shadows. It cannot be seen.
执古之道，以御今之有： 圣人执守古道，生一以御万物，知今当有一也。
Grasping this ancient Tao, one can manage today's affairs: Shengren grasps and keeps the ancient Tao. Tao begets One and from One to the ten thousand things. Therefore, Shengren knows the One still exists today.
以知古始，是谓道纪：人能知上古本始有一，是谓知道之纲纪也。
Knowing the ancient beginning is called the essence of Tao: He who understands the ancient beginning has the One knows the essence of Tao.

Wang Pi Commentary Translation:

第十四章（王弼）

视之不见名曰夷，听之不闻名曰希，搏之不得名曰微。此三者，不可致诘，故混而为一： 无状无象，无声无响，故能无所不通，无所不往。不得而知，更以我耳目体不知为名，故不可致诘（推问），混而为一也。
Looked at, but cannot be seen; it is called yi. Listened to, but cannot be heard; it is called xi. Grasped at, but cannot be touched; it is called wei. These three things cannot be used to reach the end of

inquiry. Therefore, they are blended as Oneness: It is formless and soundless; therefore it can penetrate all things and can be anywhere. It cannot be detected through the senses of the eyes, ears and the body. It cannot be reached as separated parts; therefore it has to be approached as a blended One.

其上不皦，其下不昧。绳绳不可名，复归于无物。是谓无状之状，无物之象：欲言无邪，而物由以成。欲言有邪，而不见其形。故曰，无状之状，无物之象也。

Above is not bright; below is not dark. A continuous whole beyond description and it returns again to the nothingness of Tao. This is called the form of formless forms, the image of the nothingness of Tao: Is it something or nothing? If it is nothing, how come things are originating from it? If it is something, how come it cannot be seen? Therefore it is to say "the form of formless forms, the image of nothingness".

是谓惚恍：不可得而定也。

This is called being vague and elusive: It is not possible to fix it in one position.

迎之不见其首，随之不见其后。执古之道，以御今之有。能知古始，是谓道纪：有，有其事。无形无名者，万物之宗也。虽今古不同，时移俗易，故莫不由乎此以成其治者也。故可执古之道，以御今之有。上古虽远，其道存焉，故虽在今可以知古始也。

Facing it, one cannot see its head; following it, one cannot see its rear. Grasping this ancient Tao, one can manage today's affairs. Knowing the ancient beginning is called the essence of Tao : 有 (yo) means current practical matters. The formless and nameless is the ancestor of the ten thousand things. Although things and customs have changed over time, yet the source (Tao) of the completion of all things is unchanged. Therefore grasping the ancient Tao, one can manage today's affairs. Even though the ancient time is far away, yet the Tao was there and Tao is here now. Therefore knowing Tao is always here is the essence of Tao.

Chapter 15 (4-7. The silent power of listening.)

第十五章原文

古之善為士者，微妙玄通，深不可識。夫唯不可識，故強為之容。豫兮若冬涉川，猶兮若畏四鄰，儼兮其若客，渙兮若冰之將釋，敦兮其若樸，曠兮其若谷，渾兮其若濁。孰能濁以止，靜之徐清？孰能安以久，動之徐生？保此道者不欲盈。夫唯不盈，故能蔽不新成。

Verbatim Translation:

古 (gǔ) ancient; old 之 (zhī) 's 善 (shàn) good; excellent; following Tao 为 (wéi) as; act; practice 士 (shì) practitioner; master 者 (zhě) person; those 微 (wēi) smallest; minute; subtle; can't touch 妙 (miào) wonderful; unusual; spiritual 玄 (xuán) heaven; mysterious; profound 通 (tōng) communicate; connect; penetrate; understand 深 (shēn) deep; profound 不 (bù) not 可 (kě) able 识 (shí) know; understand; recognize 夫 (fū) this 唯 (wéi) only 不 (bù) not 可 (kě) able 识 (shí) know; recognize 故 (gù) therefore 强 (qiáng) reluctantly; barely; hardly 为 (wéi) act; do; make 之 (zhī)'s 容 (róng) description; appearance; temperament 豫 (yù) careful; cautious 兮 (xī) oh 若 (ruò) like; as if 冬 (dōng) winter 涉 (shè) crossing; wading; walk on 川 (chuān) river; water; thin ice 犹 (yóu) cautious; vigilant 兮 (xī) oh 若 (ruò) as if; like 畏 (wèi) afraid of; fear 四 (sì) four 邻 (lín) neighbors; sides; directions 俨 (yǎn) reserved; proper; respectful 兮 (xī) oh 其 (qí) his; they; this 若 (ruò) as if; like 客 (kè) guest; subordinate; visitor 涣 (huàn) relax; softly; yielding 兮 (xī) oh 若 (ruò) like 冰 (bīng) ice 之 (zhī)'s 将 (jiāng) shall; soon; is going to 释 (shì) melt; thaw 敦 (dūn) honest; simple 兮 (xī) oh 其 (qí) its; they; he 若 (ruò) like 朴 (pǔ) wood; raw wood; uncut block; simplicity 旷 (kuàng) open; empty 兮 (xī) oh 其 (qí) they; its 若 (ruò) like 谷 (gǔ) valley 浑 (hún) undistinguished; unremarkable; obscure; mixed 兮 (xī) oh 其 (qí) its 若 (ruò) like 浊 (zhuó) muddy; murky; unclear 孰 (shú) who 能 (néng) can 浊 (zhuó) muddy 以 (yǐ) to; by 止 (zhǐ) stop ， 静 (jìng) quiet; still 之 (zhī) it 徐 (xú) gradually 清 (qīng) clear; purify ？ 孰 (shú) who 能 (néng) able; can 安 (ān) rest; peace; content 以 (yǐ) so; for; by 久 (jiǔ) long ， enduring 动 (dòng) stir; move 之 (zhī) it 徐 (xú)

gradually 生 (shēng) alive; live; come to life ？保 (bǎo) keep to; hold 此 (cǐ) this 道 (dào) Tao 者 (zhě) person 不 (bù) not 欲 (yù) desire; want 盈 (yíng) full; proud 夫 (fū) this; he 唯 (wéi) only 不 (bù) not 盈 (yíng) full; proud; arrogant 故 (gù) therefore 能 (néng) able 蔽 (bì) humble; hidden 不 (bù) not 新 (xīn) replaced; new 成 (chéng) successor; completion; accomplish; succeed.

Sentence for Sentence Translation:

古之善为士者 : From the ancient times, those people who are good at following Tao,
微妙玄通 : Act in a subtle mysterious way through the communication with Heaven,
深不可识 : So profound that they can't be recognized.
夫唯不可识，故强为之容 : Because they can't be recognized, therefore reluctantly I try to describe their characteristics.
豫兮若冬涉川 : Cautiously oh, as if they were crossing a river in the winter time.
犹兮若畏四邻 : Vigilantly oh, as if they were afraid of the neighbors of the four sides.
俨兮其若客 : Reserved oh, as if they were guests.
涣兮若冰之将释 : Relaxed oh, as if they were the ice about to melt.
敦兮其若朴 : Honest oh, as if they were as simple as uncarved wood.
旷兮其若谷 : Open oh, as if they were valleys.
浑兮其若浊 : Undistinguished oh, as if they were as obscured as muddy water.
孰能浊以止 : Who is able to stop the muddiness by
静之徐清 : Keeping it still to allow the dirt to settle to become clear gradually?
孰能安以久 : Who is able to remain still for long,
动之徐生 : And move to keep on living gradually?
保此道者不欲盈 : Those who keep this Tao do not want to be full.
夫唯不盈，故能蔽不新成 : Because they are not full, therefore, they can remain obscured and not be replaced.

河上公与王弼原文差异对照 Text Commentary on Chapter 15:

Ho 河 98 words 字 : 其若客 gues t ； 浑 obscure d 兮；浊以止 stop

Wang 王 97 words 字：其若容 appearanc e ； 混 obscure d 兮；浊以 0

This book 本书 98 words 字:其若客 gues t ； 浑 obscure d 兮;浊以止 stop

第十五章是形容行道的人行动要处处谨慎;说话小心,如隔墙有耳,谦虚不张扬。对行道的人来说,此章好像是形容一个打太极拳的师傅:立身中正、步如猫行、如履薄冰。

“ 孰能浊以止,静之徐清?孰能安以久,动之徐生? ”这两句话在行道时可以理解为一静一动、一呼一吸，深长而均匀，所以人能长命。这里的断句是以静动为依据。

“ 弊 ”与“ 蔽 ” 相通,都是有收敛光芒的意思,河本在 15 、22 、 45 都用“ 弊 ” 字,理为一贯,所以本书用“ 弊 ” 字。

“ 客 ” 字《五本》作“ 容 ” 。王弼没有对“ 容 ” 字解释,其他版本都用“ 客 ” ,所以“ 容 ” 字是误抄。

“ 浑 ”与“ 混 ” 通， “ 浑 ” 字出现在 15 和 49 章:指人心混合。混： 14 和 15 章指“ 一 ” 的混合。

Comment: Wang version misses one important word, 止 (zhi stop) Wang version uses ‘rong 容 appearance’ instead of 客 (ke guest).

This chapter is a good guidance for the Tai Chi practitioners. A Tai Chi (taijiquan) master walks like a cat (like on thin ice); he is relaxed, listens to all sides, breathes deeply and slowly.

Ho Shang Kung Commentary Translation:

显 (xiǎn) 德 (dé) Obvious T e 第十五章(河上公)

古之善为士者: 谓得道之君也。

From the ancient times, those people who are good at following Tao: This refers to the enlightened Tao rulers.

微妙玄通: 玄,天也。言其志节玄妙,精与天通也。

Act in a subtle mysterious way through the communication with Heaven: ‘Xuan 玄 ’ means Heaven. This is to say the Tao rulers have mysteriously wonderful qualities, and their spirits can communicate with Heaven.

深不可识: 道德深远,不可识知,内视若盲,反听若聋,莫知所长。

So profound that they can’t be recognized: Their Tao Te is so profound and so far that they can’t be understood. They see with their inner visions as if they were blind and hear with their inner ears as if they were deaf. Their abilities cannot be understood by the common people.

夫唯不可识,故强为之容: 谓下句也。

Because they can’t be recognized, therefore reluctantly I try to describe their characteristics: The following descriptions:

豫兮若冬涉川：举事辄加重慎，豫豫兮若冬涉川，心犹难之也。
Cautiously oh, as if they were crossing a river in the winter time: They do things very carefully as if they were crossing rivers in the winter time. They are taking every step in life cautiously.
犹兮若畏四邻：其进退犹犹如拘制，若人犯法，畏四邻知之也。
Vigilantly oh, as if they were afraid of the neighbors of the four sides: They are cautious about advancing or retreating as if they were breaking the law and were afraid of four quarters neighbors who might discover their movements.
俨兮其若客： 如客对主人，俨然无所造作也。
Respectful oh, as if they were guests: They act as if they were the guests towards their hosts and were being reserved without making initiations.
涣兮若冰之将释： 涣者，解散也。释者，消亡也。谓除情去欲，日以空虚。
Relaxed oh, as if they were the ice about to melt: ‘涣 (huan) Relax’ means disintegrate; ‘释 (shi) melt’ means disappear. This is to say getting rid of the emotions and desires daily until they become void of desires.
敦兮其若朴：敦者，质厚也，朴者，形未分也。内守精神，外无文彩也。
Honest oh, as if they were as simple as uncarved wood: ‘敦 (dun) honest’ means thick solid quality. ‘朴 (pu) uncarved wood’ means the whole form has not been broken down into different parts. This is to say keeping the spirit inside, without paying attention to the outside flowery decorations.
旷兮其若谷： 旷者，宽大也。谷者，空虚也。不有德功名，无所不包也。
Open oh, as if they were valleys: ‘旷 (kuang) open’ means wide and big. ‘谷 (gu) valley’ means void of desires; emptiness. This is to say that they are not competing for glory and names; therefore, they can embrace and accommodate all things.
浑兮其若浊： 浑者，守本真也。浊者，不昭然也。与众合同，不自专。
Undistinguished oh, as if they were as obscured as muddy water: ‘浑 (hun) undistinguished’ means holding onto their true source. ‘浊 (zhuo) muddy’ means obscured. This is to say they are one with the world and they are not to distinguish themselves from the common people.
孰能浊以止静之徐清：孰，谁也。谁能如水之浊，止而静之，徐徐而自清。

Who is able to stop the muddiness by keeping it still to allow the dirt to settle to become clear gradually: ‘ 孰 (shu)’ means who. Who is able to gradually make himself clear like that of making the muddy water clear by keeping the muddy water still?

孰能安以久动之徐生：谁能安静以久，徐徐以长生也。

Who is able to remain still for long and move to keep on living gradually: Who is able to keep still and rest for long so that he can live comfortably for a long life?

保此道者不欲 盈：保此长生之道者，不欲奢泰盈溢。

Those who keep this Tao do not want to be full: He who practices long life Tao does not want extravagance, extreme fullness and excess.

夫唯不盈，故能蔽不新成：夫唯不盈满之人，能守弊不为新成，守弊者，匿光荣也。新成者，贵功名也。

Because they are not full, therefore, they can remain obscured and not be replaced: ‘ 守弊 (shoubi) keep obscured’ means hide one’s glory. ‘ 新成 (xincheng) new completion’ means putting great value on glories and names. Those who are not filled with pride can remain obscured and can shun away from glories and names.

Wang Pi Commentary Translation:

第十五章（王弼）

古之善为士者，微妙玄通，深不可识。夫唯不可识，

故强为之容 。 From the ancient times, those people who are good at following Tao act in a subtle mysterious way through the communication with Heaven and so profound that they can’t be recognized. Because they can’t be recognized, therefore reluctantly I try to describe their characteristics.

(No comments.)

豫兮若冬涉 川：冬之涉川，豫然若欲度，若不欲度，其情不可得见之貌也。（豫然：迟疑不决的样子。其情不可得见之貌：其实情不可得而见。）

Cautiously oh, as if they were crossing a river in the winter time: It is like someone cannot make up his mind whether to walk across or not to walk across a river in the winter time. This is to say that it is difficult for people to know what is going on in the mind of the enlightened ones.

犹兮若畏四 邻：四邻合攻中央之主，犹然不知所趣向也。上德之人，其端兆不可覩，意趣不可见，亦犹此也。（端兆：微少的迹象，比喻小的声色动作。意趣：内心世界。）

Vigilantly oh, as if they were afraid of the neighbors of the four sides: It is like a master being attacked by his enemies from all sides but

his enemies cannot defeat him because nobody knows what the master is thinking. It is the same for the people with Superior Te: they move so little that nobody is aware their actions; their inner world is so profound that nobody can guess their next move.

俨兮其若容，涣兮若冰之将释，敦兮其若朴，旷兮其若谷，混兮其若浊： 凡此诸“若”，皆言其容象不可得而形名也。

Respectful oh, as if they were guests. Relaxed oh, as if they were the ice about to melt. Honest oh, as if they were as simple as uncarved wood. Open oh, as if they were valleys. Undistinguished oh, as if they were as obscured as muddy water: The ‘as if’ in each of the five sentences indicates that since the qualities of the enlightened ones cannot be described directly so that they have to resort to metaphors of guests, ice, wood, valley and muddy water.

孰能浊以静之徐 清 ？ 孰能安以久动之徐生： 夫晦以理，物则得明，浊以静，物则得清，安以动，物则得生，此自然之道也。孰能者，言其难也。徐者，详慎也。

Who is able to stop the muddiness by keeping it still to allow the dirt to settle to become clear gradually? Who is able to remain still for long and move to keep on living gradually: When unknown things are being researched through reasoning, they will become known. When muddy things such as water remain still, they will become clear. When things at rest such as animals sleeping begin to move, they will start life again. These are all natural phenomena.

孰能 (shuneng) (who can) means difficult to achieve. 徐 (xu) (gradually) means cautious.

保此道者不欲盈： 盈必溢也。

Those who keep this Tao do not want to be full: What is full must spill.

夫唯不盈，故能蔽不新成： 蔽，覆盖也。

Because they are not full, therefore, they can remain obscured and not be replaced: ‘蔽 obscured’ means covered.

Chapter 16 (4-9. The power of stillness.)

第十六章原文

至虛極，守靜篤。萬物並作，吾以觀其復。夫物芸芸，各復歸其根。歸根曰靜，靜曰復命。復命曰常，知常曰明。不知常，妄作凶。知常容，容乃公，公乃王，王乃天，天乃道，道乃久，沒身不殆。

Verbatim Translation:

致 (zhì) reach 虛 (xū) emptiness; void 极 (jí) utmost; ultimate ，守 (shǒu) keep; hold 靜 (jìng) still; quiet 笃 (dǔ) absolute 。万 (wàn) 10,000 物 (wù) things 并 (bìng) connect; together 作 (zuò) arise; act; come into being 吾 (wú) I 以 (yǐ) can; hereby（可以 (kě yǐ)-hereby 所以 (suǒ yǐ)-thereby ）观 (guān) observe 其 (qí) their 复 (fù) return; cycles 夫 (fū) 物 (wù) Everything; all things 芸 (yún) 芸 (yún) flourish ，各 (gè) each 复 (fù) again; return 归 (guī) return; come 其 (qí) its 根 (gēn) root; source 。归 (guī) return 根 (gēn) root 曰 (yuē) called 靜 (jìng) quiet; still ，靜 (jìng) stillness 曰 (yuē) called 复 (fù) again; return 命 (mìng) life; destiny 。复 (fù) returning 命 (mìng) life 曰 (yuē) called 常 (cháng) constant; unchanging; law; eternal 知 (zhī) understand; know 常 (cháng) constant 曰 (yuē) called 明 (míng) enlightenment 不 (bù) not 知 (zhī) understand 常 (cháng) constant ，妄 (wàng) reckless; mindless 作 (zuò) bring about 凶 (xiōng) misfortune; harm; disaster 。知 (zhī) understand 常 (cháng) constant 容 (róng) tolerance; capacity ，容 (róng) tolerance 乃 (nǎi) then; lead to 公 (gōng) impartial; justice ，公 (gōng) justice 乃 (nǎi) lead to 王 (wáng) lordship; kingship ，王 (wáng) lordship 乃 (nǎi) lead to 天 (tiān) Heaven ，天 (tiān) Heaven 乃 (nǎi) lead to 道 (dào) Tao ，道 (dào) Tao 乃 (nǎi) is 久 (jiǔ) everlasting ，没 (mò) entire; whole 身 (shēn) life 不 (bù) not 殆 (dài) danger; harm 。

Sentence for Sentence Translation:

致虚极，守静笃 : Reach the utmost emptiness and keep still absolutely.
万物并作 : The ten thousand things rise together.
吾以观其复 : I hereby observe their return.
夫物芸芸，各复归其根 : Everything flourishes and then everything again returns to its root.
归根曰静，静曰覆命 : Returning to the root is called stillness; stillness is called returning to life.
覆命曰常，知常曰明 : Returning to life is called the unchanging natural law; understanding the unchanging natural law is called enlightenment.
不知常，妄作凶 : Not to understand the unchanging natural law is to bring about misfortunes through reckless actions.
知常容 : Understanding the unchanging natural law leads to tolerance;
容乃公 : Tolerance leads to impartiality;
公乃王 : Impartiality leads to lordship;
王乃天 : Lordship leads to Heaven;
天乃道 : Heaven leads to Tao;
道乃久 : Tao is everlasting;
没身不殆 : The entire life is without danger.

河上公与王弼原文差异对照 Text Commentary on Chapter 16:

Ho 河 68 words 字： 至 reac h ； 吾以观其 thei r 复 ； 静 stillnes s 曰 calle d 覆命

Wang 王 67 words 字:致 reac h ； 吾以观 0 复 ； 是 谓 is calle d 覆命

This book 本书 68 words 字:至 reac h ； 吾以观其 复 ； 静曰 覆命
(河 68 字：至；其 复。王 67 字：致；是谓覆命。本书 68 字。‘至’与‘致’通．）

第十六章是很重要的一章，其中有“明”，就是能够体悟到一切都回归于虚静，再由虚静生出生物的生生不已的一个过程。

河上公以人的层次来看这个过程，落叶归根，又重新发芽生长，万物的生命都是循环的。王弼以道的层次解释，就是到了最微小的状态下感悟的东西。

有人认为“至虚极，守静笃”是静坐入道门的功夫，我们行道的人却认为第五十五章已经说明我们生下来已经是在这虚静的状态了，所以不用再重复去“入门”了，我们只要好好地在日常生活中去行长生久视之道就是了。

经文中“ 万物并作 ”，我们可以看作是天人合一的说法。天人合一表现在两个不同的层次上：在现象界的层次就是有形的天地万物合起来，互相互动，成为一个整体，就是合一了；深层的天人合一是万物在无形的最基本的层次是一样的，比如人和老鼠的基因有 99% 以上是相同的，当我们到比基因更小的层次，甚至到了“ 道生一 ”的“ 一 ”的层次，人和老鼠都是一样的，那就是天下万物合一的状态。

每一个人都有这种状态的经历，所以当我们通过行道的方法去回忆婴儿的状态，我们就明白天地万物为一，所以会自然地去爱天地万物，就不“ 妄作凶 ”了，这正是行道的人向内求不向外求的科学根据。

Comment: Ho and Wang have similar texts. Ho has one extra word 其 (qi)(its). Ho uses 静 (stillness) 曰 (called) 覆命 while Wang uses 是谓 (is called) 覆命 .

This chapter tells us how Lao-tzu obtained his information to write Tao Te Ching. Therefore, Tao Te Ching is about Lao-tzu’s own personal mysterious experience of Tao. Here Lao-tzu comes to the realization that the purpose of practicing Tao is to reach the natural long life Tao – love oneself (self cultivation), love others (become a leader) and love nature (become the leader for all things).

Ho Shang Kung Commentary Translation:

归 (guī) 根 (gēn) Returning to the roo t 第十六章（河上公）

至虚极：得道之人，捐情去欲，五藏清净，至于虚极。

Reach the utmost emptiness: Enlightened ones can eliminate emotions and desires, clean the five internal organs, so to reach the ultimate emptiness.

守静笃：守清静，行笃厚。（得道的人，心神意守清静，行为忠实敦厚。）

Keep still absolutely: Keep to clear quietness, practice with ultimate sincerity.

万物并作：作，生也。万物并生也。

Ten thousand things rise together: Ten thousand things exist together.

吾以观其复：言吾以观万物，无不皆归其本也。人当重其本也。

I hereby observe their return: It is to say I hereby observe that, without exception, all things return to their root. Man should pay attention to his root.

夫物芸芸：芸芸者，花叶茂盛之貌。

Everything flourishes: ‘Flourish’ refers to flowers and leaves growing luxuriantly.

各复归其根：言万物无不枯落，各复反其根而更生也。

Everything again returns to its root: This means that all things have to become withered and will fall and return to their roots to renew again.
归根曰静： 静谓根也。根安静柔弱，谦卑处下，故不复死也。
Returning to the root is called stillness: Stillness means the root. The root of a tree is at rest, being quiet, flexible, humble, and stays low, therefore, it will not die.
静曰覆命： 言安静者，是谓复还性命，便不死也。
Stillness is called returning to life: This means that he who can remain calm and quiet, can regain life again, without dying.
覆命曰常： 覆命使不死，乃道之所常行也。（使万物覆命不死，就是道的常行不变的规律。）
Returning to life is called the unchanging natural law: To regain life without dying is Tao's unchanging law.
知常曰明： 能知道之所常行者，则为明也。
Understanding the unchanging natural law is called enlightenment: He who knows the unchanging Tao law is an enlightened being.
不知常，妄作，凶： 不知道之所常行，妄作巧诈，则失神明，故凶也。
Not to understand the unchanging natural law is to bring about misfortunes through reckless actions: If one does not understand the unchanging law of Tao, one will act recklessly with trickery. He will lose his spiritual illumination and it is a bad omen.
知常容： 能知道之所常行，则除情欲，无所不包容也。
Understanding the unchanging natural law leads to tolerance: Able to understand the unchanging law of Tao, one is able to get rid of personal desires and can embrace all things.
容乃公： 无所不包容，则公正无私，众邪莫当。
Tolerance leads to impartiality: Able to embrace all things, one becomes a fair, unselfish person and all evils can't attack him.
公乃王： 公正无私，则可以为天下王。治身正则形一而静，神明千万，共凑已躬也。（躬：身体。）
Impartiality leads to lordship: When one is fair and unselfish, one becomes the lord of the world. In managing one's life, his body and mind and spirit will become one. All the spiritual forces will come to him.
王乃天： 能王，则德合神明，乃与天通矣。
Lordship leads to Heaven: Able to become the lord, one's Te becomes one with the spiritual force. This means he can communicate with Heaven.
天乃道： 德与天通，则与道合同也。
Heaven leads to Tao: When his Te can communicate with Heaven, then he is one with Tao.

道乃久：与道合同，乃能长久。
Tao is everlasting: When he is one with Tao, he can live long.
没身不殆：能公能王，通天合道，四者纯备，道德弘远，无殃无咎，乃与天地俱没，不危殆也。（四者：能公、能王、通天、合道。）
The entire life is without danger: When he can be fair, lead the world, communicate with Heaven and become one with Tao, he has the four major aspects of Tao accomplished. His Tao and Te are profound, without danger or faults, and he can live forever with Heaven and Earth and never be in danger again.

Wang Pi Commentary Translation:

第十六章（王弼）

致虚极，守静笃：言致虚，物之极笃，守静，物之真正也。
Reach the utmost emptiness and keep still absolutely: 'Reach the utmost emptiness' means reach the end of matter (matter at its smallest possible state). 'Keep stillness' means keep the true identity of matter.
万物并作：动作生长。
Ten thousand things rise together: This means all things need to move in order to grow.
吾以观复：以虚静观其反复。凡有起于虚，动起于静，故万物虽并动作，卒复归于虚静，是物之极笃也。
I hereby observe their return: One can observe all things returning to their roots when one is at the state of emptiness and stillness. It is because all beings are originated in emptiness and all movements begin from stillness. Therefore, even though all things are moving simultaneously, they will eventually return to emptiness and stillness. Being empty and still is the smallest, utmost state of all things.
夫物芸芸，各复归其根：各反其所始也。
Everything flourishes and then everything again returns to its root: Everything returns where it begins.
归根曰静，是谓覆命。覆命曰常：归根则静，故曰静。静则覆命，故曰覆命也。覆命则得性命之常，故曰常也。
Returning to the root is called stillness; stillness is called returning to life. Returning to life is called the unchanging natural law: Returning to the root, it becomes still, thus called 'stillness'. Stillness then returns to life, and is thus called 'returning to life'. Returning to life is the natural law of life, thus called 'unchanging natural law."
知常曰明。不知常，妄作凶：常之为物，不偏不彰，无皦昧之状，温凉之象，故曰知常曰明也。唯此复乃能包通万物，无所不容。失此以往，则

邪入乎分，则物离其分，故曰不知常，则妄作凶也。（物离其分：物离其真。）
Understanding the unchanging natural law is called enlightenment. Not to understand the unchanging natural law is to bring about misfortunes through reckless actions: 'The unchanging natural law' applies equally to all things. It is not biased or ostentatious, not bright or dark, not hot or cold. Knowing the unchanging law, one is enlightened. When one is enlightened with the law, one can accommodate all things instead of harming them for selfish gain. If one does not understand this universal law, one will discriminate against things and act against each other. Therefore, not knowing the law, one will bring calamities to the world.
知常容：无所不包通也。
Understanding the unchanging natural law leads to tolerance: Nothing cannot be embraced and penetrated.
容乃公：无所不包通，则乃至于荡然公平也。
Tolerance leads to impartiality: Nothing cannot be embraced and penetrated will lead to fairness.
公乃王：荡然公平，则乃至于无所不周普也。
Impartiality leads to lordship: Fairness will lead to universal coverage.
王乃天：无所不周普，则乃至于同乎天也。
Lordship leads to Heaven: Universal coverage will lead to being one with Heaven.
天乃道：与天合德，体道大通，则乃至于穷极虚无也。（与天合德，体验到与道通，就可以达到极虚无的道了。）
Heaven leads to Tao: When one can match Heaven's Te and can communicate with Tao, one has reached the state of utmost emptiness and stillness of Tao.
道乃久：穷极虚无，得道之常，则乃至于不有极也。
Tao is everlasting: When one reaches the state of utmost emptiness and stillness, one has obtained the unchanging law of Tao, and thus reaches the state of without limit.
没身不殆：无之为物，水火不能害，金石不能残。用之于心，则虎兕无所投其爪角，兵戈无所容其锋刃，何危殆之有乎。（无用之于心：指心无思无虑，无欲无求，所以没有危殆。语见第五十章。）
The entire life is without danger: When matter is at its smallest, invisible wu state, water and fire cannot harm it, gold and stone cannot destroy it. If one can use his mind in its invisible wu state (without desires), then tigers and rhinoceros cannot thrust their claws and horns,

knives and swords cannot land their blades (refer to Chapter 50 and Chapter 55). Then what kind of things can harm him?

Chapter 17 (3-9. The Tao ruler governs with invisible action wuwei.)

第十七章原文

太上,下知有之。其次親而譽之。其次畏之。其次侮之。信不足焉,有不信焉。猶兮其貴言,功成事遂,百姓皆謂我自然。

Verbatim Translation:

太 (tài) best; superior 上 (shàng) upper; ruler 下 (xià) lower; people; below 知 (zhī) know 有 (yǒu) exist; have; presence 之 (zhī) him 。其 (qí) other; the 次 (cì) less 亲 (qīn) close; love 而 (ér) and 誉 (yù) praise 之 (zhī) him 。其 (qí) other; the 次 (cì) less; next 畏 (wèi) fear; afraid 之 (zhī) him 。其 (qí) other 次 (cì) less; next 侮 (wǔ) despite; contempt; bully 之 (zhī) him 。信 (xìn) trust 不 (bù) not 足 (zú) enough 焉 (yān) indeed ，有 (yǒu) have; exist 不 (b ú) no 信 (xìn) trust 焉 (yān) indeed 。犹 (yóu) careful; cautious 兮 (xī) oh; indeed 其 (qí) his 贵 (guì) value; treasure 言 (yán) words ，功 (gōng) task; mission 成 (chéng) completed 事 (shì) affairs; deeds 遂 (suì) finished; achieved 百 (bǎi) 100 姓 (xìng) surnames 皆 (jiē) all 谓 (wèi) regard; say 我 (wǒ) I 自 (zì) self 然 (rán) correct; naturally 。

Sentence by Sentence Translation:

太上,下知有之 : The best ruler is he whom people only know that he exists
其次亲而誉之 : The next best ruler is he whom people love and praise.
其次畏之 : The next ruler is he whom people are afraid of.
其次侮之 : The worst ruler is he whom people despise.
信不足焉,有不信焉 : Having not enough trust will end up with no trust.
犹兮其贵言 : Cautious oh, he values his words.
功成事遂 : When tasks are completed and works are finished,
百姓皆谓我自然 : The people say, “We have done it naturally.”

河上公与王弼原文差异对照 Text Commentary on Chapter 17:

Ho 河 44 words 字 : 犹 cautiou s 兮其贵言
Wang 王 44 words 字:悠 cautious, rela x 兮其贵言

This book 本书 44words 字:犹 兮其贵言 cautious

有学者删改原文“ 下知有之 ”为“ 不知有之 ”. 2. 犹 字出现在第十五章:犹兮如畏四邻。说话小心好像邻居在偷听。

Comments: There is only one word different in text versions of Ho and Wang: Ho uses 犹 (you)(cautious) while Wang 悠 (you)(cautious, relaxed).

Some scholars change the sentence from “ 下知有之 knowing there is a ruler” to “ 不知有之 not knowing there is a ruler”. How can the people (ancient) not know there is an emperor above them? Obviously, the scholars shouldn’t change the text to fit their own interpretation.

Ho Shang Kung Commentary Translation:

淳 (chún) 风 (fēng) The simple wa y 第十七章（河上公）

太上, 下知有 之： 太上, 谓太古无名号之君也。下知有之者, 下知上有君而不臣事, 质朴也 .

The best ruler is he whom people only know that he exists: “The best ruler” refers to the ancient rulers who are without titles. “People only know that he exists” refers to people only knowing that there is a king but not knowing that he governs. This is because the king is simple and natural.

其次亲而誉 之： 其德可见, 恩惠可称, 故亲爱而誉之。

The next best ruler is he whom people love and praise: The virtuous Te of this type leader can be seen. His benevolent deeds are praiseworthy. Therefore, people love and praise him.

其次畏 之： 设刑法以治也。

The next ruler is he whom people are afraid of: This ruler sets up strict laws to rule with fear.

其次侮 之： 禁多令烦, 不可归诚, 故欺侮之。

The worst ruler is he whom people despise of: This ruler sets up a lot of prohibitions and gives out a lot of orders. People cannot possibly follow those rules and therefore, they despise the ruler.

信不足焉, 有不信 焉： 君信不足于下, 下则应之以不信, 而欺其君也。

Having not enough trust will end up with no trust: When the ruler does not trust his people, his people will respond with no trust. The people will treat the ruler with contempt.

犹兮其贵言： 说太古之君，举事犹犹贵重于言，恐离道失自然。

Cautious oh, he values his words: This is to say that the best ruler acts cautiously and values his words. He is afraid that he would separate from Tao and lose his true nature.

功成事遂: 谓天下太平也。
When tasks are completed and works are finished: This is to say that peace is on earth.
百姓皆谓我自 然 : 百姓不知君上之德淳厚, 反以为己自当然也。
The people say, "We have done it naturally": People do not know that the virtuous Te of the best ruler has done the work. Instead, they think they have done the work themselves.

Wang Pi Commentary Translation:

第十七章(王弼)

太上, 下知有 之 : 太上, 谓大人也。大人在上, 故曰太上。大人在上, 居无为之事, 行不言之教, 万物作焉而不为始, 故下知有之而已 .
The best ruler is he whom people only know that he exists: "The best ruler" refers to a great man. The great man as a ruler acts with invisible action wuwei and teaches by example without using words. He allows all things to live freely without interfering. Therefore, the people only know of his existence.
其次亲而誉之: 不能以无为居事, 不言为教, 立善行施, 使下得亲而誉之也。
The next best ruler is he whom people love and praise: This ruler cannot act wuwei and cannot teach without using words. However, he does good deeds and bestows goodwill to the people and therefore the people love and praise him.
其次畏 之 : 不能复以恩仁令物, 而赖威权也。
The next ruler is he whom people are afraid of: This ruler does not have compassion and love to govern people and therefore, he relies on authoritative power to rule.
其次侮 之 : 不能以正齐民, 而以智治国, 下知避之, 其令不从, 故曰侮之也。
The worst ruler is he whom people despise: This ruler cannot use power to rule people and so he uses wisdom to rule. The people know how to avoid the orders of such a ruler. Therefore, it is to say "people despise him".
信不足焉, 有不信 焉 : 言从上也。夫御体失性，则疾病生；辅物失真，则疵衅作。信不足焉，则有不信，此自然之道也。已处不足，非智之所济也。（御：治。御体失性：用不适合身体自然发展的方法来调理身体。疵衅：有毛病；污点。所济：能够帮助的。）
Having not enough trust will end up with no trust: This means that people emulate the behavior of the ruler. When the body loses its natural balance, it will get sick; when the ruler does not assist his people with

sincerity, there will be unrest. Therefore, not enough trust will end up without trust. This is natural. When there is not enough trust, it is impossible to use wisdom to correct it.

悠 (犹) 兮其贵言，功成事遂，百姓皆谓我自然：自然，其端兆不可得而见也，其意趣不可得而睹也。无物可以易其言，言必有应，故曰悠兮其贵言也。居无为之事，行不言之教，不以形立物，故功成事遂，而百姓不知其所以然也。（悠：闲暇貌，无所作为的意思。）

Naturally oh (Ho Shang Kung: Cautious), it values its words. When tasks are completed and works are finished, the people say, "We have done it naturally": You cannot predict what is about to happen in nature nor can you guess the intention of nature. Nothing can change the words of nature. It keeps the promise of its words. So, it is to say, "Naturally oh, it values its words." The best ruler follows nature by acting wuwei, teaching without using words and not setting up standards to judge things. Therefore, when tasks and works are completed, the people don't know why things have happened this way.

Chapter 18 (7-6. Give men freedom, not feudal system.)

第十八章原文

大道廢，有仁義。智慧出，有大偽。六親不和，有孝慈。國家昏亂，有忠臣。

Verbatim Translation:

大 (dà) great 道 (dào) Tao 废 (fèi) abolish 有 (yǒu) yo, has 仁 (rén) benevolence 义 (yì) righteousness 智慧 (zhì huì) cleverness 出 (chū) appears; out 有 (yǒu) yo, has 大 (dà) great, big 伪 (wěi) hypocrisy 六 (liù) six 亲 (qīn) relationships 不 (bù) not 和 (hé) ho, harmonious ，有 (yǒu) has; appears 孝 (xiào) piety 慈 (cí) love; kindness 国 (guó) country 家 (jiā) family 昏 (hūn) chaotic 乱 (luàn) unrest 有 (yǒu) appear 忠 (zhōng) loyal 臣 (chén) minister

Sentence for Sentence Translation:

大道废，有仁义 : When the great Tao is abandoned, benevolence and righteousness appears.

智慧出，有大伪 : When cleverness is used, great hypocrisy follows.

六亲不和，有孝慈 : When the six family relationships are not in harmony, rules of filial piety and parental love are employed.

国家昏乱，有忠臣 : When a country is in trouble, loyal ministers emerge.

河上公与王弼原文差异对照 Text Commentary on Chapter 18:

Ho 河 26 words 字 ;Wang 王 26 words 字 ;

This book 本书 26 words 字 .

第十八章文字少，意思深而生动。王引庄子大宗师的寓言加以注解，十分贴切。

Comment: Chapter 18 has twenty six words and is the third shortest chapter. Ho and Wang versions are the same.

Wang uses one of the fables from Chuang-tzu to comment on this chapter (see his commentary below).

Ho Shang Kung Commentary Translation:

俗 (sú) 薄 (báo) Custom is insufficien t 第十八章（河上公）

大道废，有仁义：大道之时，家有孝子，国有忠信，仁义不见也。大道废不用，恶逆生，乃有仁义可传道。

When the great Tao is abandoned, benevolence and righteousness appear: If the ruler follows the great Tao to rule without egoistic actions

of benevolence and righteousness, the family members will love each other naturally and the officials in the court will be loyal and trustworthy.

If the ruler doesn't follow the great Tao, there will be chaos; the ruler will rely on the rules of benevolence and righteousness to pacify people.

智慧出，有大伪：智慧之君，贱德而贵言，贱质而贵文，下则应之以为大伪奸诈。

When cleverness is used, great hypocrisy follows: If the ruler governs with flowery words and trickery instead of action and simplicity, people will become hypocritical.

六亲不和，有孝慈：六亲绝，亲戚不和，乃有孝慈相牧养也。

When the six family relationships are not in harmony, rules of filial piety and parental love are employed: When the family members annul their relationships and when the friends and relatives are in discord, the rules of piety and compassion are employed.

国家昏乱，有忠臣：政令不行，上下相怨，邪辟争权，乃有忠臣匡救其君也。此言天下太平不知仁，人尽无欲不知廉，各洁己不知贞。大道之世，仁义没，孝慈灭，犹日中盛时，众星失光。

When a country is in trouble, loyal ministers appear: In a chaotic country, the laws are not carried out; the employers and employees blame each other for their failures; the devious and selfish officials are fighting for power. There will be loyal ministers to assist the ruler.

When there is peace on earth, the people are naturally kind and respectful. The great Tao is the sun; the rules of benevolence, righteousness, filial piety, parental kindness are the light from the stars. When the sun is up, the stars are not needed.

Wang Pi Commentary Translation:

第十八章（王弼）

大道废，有仁义：失无为之事，更以施慧立善，（失）道进物也。（失去“用无为处理事情”的方法，变成了施行智慧，树立善恶来判断人的好坏的方法，这就是以有形的东西代替了无形的道。）

When the great Tao is abandoned, benevolence and righteousness appear: If the ruler does not act with invisible action wuwei, he has to employ rules to judge the actions of the people.

智慧出，有大伪：行术用明，以察奸伪。趣睹形见，物知避之。故智慧出，则大伪生也。

When cleverness is used, great hypocrisy follows: If the ruler wants to employ clever tricks to trap the people, it won't work. The intention is

obvious and the actions are clearly seen. Therefore the people can easily avoid the traps. So “Wisdom appears, great hypocrisy follows.”

六亲不和，有孝慈；国家昏乱，有忠臣：甚美之名，生于大恶，所谓美恶同门。六亲，父子兄弟夫妇也。若六亲自和，国家自治，则孝慈忠臣不知其所在矣。鱼相忘于江湖之道，则相濡之德生也。（如果鱼能够自由地生活在江湖里，那么互相帮忙吐水为生的德就不存在了。（语出庄子 - 大宗师））

When the six family relationships are not in harmony, the rules of filial piety and parental love are employed. When a country is in trouble, loyal ministers appear. What is good and what is bad? The great beauty is born from the great ugliness. They belong to the same coin with two sides. The six relationships are the relationship of parents and children, brothers and sisters, husband and wife. If the family is in harmony and the country is at peace, there is no need for filial piety and parental kindness.

When the water pond dries up, a group of fish keeps alive by blowing air and secreting saliva to each other. Oh yes, it is love and kindness. But the fish would rather swim freely in water and forget love and kindness. (Story adopted from Chuang-tzu).

Chapter 19 (7-7. See beauty in the ordinary.)

第十九章原文

絕聖棄智，民利百倍。絕仁棄義，民復孝慈。絕巧棄利，盜賊無有。此三者，以為文不足，故令有所屬。見素抱樸，少私寡欲。

Verbatim Translation:

绝 (jué) eliminate 圣 (shèng) sagacity 弃 (qì) abandon 智 (zhì) cleverness, 民 (mín) men 利 (lì) benefit 百 (bǎi) 100 倍 (bèi) times. 绝 (jué) eliminate 仁 (rén) benevolence 弃 (qì) abandon 义 (yì) righteousness, 民 (mín) men 复 (fù) return 孝 (xiào) piety, filial piety 慈 (cí) love, parental love. 绝 (jué) eliminate 巧 (qiǎo) cunning, skill 弃 (qì) abandon 利 (lì) profit, 盗 (dào) robber 贼 (zéi) thief 无 (wú) not 有 (yǒu) have. 此 (cǐ) this 三 (sān) three 者 (zhě) things, 以为 (yǐwéi) because 文 (wén) superficial, decorative 不 (bù) not 足 (zú) enough, 故 (gù) thus 令 (lìng) other(= 另 (lìng)), need, order 有 (yǒu) have 所 (suǒ) place, something 属 (shǔ) follow, belong. 见 (jiàn) see 素 (sù) plain, ordinary 抱 (bào) embrace 朴 (pǔ) simplicity ，少 (shǎo) lessen, reduce, have less 私 (sī) selfishness, selfish 寡 (guǎ) few, lessen, restrain 欲 (yù) desires.

Sentence for Sentence Translation:

绝圣弃智 : Eliminate sagacity, abandon wisdom,
民利百倍 : And the people will benefit a hundredfold.
绝仁弃义 : Eliminate benevolence and abandon righteousness,
民复孝慈 : And the people will return to natural piety and love.
绝巧弃利 : Eliminate cunning and abandon profit,
盗贼无有 : And robbers and thieves will disappear.
此三者，以为文不足 : These three things are superficial and are insufficient in themselves,
故令有所属 : Thus the people need something else to follow:
见素抱朴 : See the ordinary and embrace simplicity,
少私寡欲 : Be less selfish and have fewer desires.

河上公与王弼原文差异对照 Text Commentary on Chapter 19:

Ho 河 45 words 字 ; Wang 王 45 words 字 ;
This book 本书 45 words 字 .

第十九章否定了圣智、仁义、巧利，但是这些都是儒者所尊崇的，王弼是官二代，是儒家学者，所以他在注解十九章时一方面说圣智、仁义、巧利本来是好的，但是是有条利的等等，所以他的注解很含糊，没有人肯定他真正的意思。

Comment: Both Ho and Wang versions are the same.

Some modern scholars (authors) suggest that the first verse 绝学无忧 of Chapter 20 should belong to the last verse of this chapter. It does not make sense to change the text to fit the interpretation and therefore, this book keeps to the original.

Chuang-tzu has a detailed explanation why the feudal system of benevolence, righteousness, and ritual should be abandoned. In order to better understand Chapter 18, 19 and 38, one should read Chuang-tzu.

Ho Shang Kung Commentary Translation:

还 (hái) 淳 (chún) Returning to plainnes s 第十九章（河上公）

绝圣： 绝圣制作，反初守元。五帝画象，苍颉作书，不如三皇结绳无文。（绝丢圣人的制造创作，反回始初守本元。五帝创作画象，苍颉创作书字，但都不如三皇所用的简单不需要文字的结绳记事。）

Eliminate sagacity: Eliminate the inventions of the sages and return to the original state of things. The inventions of drawings by the five emperors (五帝)(wudi) and the character (word) writings by 苍颉 (cangjie) are not as good as the simple invention of tying knots for communication by the original three Saints 三皇 (sanhuang).

弃智： 弃智惠，反无为。

Abandon wisdom : 弃智 (qizhi) (Abandon wisdom) means to return to wuwei, invisible action.

民利百倍： 农事修，公无私。

And the people will benefit a hundredfold: The people cultivate and improve farming for the benefit of the whole.

绝仁弃义： 绝仁之见恩惠，弃义之尚华言。

Eliminate benevolence and abandon righteousness: Eliminate the flaunting words of benevolence and abandon the flowery words of righteousness.

民复孝慈： 德化淳也。

And the people will return to natural piety and love: The virtuous Te transforms the people (back to natural piety and love).

绝巧弃利： 绝巧者，诈伪乱真也。弃利者，塞贪路，闭权门也。

Eliminate cunning and abandon profit : 绝巧者 (jueqiaozhe) (eliminate cunning) means to eliminate the tricky hypocrisy. 弃利者

(qilizhe) (abandon profit) means to close the doors for the greedy and the politicians.
盗贼无有：上化公正，下无邪私。
And robbers and thieves will disappear: When the ruler above is upright and fair, the people below are not deviated and are not selfish.
此三 者，以为文不足：谓上三事所弃绝也。以为文不足者，文不足以教民。（文饰不足够来教化人民。）
These three things are superficial and are insufficient in themselves: These three things refer to the above mentioned things. 文 不 足 (wenbuzu) (Words are insufficient) means that words are not sufficient to teach the people.
故令有所 属 ： 当如下句。
Thus the people need something else to follow: It refers to the following sentences:
见素抱朴：见素者，当抱素守真，不尚文饰也，抱朴者，当抱其质朴以示天下，故可法则。（见第二十二章抱一为天下式）
See the ordinary and embrace simplicity : 见素者 (jianshuzhe) means that he who sees the ordinary embraces the plainness and holds onto the true reality, not superficial decorations. 抱朴者 (baopuzhe) means that he who embraces simplicity (Oneness) can be the model for the world (Chapter 22).
少私寡欲：少私者，正无私也。寡欲者，当知足也。
Be less selfish and have fewer desires : 少私者 (shaosizhe) means that he is upright and is not selfish. 寡 欲 者 (guayuzhe) means that one should be content.

Wang Pi Commentary Translation:

第十九章（王弼）

绝圣弃智，民利百倍；绝仁弃义，民复孝慈；绝巧弃利，盗贼无有。此三者以为文不足，故令有所 属 ： 见素抱朴，少私寡欲： 圣智，才之善也。仁义，行之善也。巧利，用之善也。而直云绝（无），文甚不足，不令之有所属，无以见其指（宗旨）。故曰此三者以为文而未足，故令人（之）有所属，属之于素朴寡欲。（“ 圣智 ”是才能的善。“ 仁义 ”是为人的善。“ 巧利 ”是运用的善。但是直接地说绝弃，文字上是很不足够的，如果不弄清楚“ 绝弃 ”属于在什么环境才适用，就没办法了解到它们所要指出的目的。所以说“ 此三者以为文而未足，故令人有所属 ”，属于在什么环境才适用？属于在天下人都是素朴寡欲的环境下，才可绝弃“ 圣智 ”、“ 仁义 ”、“ 巧利 ”。）

Eliminate sagacity, abandon wisdom and the people will benefit a hundredfold. Eliminate benevolence and abandon righteousness and the people will return to natural piety and love. Eliminate cunning and abandon profit and robbers and thieves will disappear. These three things are superficial and are insufficient in themselves. Thus the people need something else to follow: See the ordinary and embrace simplicity; Be less selfish and have fewer desires: Sagacity and wisdom are good qualities; benevolence and righteousness are good conducts; skills and profits are good usages. Saying that these three things should be eliminated and abandoned is not (Lao-tzu)'s true intent. The meaning is misunderstood because words have their limitations. These three things are good qualities and should not be abandoned when the people are embracing simplicity. In other words, these three things should be abandoned only when the people are having too much desire.
(Note: Refer to Chapter 38)

Chapter 20 (5-9. A foolish, child-like man might be a wise man in disguise.)

第二十章原文

絕學無憂。唯之與阿，相去幾何？善之與惡，相去若何？人之所畏，不可不畏。荒兮其未央哉！眾人熙熙，如享太牢，如春登臺。我獨泊兮其未兆，如嬰兒之未孩，乘乘兮若無所歸。眾人皆有餘，而我獨若遺，我愚人之心也哉，沌沌兮！俗人昭昭，我獨若昏；俗人察察，我獨悶悶。忽兮若海，飄兮若無所止。眾人皆有以，而我獨頑似鄙。我獨異於人，而貴食母。

Verbatim Translation:

绝 (jué) eliminate, stop 学 (xué) learning 无 (wú) no 忧 (yōu) worries, troubles. 唯 (wéi) yes 之 (zhī) 与 (yǔ) and 阿 (ā) no ， 相去 (xiāngqù) difference 几何 (jǐhé) how much ？ 善 (shàn) good 之 (zhī) 与 (yǔ) and 恶 (è) evil ， 相去 (xiāngqù) difference 若何 (ruòhé) how much ？ 人 (rén) men 之 (zhī) 所 (suǒ)what 畏 (wèi) fear ， 不 (bù) not 可 (kě) can 不 (bù) not 畏 (wèi) fear. 荒 (huāng) confused 兮 (xī)! 其 (qí) 未 (wèi) not yet 央 (yāng) end 哉 (zāi) ！ 众 (zhòng) many 人 (rén) people, men 熙 (xī) 熙 (xī) merry making ， 如 (rú) as if, like 享 (xiǎng) enjoy 太 (tài) best, great 牢 (láo) animal, sacrificing feast 如 (rú) as if 春 (chūn) spring 登 (dēng) ascend, mount 台 (tái) tower, terrace. 我 (wǒ) I 独 (dú) alone 泊 (bó) unmoved, calm 兮 (xī) 其 (qí) 未 (wèi) not yet 兆 (zhào) sentiment, sign 如 (rú) like 婴儿 (yīng ér) child, infant 之 (zhī) 未 (wèi) not yet 孩 (hái) smile 乘乘 (chéng chéng) drifting, wandering 兮 (xī) 若 (ruò) as if 无 (wú) no 所 (suǒ) place 归 (guī) return. 众 (zhòng) all, many 人 (rén) people 皆 (jiē) all 有 (yǒu) have 余 (yú) surplus, extra. 而 (ér) yet 我 (wǒ) I 独 (dú) alone 若 (ruò) as if 遗 (yí) left out. 我 (wǒ) I 愚 (yú) foolish 人 (rén) man 之 (zhī) 心 (xīn) mind 也 (yě) 哉 (zāi)! 沌 (zhuàn) 沌 (zhuàn) confused, muddled 兮 (xī) ！ 俗 (sú) ordinary 人 (rén) people

昭昭 (zhāozhāo) bright ，我 (wǒ) I 独 (dú) alone 昏昏 (hūnhūn) confused ；俗 (sú) ordinary 人 (rén) people 察 (chá) 察 (chá) sharp ，我 (wǒ) I 独 (dú) alone 闷 (mèn) 闷 (mèn) dull. 忽 (hū) vague, profound 兮 (xī) 其 (qí) 若 (ruò) like 海 (hǎi) sea 飘 (piāo) fly high, blow 兮 (xī) 若 (ruò) like 无 (wú) no 所 (suǒ) place 止 (zhǐ) end, stop 众人 (zhòngrén) other people 皆 (jiē) all 有 (yǒu) have 以 (yǐ) purpose, reason ，而 (ér) yet 我 (wǒ) I 独 (dú) alone 顽 (wán) stubborn 似 (sì) like 鄙 (bǐ) unsophisticated, lowly. 我 (wǒ) I 独 (dú) alone 异 (yì) different 于 (yú) from 人 (rén) people 而 (ér) because, but 贵 (guì) value 食 (shí) food, nourishment, depend 母 (mǔ) Mother, Tao.

Sentence for Sentence Translation:

绝学无忧 : Stop learning and put an end to worries.
唯之与阿，相去几何 : Between yes and no, how much difference is there?
善之与恶，相去若何 : Between good and evil, how much difference is there?
人之所畏，不可不畏 : What men fear, we must fear.
荒兮其未央哉 : Oh confused! It seems like it has no end.
众人熙熙，如享太牢，如春登台 : The people are busy in merry making, as if feasting on great animals, as if mounting the tower in spring.
我独泊兮其未兆 : But I am alone unmoved, showing no sentiment.
如婴儿之未孩 : Like an infant who is not yet able to smile,
乘乘兮若无所归 : Oh drifting like a wanderer without a place to return
众人皆有余 : All the people have surplus
而我独若遗 : Yet as if I am alone left out.
我愚人之心也哉，沌沌兮 : My mind is that of a fool, so muddled and confused!
俗人昭昭，我独若昏 : Ordinary people are bright, I alone seem confused;
俗人察察，我独闷闷 : Ordinary people are sharp, I alone seem dull.
忽兮其若海 : Oh so profound! Like that of the sea.
飘兮若无所止 : Oh fly high! It seems like having no end.
众人皆有以，而我独顽似鄙 : All the people have a purpose, yet I alone appear stubborn and unsophisticated.

我独异于人，而贵食母 : I am alone different from other people because I value the nourishment from the Mother.

河上公与王弼原文差异对照 Text Commentary on Chapter 20:

Ho 河 132 words 字 : 怕 fea r 兮；乘 乘 driftin g. 兮；若 昏；忽 兮 0 若海；漂 兮若无所止。

Wang 王 132 words 字：泊 unmove d 兮；儽 儽 driftin g. 兮；昏 昏；澹 兮其 若海；飘 兮若无 0 止。

This book 本书 132 words 字：泊 unmove d 兮；乘 乘 driftin g. 兮；昏 昏；忽 sudde n 兮其 若海；飘 兮若无所止。

第三十章讲的是得道的人像婴儿一样无知无欲，没有分别心的。经文“ 忽兮其若海，飘兮若无所止 ”。有学者认为属于第十五章经文。可能是经文中的“ 忽 ” 字，王本作“ 澹 ” 字，“ 飘 ” 字河本作“ 漂 ” 字，比较难解释。本书用“ 忽 ” 是因为忽与惚同，是第二十一章用过的。“ 飘 ” 字在第二十三章出现过。

Comment: There are only a few variations of words in this chapter between Ho and Wang versions.

Having 133 words, Chapter 20 is the second longest chapter. Some scholars suggest that the first sentence “ 绝学无忧 (Stop learning and put an end to worries)” should belong to chapter 19 and the sentences “ 忽兮其若海 (Oh so profound! Like that of the sea)” and “ 飘兮若无所止 (Oh fly high! It seems to have no end)” should belong to chapter 15. Why? Because these sentences have the same style and rhyme as in chapter 15, so they say.

Oh, if every generation of scholars should change a sentence of Tao Te Ching here and there, what is left for us after thousands of years? Therefore, this book follows the traditional versions of Ho and Wang.

Ho Shang Kung Commentary Translation:

异 (yì) 俗 (sú) Different from the ordinar y 第二十章（河上公）

绝学： 绝学不真，不合道文。（拒绝学习不真的，不合于道的文饰。）

Stop learning: Stop learning the unnatural things that are contrary to Tao.

无忧： 除浮华则无忧患也。

Put an end to worries: To eliminate flowery desires is to put an end to worry and troubles.

唯之与阿，相去几何： 同为应对，而相去几何？疾时君贱质而贵文。

Between yes and no, how much difference is there : 唯 (wei)(yes) and 阿 (a)(no) are two different ways of response. How much

difference? Not much except when a ruler becomes agitated, he judges people from their outside appearance not from their inner quality.
善之与恶，相去何若：善者称誉，恶者谏诤，能相去何如？疾时君恶忠直，用邪佞也。
Between good and evil, how much difference is there : 善者 (shanzhe) is one who praises the ruler. 恶者 (wuzhe) is one who gives criticism. How much is the difference? The agitated ruler hates honest people but likes contemptible people.
人之所畏，不可不畏：人谓道人也。人所畏者，畏不绝学之君也。近令色，杀贤人。（“人”是说“得道的人”。“得道的人”所畏怕的是那些不绝学的君主。因为“不绝学的君主”沉迷美色，随时下命令，杀害贤人。）
What men fear, we must fear : 人 (ren) means the one who has obtained Tao. What the Tao people fear is the 'learned' ruler. Such a ruler is ruthless and lustful and he can kill the good people.
荒兮其未央哉：言世俗之人荒乱，欲进学邪文，未有央止也。
Oh confused! It seems like it has no end: This means that the common people are unsecured and chaotic. Their desire to learn the unnatural knowledge never ends.
众人熙熙：熙熙，淫放多情欲也。
The people are busy in merry making : 熙熙 (xixi) means full of unrestrained sexual desires.
如享太牢：如饥思太牢之具，意无足时也。
As if feasting on great animals: It is like a hungry person craving for a big feast. This means desires are insatiable.
如春登台：春阴阳交通，万物感动，登台观之，意志淫淫然。
As if mounting the tower in spring: During the springtime, the yin and yang interact, all things respond to it. Mounting a tower indicates the people are having sexual thoughts.
我独泊兮其未兆：我独泊然安静，未有情欲之形兆也。
But I am alone unmoved, showing no sentiment: I am alone being calm and unmoved, showing no signs of emotions.
如婴儿之未孩：如小儿未能答偶人时也。
Like an infant who is not yet able to smile: Like an infant not yet responding to people.
乘乘兮若无所归：我乘乘如穷鄙，无所归就。
Oh drifting like a wanderer without a place to return: I am drifting like a poor stubborn person, without a place to return to.
众人皆有余：众人余财以为奢，余智以为诈。

All the people have surplus: The people have excess wealth that becomes luxury and excess wisdom that becomes trickery.
而我独若遗：我独如遗弃，似于不足也。
Yet as if I am alone being left out: I am alone being left out, as if having not enough.
我愚人之心也哉：不与俗人相随，守一不移，如愚人之心也。
My mind is that of a fool: I do not follow the interests of the common people but keep steadfastly to Oneness, as if my mind were that of a fool.
沌沌兮：无所分别。（没有分别的心。）
So muddled and confused: An unbiased mind.
俗人昭昭，我独若昏：明且达也。如暗昧也。（世俗的人看起来是明白是非，通情达理的。但是我看起来是不明事理，愚昧的。）
Ordinary people are bright, I alone seem confused： 昭昭 (zhaozhao) means bright and showing off. 若昏 (ruohun) means like dim and dull.

俗人察察，我独闷闷：察察，急且疾也。闷闷，无所割截。（“察察”是急躁而且快乱的意思。“闷闷”是浑浑噩噩，心情没有分别的样子。）
Ordinary people are sharp, I alone seem dull： 察察 (chacha) means hurried and agitated. 闷闷 (menmen) means without prejudice to judge people.
忽兮若海：我独忽忽如江海之流，莫知其所穷极也。
Oh so profound! Like that of the sea: I alone follow the flow of nature of unlimited potential like water flowing into the river-sea.
漂兮若无所止：我独漂漂若飞若扬，无所止也。志意在神域也。
Oh fly high! It seems to have no end: I am alone flying high without limits. My mind is in the spiritual realm.
众人皆有以，而我独顽似鄙：以，有为也。我独无为。似鄙，若不逮也。
All the people have a purpose, yet I alone appear stubborn and unsophisticated： 以 (yi) means interfering action (youwei). I am alone acting with invisible action (wuwei), like a simple person.
我独异于人而贵食母：我独与人异也。食，用也。母，道也。我独贵用道也。
I am alone different from other people because I value the nourishment from the Mother: I am alone different from others. 食 (shi) means to apply. 母 (mu) mother means Tao. I am alone valuing the application of Tao.

Wang Pi Commentary Translation:

第二十章(王弼)

绝学无忧，唯之与阿，相去几何？善之与恶，相去若何？人之所畏，不可不畏：下篇云为学者日益，为道者日损，然则学者之求益所能，而进其智者也。若将无欲而足，何求于益？不知而中，何求于进？夫燕雀有匹，鸠鸽有仇，寒乡之民，必知旃裘，自然已足，益之则忧。故续凫之足，何异截鹤之胫？(庄子)。畏誉而进，何异畏刑？唯阿美恶，相去若何？故人之所畏，吾亦畏焉，未敢恃之以为用也。

(下篇四十八章说“为学者日益，为道日损。”为学的人都希望能够用他们的能力来“益”自己，能够用他们的心智来推“进”事情。如果无欲就是满足，那么已经满足了，还求“益”来做什么呢？不需要知识而到达最适中的地方，既然已经守中了，还求“进”来做什么呢？这些燕子和麻雀是自然相配的，斑鸠和鸽子是自然敌对的，寒冷地方的乡民，必定知道用动物的毛和皮来保暖，自然已经足够了，再增益就成了忧患。野鸭(凫)的足是自然短的，鹤(鹤类)的颈子是自然长的，所以我们要“益”牠们，把野鸭的足续长了，把鹤的颈子截短了，这样对野鸭和白鹤有什么差别呢？不是同样是忧患吗？(意出庄子骈拇)。畏怕自己的荣誉会带来忧患，那么跟畏怕刑罚加在自己的身有什么差别呢？唯与阿，美与恶，互相之间有什么差别？所以人所畏怕的，我亦畏怕，不敢恃这些“为学者日益”的“益”(荣誉)为用，因为畏怕它带来忧患。而“为道者日损”的道“无”才是用。(第四十八章和第十一章))

Stop learning and put an end to worries. Between yes and no, how much difference is there? Between good and evil, how much difference is there? What men fear, we must fear: It is explained in Chapter 48 that knowledge is accumulated daily and the purpose of learning is to desire more and to acquire more. When people are satisfied without desire and know naturally without extra knowledge, why should they learn more? Naturally people know that swallows and sparrows can get along with each other and turtledoves and pigeons hate each other. Of course, the people who live in the cold weather know that fur and wool can keep them warm. They don't need to learn and don't need to worry. If you think the feet of the duck are too short and the neck of the crane is too long and try to lengthen ducks' feet and shorten crane's neck, you will end up worrying all your life (adapted from Chuang-tzu). Similarly, if you think you have too little and want more or you think you have too much and are afraid of losing, you will end up worrying all your life. To differentiate yes from no, good from evil will lead to confusion. Men are

afraid of confusion and so am I. Therefore I will avoid learning of the unnatural things.

荒兮其未央哉：叹与俗相反之远也。

Oh confused! It seems to have no end: Lament about the common belief is so far from the truth.

众人熙熙，如享太牢，如春登台：众人迷于美进，惑于荣利，欲进心竞，故熙熙如享太牢，如春登台也。（众人沉迷在进取功名和美人，迷惑在荣誉和财利之中，心里充满着竞争进取的欲念，所以说“熙熙如享太牢，如春登台”。）

The people are busy in merry making, as if feasting on great animals, as if mounting the tower in spring: This means that the common people are obsessed with beauty, fame and money. They have too much desire for pleasure and thus are competing for more materialistic things.

我独泊兮其未兆，如婴儿之未孩：言我廓然，无形之可名，无兆之可举，如婴儿之未能孩也。（我廓然安静，没有外表可以形容，没有内心想举动的预兆，好像婴儿还未能够笑的时候。廓然：空广貌。）

But I am alone unmoved, showing no sentiment, like an infant who is not yet able to smile: Nobody can tell what I am thinking by observing my body movements and sentiments because I behave like a baby without desire.

儽儽兮若无所归：若无所宅。

Oh drifting like a wanderer without a place to return: As if being a homeless person.

众人皆有余，而我独若遗：众人无不有怀有志，盈溢胸心，故曰皆有余也。我独廓然，无为无欲，若遗失之也。

All the people have surplus, yet as if I am alone left out: This means that the people are full of ambitions and desires while I am without desire and without interfering actions as if I were lost.

我愚人之心也哉：绝愚之人，心无所别析，意无所美恶，犹然其情不可睹，我颓然若此也。（颓然：顺从的样子。）

My mind is that of a fool: The ultimate foolish person has no critical mind and he treats all things equally because he cannot distinguish good and evil. His inner world cannot be described. So am I.

沌沌兮：无所别析，不可为名。

So muddled and confused: Without differentiating things, I seem to be confused.

俗人昭昭，我独昏昏：耀其光也。

Ordinary people are bright, I alone seem confused: The people want to shine brightly.
俗人察察，我独闷闷：分别别析也。
Ordinary people are sharp, I alone seem dull: The people want to differentiate and to analyze.
澹兮其若海：情不可睹。
Oh so profound! Like that of the sea: The sentiments cannot be seen.
飂兮若无止：无所系縶。(没有东西能把自己捆绑扣住。系縶：扣捆。)
Oh fly high! It seems having no end: Nothing can restrain it.
众人皆有以：以，用也。皆欲有所施用也。
All the people have a purpose : 以 (yi) means usage. All the people want to use their knowledge.
而我独顽似鄙：无所欲为，闷闷昏昏，若无所识，故曰顽且鄙也。
Yet I alone appear stubborn and unsophisticated: Without desire and interfering action, I seem to know nothing; therefore I am 'stubborn and unsophisticated'.
我独异于人，而贵食母：食母，生之本也。人皆弃生民之本，贵末饰之华，故曰我独欲异于人。
I am alone different from other people because I value the nourishment from the Mother: The 食母 (shimu) nourishment of the Mother is the source of all things. The people abandon the source to seek the flowery manifestation. But I seek the source and therefore I am different from them.

Chapter 21 (1-4. From the dawn of time, all things are recorded.)

第二十一章原文

孔德之容，唯道是從。道之為物，唯恍唯忽。忽兮恍兮，其中有象；恍兮忽兮，其中有物；窈兮冥兮，其中有精；其精甚真，其中有信。自古及今，其名不去，以閱衆甫。吾何以知衆甫之然哉？以此。

Verbatim Translation:

孔 (kǒng) vast, Oneness 德 (dé) Te 之 (zhī) 容 (róng) face, manner, capacity, 唯 (wéi) only 道 (dào) Tao 是 (shì) to 从 (cóng) follow. 道 (dào) Tao 之 (zhī) 为 (wéi) in, creates 物 (wù) all things, matter 唯 (wéi) is, only 恍 (huǎng) elusive 唯 (wéi) only 忽 (hū) vague, unexpected. 忽 (hū) vague, unexpected 兮 (xī) oh 恍 (huǎng) elusive 兮 (xī) oh, 其 (qí) it 中 (zhōng) within 有 (yǒu) exist 象 (xiàng) image, time and space (four dimensions images), 恍 (huǎng) elusive 兮 (xī) oh 忽 (hū) vague, unexpected 兮 (xī) oh, 其 (qí) it 中 (zhōng) within 有 (yǒu) exist 物 (wù) matter, mass 窈 (yǎo) profound, hidden 兮 (xī) oh 冥 (míng) mysterious, obscure 兮 (xī) oh, 其 (qí) it 中 (zhōng) within 有 (yǒu) exist 精 (jīng) energy, essence ； 其 (qí) its 精 (jīng) energy, essence 甚 (shèn) very 真 (zhēn) real, 其 (qí) it 中 (zhōng) within 有 (yǒu) exist 信 (xìn) evidence, proof, information. 自 (zì) from 古 (gǔ) old, ancient 及 (jí) until 今 (jīn) today, now, 其 (qí) 名 (míng) name 不 (b ú) not 去 (qù) disappear, depart, 以 (yǐ) thus, so 阅 (yuè) see, read 众 (zhòng) all things 甫 (fǔ) creation, beginning. 吾 (wú) I 何 (hé) how 以 (yǐ) so 知 (zhī) know 众 (zhòng) all things, many 甫 (fǔ) beginning, creation 之 (zhī) its 然 (rán) correct 哉 (zāi) ? 以 (yǐ) by, through 此 (cǐ) this.

Sentence for Sentence Translation:

孔德之容，唯道是从 : The Te of Oneness is to follow Tao and Tao alone.

道之为物，唯恍唯忽 : Tao creates all things and yet it stays entirely elusive and invisible.

忽兮恍兮，其中有象 : Oh, it is invisible and elusive, and it gives rise to space and time to form images.

恍兮忽兮,其中有物 : Oh, it is elusive and invisible, and it gives rise to matter.
窈兮冥兮,其中有精 : Oh, it is profound and obscured, and it gives rise to energy Jing.
其精甚真,其中有信 : The energy Jing is very real, and it is evident in all things.
自古及今,其名不去 : From the ancient till now, its name has never disappeared.
以阅众甫 : Thus one can understand the beginning of all things.
吾何以知众甫之然哉，以此 : How do I know the beginning of all things? By this.

河上公与王弼原文差异对照 Text Commentary on Chapter 21:
Ho 河 71 words 字 : 唯 恍唯忽 ;众甫之然 correct.
Wang 王 71 words 字:惟 恍惟惚 ;众甫之状 state
This book 本书 71 words 字:唯 onl y 恍唯 忽 vagu e ； 众甫之然 correc t 。

“ 道之为物 ”,河与王都注解“ 物 ”为“ 万物 ”,二十一章讲的是“ 一 ”,河的注解讲得很清楚,但学者偏偏在字面上解为“ 道这个东西 ”,道变成一个东西了。如果你有机会在互联网上找解道德经的映象,你就会发现很多信佛的人在讲道,其中一个披着国学专家的佛教徒讲解道德经,在他们的宗教信仰中,佛是最大的,所以当讲到二十一章就很得意地说：“ 你看‘ 道 ’还是有东西，我们的佛教是‘ 空 ’,什么也没有。 ”意思就是佛比道大。其实佛与道是两个不同的概念,佛是一个男的得道者,“ 道 ” 是第一动力（ First cause ），简单一些就是“ 鸡与鸡是蛋哪里来？ ”,是佛吗?不是的,是道吗?是的。佛教中哪是第一动力呢?是“ 空 ”吗？“ 空中生妙有 ”,有佛教人认为一切都是在变,没有所谓第一动力,其实就是不知道。

河用“ 忽 ”、“ 然 ”、“ 唯 ”,王用“ 惚 ”、“ 状 ”、“ 惟 ”。意思一样,为了有一贯性,本书采用忽、然、唯。

Comment: Both Ho and Wang versions are similar with variation of words. Some scholars interpret the sentence “ 道之为物，唯恍唯忽 : Tao creates all things and yet it stays entirely elusive and invisible” as “Tao is something which stays entirely elusive and invisible.” However, Tao is indefinable and therefore, we cannot say for sure that Tao is

something. Tao can be something or nothing because no one knows whose child Tao is.

Ho Shang Kung Commentary Translation:

虚 (xū) 心 (xīn) Empty the min d 第二十一章（河上公）

孔德之 容： 孔, 大也。有大德之人, 无所不容, 能受垢浊, 处谦卑也。

The face of the great Te (The Te of Oneness) : 孔 (kong) means great. He who has great Te can accommodate all things and tolerate all dirty things. He stays low and humble.

唯道是 从： 唯, 独也。大德之人, 不随世俗所行, 独从于道也。

Only to follow Tao and Tao alone : 唯 (wei) means only. He who has great Te only follows Tao and does not follow the manmade things.

道之为物, 唯恍唯 忽： 道之于万物, 独恍忽往来, 而无所定也。

Tao creates all things and yet it stays entirely elusive and invisible: Tao manifests as all things. It does not have a fixed position. It remains unique and revolves elusively.

忽兮恍兮, 其中有 象： 道唯忽恍无形, 其中独有万物法象。

Oh, it is invisible and elusive, and it gives rise to space and time to form images: Tao is formless and elusive but from it, all forms are obtained.

恍兮忽兮, 其中有 物： 道唯恍忽, 其中有一, 经营生化, 因气立质。

Oh, it is elusive and invisible, and it gives rise to matter: Tao is elusive and invisible but it manifests as the One. The One transforms all things. Matter appears because of life energy, Chi (qi). (Chuang-tzu: the One means original qi (元气) which gives rise to all things.)

窈兮冥兮, 其中有 精： 道唯窈冥无形, 其中有精实, 神明相薄, 阴阳交会也。

Oh, it is profound and obscured, and it gives rise to energy Jing: Tao is formless, profound and obscured but it has essence (reproductive) energy Jing. Because of Jing, the Shen (spirit) and Ming (enlightened ones) can come together; yin and yang can interact (sexually).

其精甚 真： 言道精气神妙甚真, 非有饰也。

The energy Jing is very real: It is to say that the Jing Chi of Tao is very real. It is not a decoration.

其中有 信： 道匿功藏名, 信在其中。

And it is evident in all things: Tao is hidden but the evidence of its presence is in all things.

自古及今, 其名不 去： 自, 从也。从古至今, 道常在不去。

From the ancient till now, its name has never disappeared: From the past till now, Tao is always present.

以阅众甫： 阅，禀也。甫，始也。言道禀与万物始生，从道受气。
Thus one can understand the beginning of all things : 阅 (yue) means bestow. 甫 (pu) means beginning. This is to say that Tao bestows the origin Chi of all things. All things receive life energy Chi from Tao so that they can survive.
吾何以知众甫之然哉： 我何以知万物从道受气。
How do I know the beginning of all things: How do I know that all things receive life energy Chi from Tao?
以此： 此，今也。以今万物皆得道精气而生，动作起居，非道不然。
By this : 此 (ci) (this) means the present. In the present, I can see the existence of all things depending on the essence energy Jing for reproduction and the life energy Chi for breathing. All the daily activities involve Tao, none can survive without it.

<u>Wang Pi Commentary Translation:</u>

第二十一章（王弼）

孔德之容，惟道是从： 孔，空也。惟以空为德，然后乃能动作从道。（庄子“人间世”：唯道集虚（空）。）
The Te of Oneness is to follow Tao and Tao alone : 孔 (kong) means emptiness. Only having emptiness as Te, then one can always follow Tao (Chuan-tzu renshijian Chapter - Tao fills emptiness).
道之为物，惟恍惟惚： 恍惚无形，不系之叹。
Tao creates all things and yet it stays entirely elusive and invisible: It is elusive, invisible and formless. It cannot be controlled!
惚兮恍兮，其中有象；恍兮惚兮，其中有物： 以无形始物，不系成物，万物以始以成，而不知其所以然，故曰，恍兮惚兮，其中有象也。
Oh, it is invisible and elusive, and it gives rise to space and time to form images. Oh, it is elusive and invisible, and it gives rise to matter: All forms are originated from the formless; all things are completed by the invisible. The ten thousand things are originated and completed through this way and nobody knows why. Therefore it is to say, “It is invisible and elusive but it gives rise to images.”
窈兮冥兮，其中有精： 窈冥，深远之叹。深远不可得而见，然而万物由之，不可得见，以定其真（实）。故曰，窈兮冥兮，其中有精也。
Oh, it is profound and obscured, and it gives rise to energy Jing : 窈冥 (yaoming) means profound and far. It is so profound and far that it cannot be seen; yet all things are originated from it. It cannot be seen but the presence of Jing can be known. Therefore it is to say that it is profound and far and it has energy Jing.

其精甚真，其中有信：信，信验也。物反窈冥，则真精之极得，万物之性定。故曰，其精甚真，其中有信也。

The energy Jing is very real, and it is evident in all things : 信 (xin) means can be proven. When all things are traced back to their origin, the existence of Jing can be revealed. All things have this Jing. Therefore it is to say that Jing is very real and it is evident in all things.

自今及古，其名不去：至真之极，不可得名，无名则是其名也，自古及今，无不由此而成。故曰，自古及今，其名不去也。

From the ancient till now, its name has never disappeared: When it is traced back to the origin, the utmost of the real Jing, is the Nameless. Actually "Nameless" is its name. From the ancient to now, all things are completed by the Nameless (Chapter 1). Therefore, it is to say that from the ancient till now, its name has never disappeared.

以阅众甫：众甫，物之始也。以无名阅万物始也。

Thus one can understand the beginning of all things : 众甫 (zhongfu) means the beginning of all things. Through the Nameless, one can see the beginning of all things (Chapter 1).

吾何以知众甫之状哉？以此：此，上之所云也。言吾何以知万物之始于无哉，以此知之也。

How do I know the beginning of all things? By this : 此 (ci) means what has been mentioned. How do I know the beginning of all things? I know the beginning of all things for the reasons I have mentioned above.

Chapter 22 (2-2. Embrace Oneness.)

第二十二章原文

曲則全,枉則直,窪則盈,弊則新,少則得,多則惑。是以聖人抱一為天下式。不自見故明,不自是故彰,不自伐故有功,不自矜故長。夫唯不爭,故天下莫能與之爭。古之所謂曲則全者,豈虛言哉!誠全而歸之。

Verbatim Translation:

曲 (qǔ)yield, bent 则 (zé) then, and be 全 (quán) whole, preserved whole ，枉 (wǎng) bent 则 (zé) then 直 (zhí) straight ，洼 (wā) hollow, empty 则 (zé) then 盈 (yíng) full, be filled ，弊 (bì) old, worn out 则 (zé) then 新 (xīn) new, renewed ，少 (shǎo) less, little 则 (zé) then 得 (dé) gain ，多 (duō) much 则 (zé) then, and be 惑 (huò) confused 。是以 (shì yǐ) thus 圣人 (shèngrén) shengren, sage 抱 (bào) embrace 一 (yī) oneness, one 为 (wéi) as 天下 (tiānxià) the world 式 (shì) model. 不 (b ú) not 自 (zì) self 见 (jiàn) view, see 故 (gù) hence 明 (míng) enlightened 不 (b ú) not 自 (zì) self 是 (shì) right 故 (gù) hence 彰 (zhāng) appreciated, praised 不 (b ú) not 自 (zì) self 伐 (fá) boast, promote 故 (gù) thus 有 (yǒu) have 功 (gōng) credit, recognition 不 (b ú) not 自 (zì) self 矜 (jīn) arrogant 故 (gù) hence 长 (cháng) long, leader 夫 (fū) he 唯 (wéi) because 不 (bù) not 争 (zhēng) compete, contentious 故 (gù) hence 天下 (tiānxià) the world 莫 (mò) not 能 (néng) able 与 (yǔ) against 之 (zhī) 争 (zhēng) compete 古 (gǔ) ancient 之 (zhī) 所 (suǒ) so 谓 (wèi) called 曲 (qǔ) yield, bent 则 (zé) then 全 (quán) whole, complete 者 (zhě) 岂 (qǐ) why, can it 虚 (xū) empty 言 (yán) words 哉 (zāi) ！诚 (chéng) sincerely 全 (quán) complete 而 (ér) 归 (guī) return, attract 之 (zhī) it.

Sentence for Sentence Translation:

曲则全 : Yield and be preserved whole ，

枉则直 : Bend and be straight ，
洼则盈 : Hollow and be filled,
弊则新 : Wear out and be renewed,

少则得 : Have little and gain much ，
多则惑 : Have much and be confused.
是以圣人抱一为天下式 : Therefore, Shengren embraces Oneness as the model of the world.
不自见故明 : He is not self-centered and hence is enlightened.
不自是故彰 : He is not self-righteous and hence is appreciated.
不自伐故有功 : He is not contentious and hence is recognized.
不自矜故长 : He is not arrogant and hence becomes a leader.
夫唯不争，故天下莫能与之争 : He does not compete, hence no one in the world can compete with him.
古之所谓曲则全者，岂虚言哉 : The ancients say, "Yield and be preserved whole." Is that an empty saying?
诚全而归之 : If you practice it sincerely, you will attract all things to you.

河上公与王弼原文差异对照 Text Commentary on Chapter 47:
Ho 河 78 words 字 :. 弊 obscure d 则新
Wang 王 78 words 字 : 敝 worn ou t 则新
This book 本书 78 words 字:敝 worn ou t 则新
河本 " 弊则新 " , 王本 " 敝则新 " , " 弊 " 与 " 敝 " 同有隐蔽的意思，也可伸展为旧的意思。
Comment: Ho version has the word 弊 (bi)(obscured) and Wang version 敝 (bi)(old, worn out).

Ho Shang Kung Commentary Translation:
益 (yì) 谦 (qiān) Benefits of humilit y 二十二章（河上公）
曲则全 : 曲己从众，不自专，则全其身也。
Yield and be preserved whole: He who yields to the majority and behaves humbly can preserve his life.
枉则直: 枉，屈也。屈己而伸人，久久自得直也。
Bend and be straight: Bend your position to accommodate others, eventually you will get your position straightened.
洼则 盈 : 地洼下，水流之；人谦下，德归之也。
Hollow and be filled: When the place is low, water flows to it; when a person is humble, virtuous Te returns to him.
弊则 新 : 自受弊薄，后己先人，天下敬之，久久自新之也。
Be humble and be renewed (Wang: Wear out and be renewed): When one is humble and is willing to let others to go first, one will gain the respect of the people in the world and be rewarded.
少则 多 : 自受取少，则得多也。天道佑谦，神明托虚心。

Have little and gain much: When one is willing to get less, one will end up with more. The Heaven's Tao protects the humble and the infinite intelligence (神明 shenming) helps the humble mind.

多则惑：财多者，惑于所守；学多者，惑于所闻。

Have much and be confused: He who has too much wealth is confused with what he has possessed; he who has too much knowledge is confused with what he has learned.

是以圣人抱一为天下式：抱，守也。式，法也。圣人守一，乃知万事，故能为天下法式也。

Therefore Shengren embraces Oneness as the model of the world : 抱 (bao)(embrace) means to keep; 式 (shi) means model. Shengren, who keeps Oneness, knows all things and all events. Therefore he can be the model for the world.

不自见故明：圣人不以其目视千里之外也，乃因天下之目以视，故能明达也。

He is not self-centered and hence is enlightened: Shengren does not need to use his eyes to see what is happening a thousand miles away. He has the world's eye (as Oneness) to see for him. Therefore he is enlightened.

不自是故彰：圣人不自以为是而非人，故能彰显于世。

He is not self-righteous and hence is appreciated: Shengren does not regard that he is always right and others always wrong. Therefore, he is appreciated and praised by the people of the world.

不自伐故有功：伐（争），取也。圣人德化流行，不自取其美，故有功于天下。

He is not contentious and hence is recognized : 伐 (fa) means to take. Shengren teaches the world the virtuous Te without words; he never takes credits. Therefore, he is recognized by the world.

不自矜，故长：矜，大也。圣人不自贵大，故能长久不危。

He is not arrogant and hence becomes a leader : 矜 (jin) means great. Shengren never thinks he is great and noble; therefore he can last long without fear of losing.

夫唯不争，故天下莫与之争：此言天下贤与不肖，无能与不争者争也。

He does not compete; hence no one in the world can compete with him: This means that all the people, worthy or unworthy, cannot compete with the one who doesn't compete.

古之所谓曲则全者，岂虚言哉：传古言曲从则全身，正言非虚妄也。

The ancients say, "Yield and be preserved whole."Is that an empty saying: This means that the ancient words of 'yield and be preserved whole' are true.
故诚全而归之：诚，实也。能行曲从者，实（充实）其肌体（身体），归之于父母，无有伤害也。
If you practice it sincerely, you will attract all things to you : 诚 (cheng) means to preserve. He who can yield is able to preserve his body. It is as if he had returned to his parents for protection.

Wang Pi Commentary Translation:

第二十二章（王弼）

曲则全：不自见，其明则全也。（疑误，移二十四章）
枉则直：不自是，则其是彰也。（疑误，移二十四章）
洼则盈：不自伐，则其功有也。（疑误，移二十四章）
敝则新：不自矜，则其德长也。（疑误，移二十四章）
Yield and be preserved whole; Bend and be straight; Hollow and be filled; Wear out and be renewed,
(No comment)
(The comments on these sentences have been misplaced here from Chapter 24.)
少则得，多则惑：自然之道，亦犹树也。转（愈）多转远其根，转少转得其本。多则远其真，故曰惑也；少则得其本，故曰得也。
Have little and gain much; have much and be confused: The Tao of nature works like that of the growth of a tree: the more the leaves turn away from the tree the farther they are from the root; the less the trunk turns away from the tree the closer it is to the root. Similarly, the more things one gets, the farther one is away from the root (Tao); thus one is confused. The lesser one gets, the closer one is to the root (Tao); thus one gains.
是以圣人抱一为天下式：一，少之极也。式，犹则也。
Therefore Shengren embraces Oneness as the model of the world. He is not self-centered and hence is enlightened : 一 (yi)(One) is infinitesimal (small to the utmost). 式 (shi) (model) means principles to be followed.
不自见故明，不自是故彰，不自伐故有功，不自矜故长。夫唯不争，故天下莫能与之争。古之所谓曲则全者，岂虚言 哉 ！ 诚全而归之。
He is not self-righteous and hence is appreciated …. If you practice it sincerely, you will attract all things to you. (No comment)

Chapter 23 (4-8. Silence is natural.)

第二十三章原文

希言自然。飄風不終朝，驟雨不終日。孰為此者？天地。天地尚不能久，而況於人乎？故從事於道者，道者同於道；德者同於德；失者同於失。同於道者，道亦樂得之；同於德者，德亦樂得之；同於失者，失亦樂得之。信不足焉，有不信焉。

Verbatim Translation:

希 (xī) less; little; rare 言 (yán) words; speak; talk 自然 (zìrán) natural 。飘 (piāo) violent 风 (fēng) wind; whirlwind 不 (bù) not 终 (zhōng) outlast; last to the end 朝 (cháo) morning ，骤 (zhòu) stormy; downpour 雨 (yǔ) rain; rainstorm 不 (bù) not 终 (zhōng) last; outlast 日 (rì) day 。孰 (shú) who; what 为 (wéi) make; cause 此 (cǐ) this 者 (zhě) ？天 (tiān) Heaven 地 (dì) earth 。天 (tiān) Heaven 地 (dì) earth 尚 (shàng) even; if 不 (bù) not 能 (néng) able 久 (jiǔ)last long; persist ，而 (ér) 况 (kuàng) what 于 (yú) about; for 人 (rén) man 乎 (hū) ？故 (gù) hence 从 (cóng) follow; pursue 事 (shì) affairs; dealings 于 (yú) with 道 (dào) Tao 者 (zhě) those; he ，道 (dào) Tao 者 (zhě) those; people 同 (tóng) become one; resemble 于 (yú) with 道 (dào) Tao ；德 (dé) Te; virtue 者 (zhě) those 同 (tóng) become one 于 (yú) with 德 (dé) Te; virtue ；失 (shī) loss 者 (zhě) those 同 (tóng) become one 于 (yú) with 失 (shī) loss 。同 (tóng) Become one 于 (yú) with 道 (dào) Tao 者 (zhě) those ，道 (dào) Tao 亦 (yì) also; is 乐 (lè) happy; glad 得 (dé) receive; obtain; accept 之 (zhī) them ；同 (tóng) become one 于 (yú) with 德 (dé) Te; virtue 者 (zhě) those ，德 (dé) Te; virtue 亦 (yì) also; is 乐 (lè) happy 得 (dé) receive 之 (zhī) them ；同 (tóng) become one 于 (yú) with 失 (shī) loss 者 (zhě) those ，失 (shī) loss 亦 (yì) also 乐 (lè) happy 得 (dé) receive 之 (zhī) them 。信 (xìn) trust； faith; credibility 不 (bù) not 足 (zú)

enough; sufficient 焉 (yān) indeed; those; when ，有 (yǒu) have 不 (bù) not 信 (xìn) trust 焉 (yān) indeed; those 。

Sentence for Sentence Translation:

希言自然 : To talk little is natural.
飘风不终朝，骤雨不终日 : Violent winds cannot last all morning. Stormy rains cannot last all day.
孰为此者?天地 : Who causes this? Heaven and Earth.
天地尚不能久，而况于人乎 : If even Heaven and Earth cannot last long, what can man do?
故从事于道者，道者同于道 : Therefore those who follow Tao will become one with Tao.
德者同于德 : Those who follow Te will become one with Te.
失者同于失 : Those who follow Loss will become one with Loss.
同于道者，道亦乐得之 : Those who become one with Tao, Tao will be happy to receive them.
同于德者，德亦乐得之 : Those who become one with Te, Te will also be happy to receive them.
同于失者，失亦乐得之 : Those who become one with Loss, Loss will also be happy to receive them.
信不足焉，有不信焉 : Those who are not trustworthy enough will have untrustworthy followers.

河上公与王弼原文差异对照 Text Commentary on Chapter 23:

Ho 河 87 words 字 : 0 飘风
Wang 王 88 words 字:故 thus 飘风
This book 本书 87 words 字： 0 飘风

道的规律是贯通万物的，所以天的规律也是人的规律。第二十三章是提醒我们要学自然安静，而且物以类聚、同声相应。也就是种瓜得瓜、种豆得豆的意思，所以劝戒我们要努力行道。王弼用第二十二章的“得、失”注解第二十三章的“德、失”，很有独到之处。

“信不足焉，有不信焉”两句在第十七章已经出现过，意思也大致相同。

Comment: Ho and Wang texts are the same except one extra word(故 (gu) thus) in Wang version.

The word ‘Loss’ refers to the lower Te (benevolence, righteousness and ritual – see Chapter 38).

Ho Shang Kung Commentary Translation:

虚 (xū) 无 (wú) Being empty and humbl e 第二十三章（河上公）

希言自 然： 希言者，是爱言也。爱言者，自然之道。

Talking less is natura l ： Less talking means to treasure words. To treasure words is to practice the Tao of natural long life.

飘风不终朝，骤雨不终 日： 飘风，疾风也。骤雨，暴雨也。言疾风不能长，暴雨不能久也。

Violent winds cannot last all morning. Stormy rains cannot last all day： 飘风 (piaofeng) means violent winds. 骤雨 (zhouyu) means stormy rains. This is to say violent winds cannot last long and stormy rains cannot stay long.

孰为此者?天 地： 孰，谁也。谁为此飘风暴雨者乎？天地所为。

Who causes this? Heaven and Earth: Who are responsible for these violent wind and stormy rain? Heaven and Earth are responsible.

天地尚不能 久： 不能终于朝暮也。

If even Heaven and Earth cannot last long: Not able to last longer than from morning till night.

而况于人 乎： 天地至神，合为飘风暴雨，尚不能使终朝至暮，何况人欲为暴卒乎？

What can man do: Heaven and Earth are the most powerful, and together they form the violent wind and stormy rain, yet are not able to last from morning till night, how long will a man last if he becomes a violent person?

故从事于道者，道者同于 道： 从，为也。人为事，当如道安静，不当如飘风骤雨。道者，谓好道之人也。同于道者，所谓与道同。

Therefore those who follow Tao will become one with Tao: People who do things should behave peacefully and calmly like that of Tao; should not behave like that of violent winds and stormy rains. 'Those who follow Tao' means people who love Tao. 'Become one with Tao' means the same as Tao.

德者同于 德： 德者，谓好德之人也。同于德者，所谓与德同也。

Those who follow Te will become one with Te: 'Those who follow Te' means people who love Te. 'Become one with Te' means the same as Te.

失者同于 失： 失谓任己而失人也。同于失者，所谓与失同也。

Those who follow Loss will become one with Loss: 'Loss' means people who are selfish will lose the support of others. 'Become one with loss' means the same as loss.

同于道者，道亦乐得 之： 与道同者，道亦乐得之也。

Those who become one with Tao, Tao will be happy to receive them: Those people who are the same as Tao, Tao will be happy to receive them.

同于德者，德亦乐得 之： 与德同者，德亦乐得之也。

Those who become one with Te, Te will be happy to receive them: Those people who are the same as Te, Te will be happy to receive them.
同于失者，失亦乐得 之： 与失同者，失亦乐失之也。
Those who become one with Loss, Loss will be happy to receive them: Those people who are the same as loss, loss will be happy to receive them.
信不足焉，有不信 焉： 君信不足于下，下则应君以不信也。此言物类相从，同声相应。云从龙，风从虎，水流湿，火就燥，自然之类也。（河上公引用易传来解释经文。）
Those who are not trustworthy enough will have untrustworthy followers: When the ruler does not trust his people, the people will respond with distrust. This is to say that the same kinds follow each other; people who speak the same language can respond to each other. Clouds follow the dragon; winds follow the tiger; water flows and is wet; fire burns and is hot. These are natural phenomena. (Refer to I Ching.)

Wang Pi Commentary Translation:

第二十三章（王弼）

希言自 然： 听之不闻名曰希。下章言，道之出言，淡兮其无味也，视之不足见，听之不足闻。然则无味不足听之言，乃是自然之至言也。（“听之不闻名曰希”第十四章。“道之出言，淡兮其无味也，视之不足见，听之不足闻。”第三十五章。）
Talking less is natural: ‘Listen to it but can’t hear it; this is called xi’ (Chapter 14). ‘Tao coming out of the mouth is plain and tasteless; you look at it but can’t see it; listen to it but can’t hear it’ (Chapter 35). Even though it is plain and cannot be heard, it is the nature’s best language.
（故）飘风不终朝，骤雨不终 日．孰为此者？天 地．天地尚不能久，而况于人 乎？ 言暴疾美兴不长也。（这是说暴力急躁是不会长久的。）
(Therefore)Violent winds cannot last all morning. Stormy rains cannot last all day. Who causes this? Heaven and Earth. If even Heaven and Earth cannot last long, what can man do: This is to say violence and anger cannot last long.
故从事于道者，道者同于 道： 从事，谓举动从事于道者也。道以无形无为，成济万物，故从事于道者，以无为为君，不言为教，绵绵若存而物得其真，与道同体，故曰同于道。
Therefore those who follow Tao will become one with Tao: Tao is formless and it begets and completes all things. Tao’s action cannot be seen so we called it wuwei. Therefore, those who follow Tao will also do

things in the invisible action wuwei. In other words, they act before things become too big to handle. They also teach without words because they act instead of talk. Their actions seem there and not there, so they are not disturbing the true nature of all things.

德者同于 德： 德，少也，少则得，故曰得也。行得，则与得同体，故曰同于得也。（“德”是“少”。因为“少则得（德）”第二十二章。）

Those who follow Te will become one with Te: Te means ‘little’. ‘Little will gain’ (Chapter 22). So those who practice Te (gain) will become one with Te (gain). (In Chinese 德 (de) (virtue, Te) and 得 (de) (gain) have the same pronunciation de. Wang explains that they have the same meaning of gaining. Here he quotes Chapter 22 to support his view)

失者同于 失： 失，累多也，累多则失，故曰失也。行失，则与失同体，故曰同于失也。

Those who follow Loss will become one with Loss: Loss means gaining too much. Gaining too much will lead to loss; hence it is called Loss. (Wang explains 失 Loss as opposite to Te 得 gain).

同于道者，道亦乐得 之；同于德者，德亦乐得 之；同于失者，失亦乐得 之： 言随其所行，故同而应之。（说的是随着同类的行为，就会得到同类的回应。）

Those who become one with Tao, Tao will be happy to receive them. Those who become one with Te, Te will be happy to receive them. Those who become one with Loss, Loss will be happy to receive them: This is to say that whatever one follows, one will get the response from it.

信不足焉，有不信 焉： 忠信不足于下焉，有不信也。

Those who are not trustworthy enough will have untrustworthy followers: If the ruler does not show enough loyalty and credibility to his subordinates, he will not be trusted by them.

Chapter 24 (2-3. A self-centered person is not enlightened.)

第二十四章原文

企者不立，跨者不行。自見者不明，自是者不彰，自伐者無功，自矜者不長。其於道也，曰餘食贅行。物或惡之，故有道者不處。

Verbatim Translation:

企 (qǐ) on tiptoes, advance 者 (zhě) he, who 不 (b ú) not 立 (lì) stand ，跨 (kuà) stride 者 (zhě) who 不 (bù) not 行 (háng) walk far. 自 (zì) self 见 (jiàn) see 者 (zhě) who 不 (bù) not 明 (míng) enlightened, understand ，自 (zì) self 是 (shì) righteous 者 (zhě) who 不 (bù) not 彰 (zhāng) appreciated, display ，自 (zì) self 伐 (fá) promote, compete 者 (zhě) who 无 (wú) no 功 (gōng) credit ，自 (zì) self 矜 (jīn) arrogant, boast 者 (zhě) who 不 (bù) not 长 (cháng) long. 其 (qí) it 在 (zài) in 道 (dào) Tao 也 (yě) ， 曰 (yuē) known, called 余 (yú) waste, extra 食 (shí) food 赘 (zhuì) greedy, excess 行 (háng) action, conduct. 物 (wù) all things 或 (huò) likely 恶 (wù) hate, detest 之 (zhī) him, it. 故 (gù) therefore 有 (yǒu) has 道 (dào) Tao 者 (zhě) he, who 不 (bù) not 处 (ch ǔ) stay.

Sentence for Sentence Translation:

企者不立 : He who stands on tiptoe cannot stand long.
跨者不行 : He who strides cannot walk far.
自见者不明 : He who is self-centered is not enlightened.
自是者不彰 : He who is self-righteous is not appreciated.
自伐者无功 : He who is contentious gets no credits.
自矜者不长 : He who is arrogant cannot last long.
其在道也，曰余食赘行 : In terms of Tao, it is called wasting food and greedy action.
物或恶之 : All things hate him,
故有道者不处 : Therefore, followers of Tao avoid such a man.

河上公与王弼原文差异对照 Text Commentary on Chapter 24:

Ho 河 48 words 字 : 跂 tipto e 者;不处也 ; 其于 道也
Wang 王 47 words 字:企 tipto e 者;不处 0 ; 其在 道也。
This book 本书 47words 字:跂 tipto e 者;不处也 ;其于 道也。

“ 其于道也,曰余食赘行 ” ,河用 “ 贪 ” 注 “ 赘 ” ,王以多余的疣瘤解 “ 赘 ” 字,有庄子的味道,庄子文字比较露骨,老子比较含蓄,有学者把心一横,干脆地把 “ 行 ” 擅改为 “ 形 ” , 变成了 “ 曰余食赘形 ” ,本来没有瘤子,也擅改成有瘤子了!

“ 跂 ” 与 “ 企 ” 同,是垫起脚跟的意思。

Comment: Both Ho and Wang texts are the same, only with three minor variations. The word 赘 (zhui) means extra and the word 行 (xing) means conduct. Ho interprets 赘 (zhui) 行 (xing) as greedy conduct. However, Wang uses Zhuangzi's words 疣赘 (extra growth) to explains the word 赘 (zhui). But Wang's explanation cannot explain the word 行 (xing). Since the word 行 (xing)(conduct) has the same pronunciation of 形 (xing)(shape), some scholars change the word 行 (xing) to 形 (xing)(shape) to fit the description of "warts", "tumors".

Chuang-tzu uses "gross" languages such as tumor, shit and hemorrhoid. But Tao Te Ching does not use such words. Therefore, this book adopts Ho's interpretation of 赘 (zhui) 行 (xing) as "greedy action".

Ho Shang Kung Commentary Translation:

苦 (kǔ) 恩 (ēn) The bitterness of arroganc e 第二十四章(河上公)

跂者不立 :跂,进也。谓贪权慕名,进取功荣也,则不可久立身行道也。

He who stands on tiptoe cannot stand long : 跂 (qi) means to advance. He who is greedy for power and fame cannot practice Tao for long.

跨者不 行 : 自以为贵而跨于人,众共蔽之,使不得行。

He who strides cannot walk far: He who thinks he is higher up and can step over the people cannot advance too far because the people will block his way.

自见者不 明 : 人自见其形容以为好,自见其所行以为应道,殊不自知其形容丑而操行之鄙。

He who is self-centered is not enlightened: He who sees himself as handsome and regards his actions as fashionable does not know that indeed he is ugly and his actions are stupid.

自是者不彰: 自以为是而非人,众共蔽之,使不得彰明。

He who is self-righteous is not appreciated: He who always thinks he is right and others wrong cannot be promoted because the people don't appreciate him.

自伐者无功 :所谓辄自伐取其功美,即失有功于人也。

He who is contentious gets no credits: He who self-promotes and tries to get credit and praise loses them.

自矜者不长：好自矜大者，不可以长久。
He who is arrogant cannot last long: He who is conceited and arrogant cannot last long.
其于道也，曰余食赘行：赘，贪也。使此自矜伐之人，在治国之道，日赋敛余禄食以为贪行。
In terms of Tao, it is called wasting food and greedy action : 赘 (zhui) means greedy. If the arrogant man is allowed to rule a country, he will daily accumulate extra wealth. He acts greedily.
物或恶之：此人在位，动欲伤害，故物无有不畏恶也。
All things hate him: When such a man is in charge, he kills at will and therefore all things are afraid of him.
故有道者不处也：言有道之人不居其国也。
Therefore, the followers of Tao avoid such a man: Therefore, the followers of Tao do not want to stay in his country.

Wang Pi Commentary Translation:

第二十四章（王弼）

企者不立，跨者不行：物尚进（于名利）则失安，故曰企者不立。
He who stands on tiptoe cannot stand long. He who strides cannot walk far: He who wants to get ahead will feel unsecured and worried, as if he were standing on tiptoes.
自见者不明：不自见，则其明全也。
He who is self-centered is not enlightened: When one is not self-centered, one can see things from all angles and thus one can understand the whole situation.
自是者不彰：不自是，则其是彰也。
He who is self-righteous is not appreciated: When one is not self-righteous, one is appreciated and his viewpoint can be understood.
自伐者无功：不自伐，则其功有也。
He who is contentious gets no credits: When one does not act contentiously for credits, one gets credits.
自矜者不长：不自矜，则其德长也。
He who is arrogant cannot last long: When one is not arrogant, one can grow by accumulating more virtuous Te.
其在道也，曰余食赘行：其唯于道而论之，若“ 却至 ”（春秋时人；争功）之行，盛馔之余也。本虽美更（变）可蒇（恶）也。本虽有功而自伐之，故更为疣赘者也。
In terms of Tao, it is called wasting food and greedy action: From the viewpoint of Tao, the behavior of such a person is like the leftovers of a banquet and Quezhi's claim (quezhi 却至 , a historical figure during the

chunqiu period, claimed credits he deserved but ended up with none.) Although the food in the banquet is good, the leftover is bad. Although one deserves credit trying to claim them makes one undeserving. It is like an extra growth in the body.

物或恶之，故有道者不处。

All things hate him. Therefore, followers of Tao avoid such a man.

(No comment)

Chapter 25 (1-1. What is Tao? I don't know.)

第二十五章原文

有物混成，先天地生。寂兮寥兮，獨立而不改，周行而不殆，可以為天下母。吾不知其名，字之曰道。強為之名曰大。大曰逝，逝曰遠，遠曰反。故道大，天大，地大，王亦大。域中有四大，而王居其一焉。人法地，地法天，天法道，道法自然。

Verbatim Translation:

有 (yǒu) have, exist 物 (wù) things, all things 混 (hún) chaos, fuzzy, confusion 成 (chéng) complete ， 先 (xiān) before 天地 (tiāndì) Heaven and Earth 生 (shēng) exist, birth. 寂 (jì) silence 兮 (xī) oh 寥 (liáo) formless 兮 (xī) oh, 独 (dú) alone 立 (lì) standing 而 (ér) and, but 不 (bù) not 改 (gǎi) change, 周 (zhōu) circular, circumference 行 (háng) revolve 而 (ér) and, but 不 (bù) not 殆 (dài) danger, 可以 (kěyǐ) can 为 (wéi) become 天下 (tiānxià) the world 母 (mǔ) mother. 吾 (wú) I 不 (bù) don't 知 (zhī) know 其 (qí) its 名 (míng) name, 字 (zì) write, word 之 (zhī) 曰 (yuē) call 道 (dào) Tao. 强 (qiáng) reluctantly 为 (wéi) give 之 (zhī) its 名 (míng) name, description 曰 (yuē) call 大 (dà) great 。大 (dà) great 曰 (yuē) call 逝 (shì) flows everywhere, omnipresent, 逝 (shì) omnipresent 曰 (yuē) call 远 (yuǎn) far, infinite, 远 (yuǎn) infinite 曰 (yuē) call 反 (fǎn) returning, here and now. 故 (gù) thus 道 (dào) Tao 大 (dà) great, 天 (tiān) Heaven 大 (dà) great ， 地 (dì) Earth 大 (dà) great ， 王 (wáng) king 亦 (yì) also 大 (dà) great 。域 (yù) kingdom, region 中 (zhōng) center, within 有 (yǒu) has 四 (sì) four 大 (dà) great ， 而 (ér) and, but 王 (wáng) king 居 (jū) occupy, is 其 (qí) their 一 (yī) one 焉 (yān)! 人 (rén) man 法 (fǎ) follow, model 地 (dì) Earth, 地 (dì) Earth 法 (fǎ) follow, model 天 (tiān) Heaven, 天 (tiān) Heaven 法 (fǎ) follow, model 道 (dào) Tao, 道 (dào) Tao 法 (fǎ) follow, model 自然 (zì rán) itself, self correct, nature.

Sentence for Sentence Translation:

有物混成，先天地生 : In chaos, Tao completes all things. It exists before Heaven and Earth.

寂兮寥兮 : Oh silence and formless!

独立而不改 : Unique and unchanging,

周行而不殆 : Revolving and without danger.
可以为天下母 :So Tao can be the mother of the world.
吾不知其名,字之曰道： I do not know its name. I just call it Tao.
强为之名曰大 : Reluctantly, I give it a description as great.
大曰逝 : Great means it flows everywhere.
逝曰远 : It flows everywhere means it is infinite.
远曰反 : It is infinite means it is returning.
故道大,天大,地大,王亦大 : Therefore Tao is great; Heaven is great; Earth is great and the king is also great.
域中有四大,而王居其一焉 : These are the four greats in the kingdom and the king is one of them.
人法地 : Man follows Earth.
地法天 : Earth follows Heaven.
天法道 : Heaven follows Tao.
道法自然 : Tao follows its own nature.

河上公与王弼原文差异对照 Text Commentary on Chapter 25:

Ho 河 86 words 字： 独立而 an d 不改
Wang 王 85 words 字:独立 0 不改
This book 本书 86 words 字:独立而 an d 不改

第二十五章是十分深奥的一章,现代人一看“ 有物混成 ”,就从字表上说:道是有物质性的。但河与王都注解道在混沌之中生成万物,这是真正明白道德经的意思。

其次是“ 域 ”字比较难解,帛书与竹简(最古传下的经文)都用“ 国 ”字,国字比较好解释,王是一国之君,当然是大了。“ 域 ”字有人说是宇宙,那是离题了,王侯在宇宙之中为四大之一呢!

古今的注家包括河上公在内都注“ 道法自然 ”为道法自己,道是自然的,那是因为经文中已经给了“ 道 ”的定义,就是“ 道 ”是第一动力,“ 不知谁之子 ”,所以根据“ 道 ”的定义,一切事物包括有与无,看得到的,看不见的,过去的未来的,统统都是道。所以王弼的注解以为有“ 道 ”字就不是“ 无 ”道字的大了。道还要法自然才得其性。为什么王弼这样说呢?因为他只是搬上庄子“ 齐物论 ”篇“ 古之人,其知有所至矣。恶乎至?有以为未始有物者,至矣,尽矣,不可以加矣 ”。“ 未始有物 ”就是“ 无 ”的意思,但是“ 无 ”是哪里来的呢?又庄子“ 齐物论 ”篇,再用“ 无有”来解释“ 天地与我并生,而万物与我为一。 ”五弼用这段庄子文注解四十二章经文。但是“ 一 ”是从“ 道 ”而来的。

为什么我们说老庄，不是庄老呢？除了时间的前后的关系，还有老子五千言是精而简，对每一个字都十分严谨，给了道的定义，

就有哲学上所谓第一动力（ First cause ），简单地说：如果您问一个信神的人，鸡与鸡蛋是哪里来的？答案就是“神”，神是哪里来的？那不能再问了，因为神是第一动力，是自生自有的。如果您问学佛的，鸡与鸡蛋是从哪里来的？他不会答是佛来的，因为佛是人修炼成正果的讳号，他会答“空”来的，因为“空中生妙有”，“空”就是“无”，也是出自庄子，因为佛教的文字基本是从庄子来的。“空”是哪里来的？那就没有文字记载了，就要信佛心领神会了。

我们学老庄不是宗教，无、空一切都是道来的，道是那里来的呢？经文道的定义是“不知谁之子”，就不要问了，但是道不是高高在上的，而是在万物之中，庄子更说在屎尿之中，所以道是有好有不好的，五千言是提倡修长生久视之道。只要人能爱己爱人爱自然，都是修道的人，无论他信神信佛，也是善人，不会因为宗教而互相残杀。

Comment: Both Ho and Wang versions are the same. But the Ho and Wang have very different comments on this Chapter.

Both Ho and Wang have the same comment on the first sentence “有物混成” as “In chaos, Tao completes all things.” However, some scholars interpret 物 (wu) as something instead of wanwu (all things). This makes Tao as something that existed in chaotic form before Heaven and Earth. Since we don’t know what Tao is and we cannot say Tao is something or nothing (See comment on Chapter 21).

How can something be unchangeable but at the time move constantly? It seems to me that Einstein’s Relativity Theory can be used here. Tao could behave like a photon. A photon has no space and time since it travels at the speed of light. Therefore, a photon is unchangeable but it is perceived as moving by us (we travel at the speed of the Earth).

Ho Shang Kung Commentary Translation:

象 (xiàng) 元 (yuán) The First Imag e 第二十五章（河上公）

有物混成，先天地生：谓道也。道无形混沌，而成万物，乃在天地之前。（这里说的是“道”。道是无形的，在混沌之中生成天地万物，所以道是在天地之前已经有了。）

In chaos, Tao completes all things. It exists before Heaven and Earth: Here it is talking about Tao. Tao is formless and, in its seemingly chaotic way, completes all things. It exists before Heaven and Earth.

寂兮寥兮，独立而不改：寂者无音声，寥者空无形，独立者无匹双，不改者化有常。（“独立”是没有第二个（无匹双）的意思，“不改”是生化有常规的意思。）

Oh silence and formless! Unique and unchanging : 寂 (ji) means silence. 寥 (liao) means nothingness, without form. 独立 (duli) means

no equals. 不改 (bugai) means unchanging law (nature) of Tao transformation.

周行而不殆: 道通行天地,无所不入。在阳不焦,托阴不腐,无不贯穿,而不危殆也。

Revolving and without danger: Tao passes through Heaven and Earth easily and there is nothing it cannot enter. Tao is not burnt in the sun and is not rotten in the earth. It can penetrate everything and it is not harmed.

可以为天下母: 道育养万物精气,如母之养子。

So Tao can be the mother of the world: Tao nourishes all things with essence energy Jing and life energy Chi, like the mother nourishes her children.

吾不知其名,字之曰道: 我不见道之形容,不知当何以名之,见万物皆从道所生,故字之曰道也。

I do not know its name. I just call it Tao: I cannot see the face of Tao and therefore I don't know how to describe it. But since everything comes from its way, therefore I call it Tao.

强为之名曰大: 不知其名,强名曰大。高而无上,罗而无外,无不包容,故曰大也。

Reluctantly, I give it a description as great: I don't know its name and therefore I give a description as great. Why great? Because nothing is higher than it; nothing is outside of it and there is nothing it cannot accommodate.

大曰逝: 其为大,非若天,常在上;非若地,常在下。乃复逝(过)去,无常处所也。

Great means it flows everywhere: Tao is great because it does not have a fixed position but is everywhere simultaneously. It is not like that of the position of the Heaven always on the top and the Earth always underneath.

逝曰远: 言远者,穷于无穷,布气天地,无所不通也。(“远”的意思是道的运行是没有穷尽的,道分布气在天地,没有地方道是不通行的。)

It flows everywhere which means it is infinite : 远 (yuan) (far) means it is infinite. Tao distributes life energy Chi throughout Heaven and Earth, reaching everywhere.

远曰反: 言其远不越绝,乃复返在人身也。(是说“道”所运行的“远”不是超越我们的,因为“道”会同时返回在我们身上的。)

It is infinite means it is returning: This means that Tao is not so far that it is beyond man. Somehow Tao returns within the body.

故道大,天大,地大,王亦大: 道大者,包罗天地,无所不容也。天大者,无所不盖也。地大者,无所不载也。王大者,无所不制也。

Therefore Tao is great; Heaven is great; Earth is great and the king is also great: Tao is great because it includes Heaven and Earth and accommodates all things. Heaven is great because it covers all things. Earth is great because it supports all things. The king is great because he controls all things.

域中有四大,而王居其一焉: 八极之内有四大,王居其一也。

These are the four greats in the kingdom and the king is one of them: There are four greats within the eight limits. The king is one of them. (Note: Some books have mistakenly put Wang's commentary here.)

人法地: 人当法地,安静柔和也,种之得五谷,掘之得甘泉,劳而不怨也,有功而不置也。

Man follows Earth: Man should follow Earth. The mother Earth is soft and harmonious. It grows and matures the five grains (crops) when they are planted. It provides drinking water when it is dug. It works without complaints and accomplishes without taking credits.

地法天: 天湛泊不动,施而不求报,生长万物,无所收取也。

Earth follows Heaven: Heaven is clear and does not move. It bestows without expectation of return. It provides for the growth of all things without taking profits.

天法道: 道清静不言,阴行精气,万物自然生长。 **Heaven follows Tao:** Tao is silent and profound without words. It mysteriously provides essence energy Jing and life energy Chi for all things to grow naturally.

道法自然: 道性自然,无所法也。

Tao follows its own nature: Tao is nature. It does not have to follow anything.

Wang Pi Commentary Translation:

第二十五章(王弼)

有物混成,先天地生: 混然不可得而知,而万物由之以成,故曰混成也。不知其谁之子,故先天地生。

In chaos, Tao completes all things. It exists before Heaven and Earth: Tao is unknown yet in its chaotic way, all things are born and completed. Don't know whose child Tao is, therefore it exists before Heaven and Earth (Chapter 4).

寂兮寥兮,独立而不改: 寂寥,无形体也。无物匹之,故曰独立也。返化终始,不失其常(性),故曰不改也。

Oh silence and formless! Unique and unchanging : 寂寥 (jiliang) (silence and formless) means no shape and form. It has no match and therefore it is unique. It transforms all things and returns to its beginning without changing its nature. Therefore one can say that it never changes.

周行而不殆，可以为天下 母： 周行无所不至而免殆，能生全大形（一）也，故可以为天下母也。

Revolving and without danger. So Tao can be the mother of the world: It goes to everywhere without being harmed; it is able to complete and nourish all things on Earth, and therefore it can be the mother of the world.

吾不知其名： 名以定形，混成无形，不可得而定，故曰，不知其名也。

I do not know its name: Name is given to something that has form. But when something is chaotic, formless, it cannot be named. Therefore (Lao-tzu) the text says that I don't know its name.

字之曰道： 夫名以定形，字以称可言，道取于无物而不由也，是混成之中，可言之称最大也。

I just call it Tao: A name can be given to label something. A name can be said aloud and be communicated. All things are coming from nothingness but it is impossible to describe nothingness in its chaotic form. The word Tao 道 is used because it is the best word to describe such a chaotic form of nothingness.

强为之名曰大： 吾所以字之曰道者，取其可言之称最大也。责其字定之所由，则系于大，大有系则必有分，有分则失其极矣。故曰强为之名曰大。

Reluctantly, I give it a description as great: The reason I give it a name, Tao, because it is the greatest of all names. But as soon as I say it is great, it has lost its utmost description. Why? Because when something is great, it can be divided into parts. When it is made up of parts, it won't be the utmost whole. Therefore I say, "Reluctantly, I give it a description as great."

大曰逝： 逝，行也。不守一大体而已，周行无所不至，故曰逝也。

Great means it flows everywhere : 逝 (xi) means moving. It does not keep to one body but revolves around and goes everywhere. Therefore it is to say "it flows everywhere".

逝曰远，远曰反： 远，极也。周（行）无所不穷极，不偏于一逝，故曰远也。不随于所适，其体独立，故曰反也。

It flows everywhere means it is infinite. It is infinite means it is returning : 远 (yuan) (infinite) means the utmost. It flows to everywhere infinitely (not just one direction). Therefore it is to say "it is infinite". It does not change even though all things change. It exists independently and therefore it is to say "it is returning."

故道大，天大，地大，王亦大： 天地之性人为贵，而王是人之主也。虽不职大，亦复为大。与三匹，故曰王亦大也。

Therefore Tao is great; Heaven is great; Earth is great and the king is also great: Under the Heaven, man is the most important and the king is the lord of all people. Therefore the king, even though not as great as the other three, still is considered as one of the four greats.

域中有四大：四大，道、天、地、王也。凡物有称有名，则非其极也。言道则有所由，有所由然后谓之为道。然则道是称中之大也，不若无称之大也。无称不可得而名，故曰域也，道天地王皆在乎无称之内，故曰域中有四大者也。

These are the four greats in the kingdom: The four greats are Tao, Heaven, Earth and the king.

All of the four greats have names. Tao has a name from which all things come. Therefore it is not as great as something having no name. Reluctantly we call it 域 (yu) (kingdom). Within yu (kingdom), the four greats exist. (Author's Note: Obviously Wang does not refer to this Tao as the absolute Tao (Chapter 1).)

而王居其一焉：处人主之大也。

And the king is one of them: The king is the greatest among all rulers.

人法地，地法天，天法道，道法自然：法，谓法则也。人不违地，乃得全安，法地也。地不违天，乃得全载，法天也。天不违道，乃得全覆，法道也。道不违自然，乃得其性。法自然者，在方而法方，在圆而法圆，于自然无所违。自然者，无称之言，穷极之辞也。用智不及无知，而形魄不及精象（微小的端兆），精象不及无形，有仪（天地万物；指各种有具体形状之物体）不及无仪，故转相法也。道法自然，天故资焉。天法于道，地故则焉。地法于天，人故象焉。王所以为主，其主之者一也。

Man follows Earth. Earth follows Heaven. Heaven follows Tao. Tao follows its own nature : 法 (fa) means follow the principles. Man follows the principle of the Earth so man can survive. Earth follows the principle of the Heaven so Earth can support all things. Heaven follows the principle of Tao so Heaven can cover all things. Tao follows the principle of nature so Tao can obtain its true nature. The principle of nature means that in a square, you follow the square and in a circle, you follow the circle. Nature, being itself, cannot violate any principle. Nature is something without a name or limitation. Therefore man's knowledge has limitation and it is not as good as not-knowing (like a child). The Earth has solid forms and it is not as good as Heaven without solid forms. Heaven has shapes and it is not as good as Tao without shapes. All things have names and they are not as good as Nature without names.

(Author's Note: I have read and re-read Wang's Commentary on Tao and Nature. It is clear to me that Wang regards Nature as something more

than Tao. It is an argument in a circle without a first cause. That has no end to it. Tao is the first cause in Tao Te Ching. Tao is not simply a name or not a name; it is an unknown (Chapter 4).)

Chapter 26 (4-2. Nothing strengthens authority more than silence.)

第二十六章原文

重為輕根，靜為躁君。是以聖人終日行不離輜重。雖有榮觀，燕處超然。奈何萬乘之主，而以身輕天下？輕則失臣，躁則失君。

Verbatim Translation:

重 (zhòng) Heaviness, solid 为 (wéi) is 轻 (qīng) lightness; frivolous 根 (gēn) root; foundation ，静 (jìng) quietness; still 为 (wéi) is 躁 (zào) restlessness; agitation 君 (jūn) lord; master. 是 (shì) 以 (yǐ) Therefore 圣人 (shèngrén) sage 终 (zhōng) whole; all 日 (rì) day 行 (háng) practice; travel 不 (bù) not 离 (lí) depart; leave 辎 (zī) quietness; 重 (zhòng) heaviness 。虽 (suī) though 有 (yǒu) have 荣 (róng) magnificent; glorious 观 (guān) palaces; (sights) ，燕 (yàn) calmly, concubines 处 (chù) live; stay 超 (chāo) above 然 (rán) manner 。奈 (nài) 何 (hé) Why should 万 (wàn) 10,000 乘 (chéng) chariots 之 (zhī)'s 主 (zhǔ) lord; ruler 而 (ér) yet 以 (yǐ) behave 身 (shēn) himself 轻 (qīng) light; frivolous 天 (tiān) Heaven 下 (xià) below; the world ？轻 (qīng) lightness 则 (zé) will 失 (shī) lose 臣 (chén) ministers; supporters (本 (běn) root) ，躁 (zào) restlessness 则 (zé) will 失 (shī) lose 君 (jūn) lordship, life

Sentence for Sentence Translation:

重为轻根，静为躁君 ：Heaviness is the root of lightness. Quietness is the lord of restlessness.

是以圣人终日行不离辎重 ：Therefore, Shengren practices Tao all day without departing from quietness and heaviness.

虽有荣观，燕处超然 ：Although he has magnificent palaces, Shengren lives calmly above all temptations.

奈何万乘之主，而以身轻天下 ：Why should a lord of ten thousand chariots behave so lightly in the world?

轻则失臣，躁则失君 ：Lightness will lose the ministers; restlessness will lose the lordship.

河上公与王弼原文差异对照 Text Commentary on Chapter 26:

Ho 河 47 words 字： 轻则失臣

Wang 王 47 words 字:轻则失本
This book 本书 47 words 字:轻则失臣

本章王弼用“ 轻则失本 ”,河上公用“ 轻则失臣 ”。从一字的不同,我们可以看到王弼一贯以道的角度、河上公以人的角度来注解。因为“ 臣 ” 字比较容易行道,所以我们以河上公本为经文,但同时把王弼本牢记,这样就更利于我们学道了。

“ 终日行不离辎重 ”,河上公用“ 静 ” 字注解“ 辎 ” 字,这是符合经文的经意。有些人从字典上找“ 辎 ” 字的表面意思,就是“ 行军的补给品 ”;有外国人更把它翻译成“ 手提包 ”。

Comment: One word is different in chapter 26, Ho Version uses “ 臣 (chen) minister” while Wang Version uses “ 本 (ben) root”. This book uses “minister” because it is easier to apply.

There is a character 辎 (zi), which only appears once in the text. So it is more difficult to explain. Ho explained it as “quietness”, and Wang also implied the same. However, the word “zi” means military supply cart in the dictionary, so some translators pick it up as “cart” or “wagon”.

Ho Shang Kung Commentary Translation:

重 (zhòng) 德 (dé) Te of heavines s 第 2 6 章 (河上公）

重为轻 根 : 人君不重则不尊,治身不重则失神。草木之叶轻故零落,根重故能长存也。

Heaviness is the root of lightness: If the lord is not solid and reliable he will lose his respect. In self cultivation practice, if one is not solid and calm, one will lose one’s spirit. The leaves of a tree are light so they will fall, while the root is solid and heavy so it will last long.

静为躁 君 : 人君不静则失威,治身不静则身危。龙静故能变化,虎躁故亏夭也。

Quietness is the lord of restlessness: If the lord is not quiet he will lose his power. In self cultivation, if one is not quiet (during meditation), one is in danger of harming his own body. The dragon is quiet so it can change and transform; the tiger is restless so it dies young.

是以圣人终日行不离辎 重 : 辎，静也。圣人终日行道，不离其静与重也。

Therefore, Shengren practices Tao all day without departing from quietness and heaviness: “ 辎 zi” means quiet. Shengren practices Tao the whole day, never departs from being quiet and heavy.

虽有荣观，燕处超 然 : 荣观,谓宫阙。燕处,后妃所居也。超然,远避而不处也。

Although Shengren has magnificent palaces, he lives calmly above all temptations: “ 荣观 yongguang” means palaces. “ 燕处 yanchu”

means concubines' living quarters. " 超然 chaoyan" means staying far away.

奈何万乘之主，而以身轻天 下： 奈何者，疾时主伤痛之辞。万乘之主谓王者。王者至尊而以其身行轻躁乎。疾时王奢恣轻淫也。

Why should a lord of ten thousand chariots behave so lightly in the world: " 奈何 naihe" is to lament about the lords' bad behavior. 10,000 chariots' owner means the king. A king should be the most respectful person yet he behaves lightly in the world. This is to lament about the current kings' wasteful, arrogant, frivolous and lustful way of life.

轻则失 臣： 王者轻淫则失其臣，治身轻淫则失其精。

Lightness will lose the ministers: If the king is frivolous and lustful, he will lose his ministers; in self-cultivation, he will lose his essence.

躁则失 君： 王者行躁疾则失其君位。治身躁疾则失其精神。

Restlessness will lose the lordship: If the king is agitated and restless, he will lose his throne; in self-cultivation, he will lose his spirits.

Wang Pi Commentary Translation:

第 26 章（王弼）

重为轻根，静为躁 君： 凡物轻不能载重，小不能镇大。不行者使行，不动者制动，是以重必为轻根，静必为躁君也。

Heaviness is the root of lightness. Quietness is the lord of restlessness: It is common for all things that light things cannot carry heavy things; small things cannot suppress big things. Those who don't need to execute orders direct those who need to execute orders. Those who don't move control the movements of others. Therefore heaviness must be lightness's root and quietness must be restlessness's lord.

是以圣人终日行不离辎 重： 以重为本，故不离。

Therefore, Shengren practices Tao all day without departing from quietness and heaviness: If one uses heaviness as one's foundation, one will not depart from it.

虽有荣观，燕处超 然： 不以经心也。

Although he has magnificent palaces, he lives calmly above all temptations:

The mind is not being distracted.

奈何万乘之主，而以身轻天 下．轻则失 本，躁则失 君： 轻不镇重也，失本为丧身也，失君为失君位也。

Why should a lord of ten thousand chariots behave so lightly in the world? Lightness will lose the root (Wang Version) , restlessness will lose the lordship: The light cannot suppress the heavy. "Lose one's root" means lose one's life; "lose the lord" means lose the lordship.

Chapter 27 (8-9. Unconditional love is the essence of Tao.)

第二十七章原文

善行無轍迹，善言無瑕謫。善計不用籌策，善閉無關楗而不可開，善結無繩約而不可解。是以聖人常善救人，故無棄人；常善救物，故無棄物，是謂襲明。故善人者，不善人之師；不善人者，善人之資。不貴其師，不愛其資，雖智大迷。是謂要妙。

Verbatim Translation:

善 (shàn) good, skillful 行 (háng) walk, travel 无 (wú) no, without 辙 (zhé) track, wheel rut 迹 (jì) trace, evidence ，善 (shàn) good, skillful 言 (yán) speak, speaker 无 (wú) no, without 瑕 (xiá) flaw, error 谪 (zhé) mistake, blame 善 (shàn) good, skillful 计 (jì) count, accountant 不 (bù) not 用 (yòng) use 筹 (chóu) rods (made of bamboo, wood, etc) for counting 策 (cè) counter, counting device such as bamboo slips 善 (shàn) good, skillful 闭 (bì) close 无 (wú) no, without 关 (guān) bolt 楗 (jiàn) latches, bar 而 (ér) but 不 (bù) not 可 (kě) can 开 (kāi) open ，善 (shàn) good, skillful 结 (jié) binding, tying, knot 无 (wú) no, without 绳 (shéng) string, rope 约 (yuē) tight, restrict 而 (ér) but 不 (bù) not 可 (kě) can 解 (jiě) untie 。是 (shì) 以 (yǐ) therefore 圣人 (shèngrén) sage 常 (cháng) always 善 (shàn) good, skillful 救 (jiù) rescue, save 人 (rén) man, person ，故 (gù) thus 无 (wú) no, without 弃 (qì) abandon 人 (rén) man, person ；常 (cháng) always 善 (shàn) good, skillful 救 (jiù) rescue, save 物 (wù) things ，故 (gù) thus 无 (wú) no, without 弃 (qì) abandon 物 (wù) things ，是 (shì) is 谓 (wèi) called 袭 (xí) invisible, conceal, covered, follow 明 (míng) enlightenment 。故 (gù) thus 善 (shàn) good, skillful 人 (rén) man, person 者 (zhě) ，不 (bù) not 善 (shàn) good, skillful 人 (rén) man, person 之 's 师 (shī) teacher， master ；不 (bù) not 善 (shàn) good, skillful 人 (rén) man, person 者 (zhě) ，善 (shàn) good, skillful 人 (rén) man, person 之 (zhī)'s 资 (zī) student, material, treasure 。不

(bù) not 贵 (guì) value, honor 其 (qí) his, one's 师 (shī) teacher ， master 不 (bù) not 爱 (ài) love 其 (qí) his, one's 资 (zī) student, material ， 虽 (suī) although 智 (zhì) wise, clever, intelligent 大 (dà) big, great 迷 (mí) confusion, loss 。是 (shì) is 谓 (wèi) called 要 (yào) essential, important, main 妙 (miào) wonder, secret 。

Sentence for Sentence Translation:

善行无辙迹 : A good traveler leaves no trace;
善言无瑕谪 : A good speaker makes no mistakes;
善计不用筹策： A good counter requires no counting devices;
善闭无关楗而不可开 : A good carpenter shuts doors without bolts yet they cannot be opened;
善结无绳约而不可解 : A good binder ties knots without ropes yet they cannot be untied.
是以圣人常善救人，故无弃人 : Therefore Shengren is always good at rescuing men without abandoning one man.
常善救物，故无弃物 : Always good at rescuing all things without abandoning one thing.
是谓袭明 : This is called Invisible Enlightenment.
故善人者，不善人之师 : So the good man is a bad man's teacher.
不善人者，善人之资 : The bad man is a good man's treasure.
不贵其师，不爱其资，虽智大迷 : If you don't honor your teacher and don't love your student, you are still confused in spite of your wisdom.
是谓要妙 : This is called the essential wonder of Tao.

河上公与王弼原文差异对照 Text Commentary on Chapter 27:

Ho 河 91 words 字 : 计 count ; Wang 王 91 words 字:数 count ;
This book 本书 91 words 字:计 count

河与王对二十七章的注解大同小异，都很精彩。
河用“计”，王用“数”，意思是一样的，现代有“会计”的学科，所以本书采用“计”字。“谪”与“谪”同。

Comment: Both Ho and Wang versions are similar. The words 计 (ji) and 数 (shu) both have the same meaning (counting).

This chapter is clearly talking about love 爱 (ai). Unfortunately, many popular English translations do not even mention the word "love". The word 爱 (ai) love has appeared in six chapters (refer to concordance). But some translators have missed them all. Why? I don't know. Maybe I miss them all. If you think I mistranslate the word 爱 (ai)

as love, you might as well throw away this book; for love is a major principle of Tao Te Ching. Without love, there is no life. Indeed, to practice natural long life Tao is to love yourself, love others and love nature.

Ho Shang Kung Commentary Translation:

巧 (qiǎo) 用 (yòng) Subtle Usag e 第二十七章（河上公）

善行无辙迹：善行道者，求之于身，不下堂，不出门，故无辙迹。

A good traveler leaves no trace: He who is good at walking with Tao seeks the truth inside not outside; he does not need to go down the hall and out of the door (Chapter 47). Thus he leaves no trace.

善言无瑕谪：善言，谓择言而出，则无瑕疵谪过于天下也。

A good speaker makes no mistakes: A good speaker chooses words carefully before he speaks; thus he does not make errors for the people to blame.

善计不用筹策：善以道计事者，则守一不移，所计不多，则不用筹策而可知也。

A good counter requires no counting devices: He who is good at using Tao to count can hold onto One and does not count too much. Thus he needs no counting devices.

善闭无关楗而不可开：善以道闭情欲、守精神者，不如门户有关楗可得开。

A good carpenter shuts doors without bolts yet they cannot be opened: He who is good at using Tao to close the door of desires can keep his spirits inside; the door of desires is invisible, not like a physical door which can be opened with bolts and latches.

善结无绳约而不可解：善以道结事者，乃可结其心，不如绳索可得解也。

A good binder ties knots without ropes yet they cannot be untied: He who is good at using Tao to tie things can tie the minds of the people together; the binding of the minds cannot be loosened, not like a string knot which can be opened.

是以圣人常善救人，故无弃人：圣人所以常教人忠孝（正）者，欲以救人性命。使贵贱各得其所也。（圣人所以常常教人行自然的忠孝，是因为圣人想救人性命。使得世界有钱的有地位的（贵），或者没钱没地位的（贱）都得到他们的所能得到的。）

Therefore Shengren is always good at rescuing men without abandoning one man: Shengren is always good at teaching people to love and respect each other naturally. Therefore, whether a person is rich

or poor, worthy or unworthy, he will find a place in society. In this way, no one will be abandoned.

常善救物，故无弃物：圣人所以教民顺四时者，欲以救万物之伤残。圣人不贱石而贵玉，视之如一。

Always good at rescuing all things without abandoning one thing: Shengren teaches the people to follow the four seasons naturally so as not to upset the balance of the ten thousand things. Shengren does not regard the rocks as cheap and jades as expensive; he regards all things as One.

是谓袭明：圣人善救人物，谓袭（继承）明大道也。

This is called Invisible Enlightenment: Shengren is good at rescuing men and things, this is called 袭明 (xi ming) Invisible Enlightenment of Tao.

故善人者，不善人之 师：人之行善者，圣人。则以为人师。（圣人行善，可以成为不善人的老师。）

So the good man is a bad man's teacher: Shengren does good deeds and becomes the teacher for those who don't do good deeds.

不善人者，善人之 资：资，用也。人行不善，圣人犹教导使为善，得以给用也。

The bad man is a good man's treasure： 资 (zi) (treasure) means usage. Shengren teaches the bad men to become good men so that all can be useful.

不贵其 师：不贵其师，则独无辅也。

If you don't honor your teacher: If you don't honor your teacher, you will have no one to teach you.

不爱其 资：不爱其资，则无所使也。

If you don't love your student: If you don't love your student, you will have no one to help you.

虽智大迷，是谓要 妙：虽自以为智，言此人乃大迷惑。能通此意，是谓知微妙要道也。

You are still confused in spite of your wisdom. This is called the essential wonder of Tao: Even though he thinks he has wisdom, he is very confused indeed. When one understands this (universal love), one is said to have known the essential wonder of Tao.

Wang Pi Commentary Translation:

第二十七章（王弼）

善行无辙迹：顺自然而行，不造不施，故物得至，而无辙迹也。

A good traveler leaves no trace: Shengren follows the natural flow of things without interfering; thus all things live naturally without any trace of human intervention.

善言无瑕谪：顺物之性，不别不析，故无瑕谪可得其门也。

A good speaker makes no mistakes: Shengren follows the nature of things without discriminating them; thus he has not opened any door for mistakes to enter.

善数（河：计）不用筹策：因物之数，不假（借）形也。

A good counter requires no counting devices: Shengren counts the actual things, not the imaginary things.

善闭无关楗而不可开，善结无绳约而不可解：因物自然，不设不施，故不用关楗绳约，而不可开解也。此五者皆言不造不施，因物之性，不以形制物也。

A good carpenter shuts doors without bolts yet they cannot be opened. A good binder ties knots without ropes yet they cannot be untied: Shengren follows the natural state of things without artificial intervention; thus without bolts or ropes, things cannot be opened or loosened.

The above five examples have one common thing – they all follow the natural flow of things without human intervention.

是以圣人常善救人，故无弃人：圣人不立形名以检于物，不造进向以殊弃不肖，辅万物之自然而不为始（施），故曰无弃人也。不尚贤能，则民不争，不贵难得之货，则民不为盗，不见可欲，则民心不乱。常使民心无欲无惑，则无弃人矣。（见第三章。）

Therefore Shengren is always good at rescuing men without abandoning one man: Shengren does not establish standards to scrutinize things and does not set up competitions to reject the unworthy. He "assists the ten thousand things to return to their natural state and does not dare to interfere" (Chapter 64). Thus there won't be any abandoned man. "Don't reward the worthy so that people will not compete. Don't value the hard-to-get goods so that people will not become thieves. Don't display the desirable objects so that people will not be aroused" (Chapter 3). Shengren allows the people to live simply and honestly and thus there is no abandoned person.

常善救物，故无弃物，是谓袭明。 Always good at rescuing all things without abandoning one thing; This is called Invisible Enlightenment.:

(No comment)

故善人者，不善人之师：举善以齐不善，故谓之师矣。

So the good man is a bad man's teacher: The good man uses goodness to teach the bad man, thus he becomes the teacher of the bad man.

不善人者，善人之资：资，取也。善人以善齐不善，不以善弃不善也，故不善人，善人之所取也。

The bad man is a good man's treasure : 资 (zi) (treasure) means reserve. The good man uses goodness to teach the bad man to become good; he does not use goodness to discriminate and abandon the bad man. Thus the bad man is the good man's reserve (potential of good man).

不贵其师，不爱其资，虽智大迷：虽有其智，自任其智，不因物，于其道必失。故曰虽智大迷。

If you don't honor your teacher and don't love your student, you are still confused in spite of your wisdom: Even though he has wisdom, he is still lost in Tao if he uses his wisdom to interfere with things instead of following the nature of things. Thus it is called "still confused in spite of your wisdom".

是谓要妙。 This is called the essential wonder of Tao.:

(No comment)

Chapter 28 (2-7. Keep the softness of a female.)

第二十八章原文

知其雄，守其雌，為天下谿。為天下谿，常德不離，復歸於嬰兒。知其白，守其黑，為天下式。為天下式，常德不忒，復歸於無極。知其榮，守其辱，為天下谷。為天下谷，常德乃足，復歸於樸。樸散則為器，聖人用之則為官長，故大制不割。

Verbatim Translation:

知 (zhī) know 其 (qí) one's 雄 (xióng) male 守 (shǒu) keep 其 (qí) one's 雌 (cí) female 为 (wéi) become, act 天下 (tiānxià) the world 溪 (xī) stream 为 (wéi) become, act 天下 (tiānxià) the world 溪 (xī) stream 常 (cháng) eternal 德 (dé) te, virtue 不 (bù) no 离 (lí) separated ，复 (fù) again, revert 归 (guī) return 于 (yū) to 婴儿 (yīngér) infant 知 (zhī) know 其 (qí) one's 白 (bái) bright, white ，守 (shǒu) keep 其 (qí) one's 黑 (hēi) dark ，为 (wéi) become, act 天下 (tiān xià) the world 式 (shì) model 。为 (wéi) become, act 天下 (tiān xià) the world 式 (shì) model ，常 (cháng) eternal 德 (dé) te, virtue 不 (bù) no 忒 (tuī) err ，复 (fù) again, revert 归 (guī) return 于 (yū) to 无 (wú) no 极 (jí) limit 。知 (zhī) know 其 (qí) one's 荣 (róng) glory ，守 (shǒu) keep 其 (qí) one's 辱 (rǔ) humility ，为 (wéi) become, act 天下 (tiānxià) the world 谷 (gǔ) valley 。为 (wéi) become, act 天下 (tiānxià) the world 谷 (gǔ) valley ，常 (cháng) eternal 德 (dé) te, virtue 乃 (nǎi) is 足 (zú) plentiful, enough ，复 (fù) again, revert 归 (guī) return 于 (yū) to 朴 (pǔ) uncarved wood, simplicity. 朴 (pǔ) uncarved wood 散 (sàn) disperse 则 (zé) then 为 (wéi) become, act 器 (qì) vessels ，圣人 (shèngrén) sage 用 (yòng) use 之 (zhī) it 则 (zé) then 为 (wéi) become, act 官 (guān) an official 长 (cháng) leader, long ，故 (gù) thus 大 (dà) great 制 (zhì) leader, administration 不 (bù) no 割 (gē) cut up.

Sentence for Sentence Translation :

知其雄，守其雌，为天下溪 ：Know the strength of a male, but keep the softness of a female. Be the stream of the world.
为天下溪，常德不离 ：Being the stream of the world, you will never depart from the Eternal Te,
复归于婴儿 ：And return again to the state of a newborn baby.
知其白，守其黑，为天下式 ：Know the bright, but keep the dark. Be the model for the world.
为天下式，常德不忒 ：Being a model for the world, you never err by following the Eternal Te,
复归于无极 ：And return again to the infinity, wuji.
知其荣，守其辱，为天下谷 ：Know glory, but keep humility. Be the valley of the world.
为天下谷，常德乃足 ：Being the valley of the world, you have abundance of the Eternal Te.
复归于朴 ：And return again to the simplicity of Pu, an uncarved wood.
朴散则为器 ：When the block is carved, it becomes vessels.
圣人用之则为官长 ：When Shengren uses them, he becomes a great ruler.
故大制不割 ：Therefore a great ruler of Te of Oneness does not cut up.

河上公与王弼原文差异对照 Text Commentary on Chapter 28:
Ho 河 86 words 字 ; Wang 王 86 words 字 ;
This book 本书 86 words 字 .
婴儿的状态是无极、道朴的状态。而婴儿是柔弱愚昧无知的，所以得道的人是守柔弱，大智若愚的。

大制是第二十五章的“ 强为之名若大 ”。
有学者自作聪明把“ 知其白守其黑，知其荣守其辱 ” 擅改为“ 知其白，守其辱 ”，因为“ 大白若辱 ” 的缘故。 ”。
Comment: Ho and Wang versions have the same words.
Some scholars suggest changing the sentences “ 知其白守其黑，知其荣守其辱 Know the bright side, but keep the dim side; Know glory, but keep humility” to “ 知其白，守其辱 know the bright side but keep to humility” because “ 大白若辱 Great whiteness seems tarnished” (appears in Chapter 41). If we follow their suggestion, the important conceptual words 无极 (wuji)(without limit, infinity) would be eliminated. A part of important Chinese culture heritage would be lost. Therefore, this book keeps to the traditional text.

Ho Shang Kung Commentary Translation:
反 (fǎn) 朴 (pǔ) Returning to simplicit y 第二十八章（河上公）

知其雄，守其雌，为天下 溪： 雄以喻尊，雌以喻卑。人虽自知其尊显，当复守之以卑微，去雄之强梁，就雌之柔和，如是则天下归之，如水流入深溪也。

Know the strength of a male, but keep the softness of a female. Be the stream of the world : 雄 (xiong)(male) means noble and high; 雌 (ci) (female) means humble and low. If you know the power of a high position but keep the humility of a low position and if you avoid the stiffness of a male but keep the softness of a female, the people will come to you as if water flows to the stream in the deep gorge.

为天下溪，常德不 离： 人能谦下如深溪，则德常在，不能离于己也。

Being the stream of the world, you will never depart from the Eternal Te: If you can be humble like that of the deep gorge stream, the virtuous Te will always be with you.

复归于婴 儿： 复当归志于婴儿，憃然而无所知也。

And return again to the state of a newborn babe: One should return to the state of an infant, without desires and without worries.

知其白，守其黑，为天下 式： 白以喻昭昭，黑以喻默默。人虽自知昭昭明达，当复守之以默，如暗昧无所见，如是则可为天下法式，其德常在。

Know the bright, but keep the dark. Be the model for the world : 白 (bai) (white) means bright and understanding; 黑 (hei) (dark) means silent and dim. Although one has a great understanding of all things, one should keep silent as if one knew nothing. If one can do that, one can become the model for the world and the virtuous Te will never leave him.

为天下式，常德不 忒： 人能为天下法式，则德常在于己，不复有差忒。

Being a model for the world, you never err by following the Eternal Te: When one can be the model for the world, the virtuous Te will be always with one and one will make no mistakes.

复归于无 极： 德不差忒，则长生久寿，归身于无穷极也。

And return again to the infinity, wuji: When one has obtained the virtuous Te of making no mistakes, one lives a long life and returns to the infinity.

知其荣，守其辱，为天下 谷： 荣以喻尊贵，辱以喻污浊。知己之有荣贵，当复守之以污浊，如是则天下归之，如水流入深谷也。

Know glory, but keep humility. Be the valley of the world : 荣 (rong) (glory) means noble and respect; 辱 (ru) (humility) means humiliation and embarrassment. If you have power and money, you should stay humble; the people will come to you as water flows into the deep valley.

为天下谷，常德乃 足： 足，止也。人能为天下谷，则德乃常止于己。

Being the valley of the world, you have abundance of the Eternal Te : 足 (zu) (abundance) means to remain. When one can be the valley of the world, the virtuous Te will always remain with him.
复归于 朴 : 复当归身于质朴, 不复为文饰。
And return again to the simplicity of Pu, an uncarved wood: One should return to simple and honest living, no more unreal materialistic pursuits.
朴散则为 器 : 器, 用也。万物之朴散则为器用。若道散, 则为神明, 流为日月, 分为五行也。
When the block is carved, it becomes vessels : 器 (qi) (vessels) means usage. When the block is carved, it becomes the vessels of all things. When Tao as a block is dispersed, it becomes the infinite intelligence 神明 (shenming), the sun and the moon, and the five elements. (Note: It sounds like the Big Bang theory of the modern time.)
圣人用之则为官 长 : 圣人升用, 则为百官之元长也。
When Shengren uses them, he becomes a great ruler: When Shengren uses them, he becomes the head of the hundred officials.
故大制不 割 : 圣人用之, 则以大道制御天下, 无所伤割。治身则以大道制御情欲, 不害精神也。
Therefore a great ruler of Te of Oneness does not cut up: When Shengren uses the great Tao to govern the world, he will not harm the people; when he uses the great Tao to cultivate his own life, he will not harm his essence energy and spirits (jingshen).

Wang Pi Commentary Translation:

第二十八章（王弼）

知其雄, 守其雌, 为天下溪。为天下溪, 常德不离, 复归于婴儿 : 雄, 先之属 ; 雌, 后之属也。知为天下之先也, 必后也, 是以圣人后其身而身先也。溪不求物而物自归之, 婴儿不用智而合自然之智。（见第七章。溪 : 有水的山谷, 地势低洼, 水自然流入。）
Know the strength of a male, but keep the softness of a female. Be the stream of the world. Being the stream of the world, you will never depart from the Eternal Te and return again to the state of a newborn babe: The male wants to be the first while the female is willing to go behind. He who is a good ruler leads from behind the people (Refer to Chapter 7 and Chapter 66). A stream has a low position and therefore water naturally flows to it. A baby does not use his mind to think and therefore he has a more natural ability to survive.
知其白, 守其黑, 为天下式 : 式, 模则也。

Know the bright, but keep the dark. Be the model for the world : 式 (shi) means model.
为天下式，常德不忒： 忒，差也。
Being a model for the world, you never err by following the Eternal Te : 忒 means error.
复归于无极： 不可穷也。
And return again to the infinity, wuji: It has no end.
知其荣，守其辱，为天下谷。为天下谷，常德乃足，复归于朴： 此三者，言常反终，后乃德全其所处也。下章云，反者道之动也，功不可取，常处其母也。（反者道之动：见第四十章。）
Know glory, but keep humility. Be the valley of the world. Being the valley of the world, you have abundance of the Eternal Te. And return again to the simplicity of uncarved wood: The three things mentioned above are examples of returning to the source Tao (as in Chapter 40 Returning is the movement of Tao). Returning to the mother Tao makes the Te of all things whole. Therefore, he who wants to achieve virtuous Te always returns to the mother for inspiration.
朴散则为器，圣人用之则为官长： 朴，真也。真散则百行出，殊类生，若器也。圣人因其分散，故为之立官长。以善为师，不善为资，移风易俗，复归于一也。（百行：指众多的道德品行。殊类：指各种事物。以善为师：见第二十七章。）
When the block is carved, it becomes vessels. When Shengren uses them, he becomes a great ruler : 朴 (pu)(simplicity) means true reality of Oneness. Oneness breaks down into all (hundred) ways of behaviors; and it forms different kind of living things like different vessels. Because there are different kinds of people, Shengren sets up different officials to govern them. The good ones become the bad ones' teachers and the bad ones become the good ones' materials (Refer to Chapter 27). There are different customs at different times, but all have to return to Oneness.
故大制不割： 大制者，以天下之心为心，故无割也。（大：见第二十五章；指道、朴。）
Thus a great ruler of Te of Oneness does not cut up: The great ruler has the best interest of the people in his heart and therefore he does not harm the people.

Chapter 29 (8-10. All creatures are sacred beings of Tao.)

第二十九章原文

將欲取天下而為之，吾見其不得已。天下神器，不可為也。為者敗之，執者失之。故物或行或隨，或呴或吹，或強或羸，或載或隳。是以聖人去甚，去奢，去泰。

Verbatim Translation:

将 (jiāng) shall, if 欲 (yù) want 取 (qǔ) take, govern 天下 (tiānxià) the world 而 (ér) and, but 为 (wéi) interfere, act 之 (zhī) it ，吾 (wú) I 见 (jiàn) understand, see, believe 其 (qí) it 不 (bù) not 得 (dé) obtain, achieve 已 (yǐ) end 。天下 (tiānxià) the world 神 (shén) spiritual, sacred 器 (qì) tools, beings, children, 不 (bù) not 可 (kě) can 为 (wéi) interfere, act 也 (yě) 。为 (wéi) interfere, act 者 (zhě) he, who 败 (bài) fail 之 (zhī) it ，执 (zhí) grasp 者 (zhě) he, who 失 (shī) lose 之 (zhī) it 。夫 (fū) that 物 (wù) things, all things 或 (huò) some 行 (háng) lead 或 (huò) some 随 (suí) follow ，或 (huò) some 呴 (hǒu) warm, warm blooded, blow hot 或 (huò) some 吹 (chuī) cold, cold blooded, blow cold, 或 (huò) some 强 (qiáng) strong 或 (huò) some 羸 (yíng) weak, 或 (huò) some 载 (zǎi) tame, safe, carry 或 (huò) some 隳 (huī) dangerous, fall 。是以 (shì yǐ) therefore 圣人 (shèngrén) Shengren, sage 去 (qù) avoid, abandon 甚 (shèn) excess, obsession ，去 (qù) avoid, abandon 奢 (shē) extravagance ，去 (qù) avoid, abandon 泰 (tài) extreme 。

Sentence for Sentence Translation:

将欲取天下而为之 : If man wants to take over nature and rule the world according to his own plan,
吾见其不得已 : I don’t believe it can be done.
天下神器，不可为也 : All creatures under Heaven are spiritual beings. You cannot improve their nature.
为者败之，执者失之 : If you try to change them, you will ruin them; if you try to control them, you will lose them.
夫物或行或随 : Among all the creatures, some are natural leaders and some are followers;

或呴或吹 : Some are warm and some are cold;
或强或羸 : Some are strong and some are weak;
或载或隳 : Some are tame and some are dangerous.
是以圣人去甚，去奢，去泰 : Therefore Shengren avoids excesses, extravagance, and extremes.

河上公与王弼原文差异对照 Text Commentary on Chapter 29:

Ho 河 58 words 字 : 或呴 war m 或吹 , 或载 saf e 或隳
Wang 王 58 words 字:或歔 war m 或吹,或挫 brea k 或隳
This book 本书 58 words 字:或呴 war m 或吹 , 或载 saf e 或隳

河以“人”注解“天下”,王以“万物”注解“天下”。本书采用王的注解为佳。
河本“或载或隳”比王“或挫或隳”容易解释,所以本书用“载”字。

Comment: Both Ho and Wang versions are similar. Ho version uses 载 (zai)(safe) while Wang 挫 (cuo)(break).

This chapter can be interpreted two different ways: One view is "(only) humans are spiritual beings" and the other is universal, "the ten thousand things are spiritual beings". This book adopts the universal view because in many chapters including Chapter 5, 27, 34, it is clear that Tao treats all creatures as equals.

Ho Shang Kung Commentary Translation:

无 (wú) 为 (wéi) Wuwe i 第二十九章(河上公)

将欲取天下： 欲为天下主也。**而为之：** 欲以有为治民。
If man wants to take over nature and rule the world according to his plan: If someone wants to become the ruler of the world and to rule the world according to his own egoistic way (yowei, interfering actions), I don't think it can be done.
吾见其不得已： 我见其不得天道人心已明矣。天道恶烦浊,人心恶多欲。
I don't believe it can be done: I can see clearly that the ruler cannot gain the mandate of the Heaven and the heart of the people; for Heaven hates confusion and the heart of the people hates excessive desires.
天下神器,不可为也： 器,物也。人乃天下之神物也。神物好安静,不可以有为治。
All creatures under Heaven are spiritual beings. You cannot improve their nature : 器 (qi) means things. Mankind is the spiritual thing (being) of the world. Spiritual beings prefer peace and quiet and they cannot be governed through interference with their nature.
为者败之： 以有为治之,则败其质朴。

If you try to change them, you will ruin them: If the ruler governs the people with interference, he will ruin their natural simplicity.
执者失 之：强执教之，则失其情实，生于诈伪也。
If you try to control them, you will lose them: If the ruler holds onto his egoistic way of teaching, he will lose the true feelings of the people; thus people become cunning and hypocritical.
故物或行或 随：上所行，下必随之也。
Among all the creatures, some are natural leaders and some are followers: When the ruler above leads, the people below surely follow.
或呴或 吹：呴，温也，吹寒也。有所温，必有所寒也。
Some are warm and some are cold： 噓 (xu) means warm. 吹 (chui) means cold. What can be warm surely can be cold.
或强或 羸：有所强大，必有所羸弱也。
Some are strong and some are weak: Whenever there is strength there is weakness.
或载或 隳：载，安也。隳，危也。有所安，必有所危。明人君不可以有为治国与治身也。
Some are tame and some are dangerous： 载 (zai) means peaceful. 隳 (hui) means dangerous. When there is peace there is danger behind it. Therefore the ruler cannot act recklessly in governing a country and cultivating life.
是以圣人去甚，去奢，去 泰：甚，谓贪淫声色。奢，谓服饰饮食。泰，谓宫室台榭。去此三者，处中和，行无为，则天下自化。
Therefore Shengren avoids excesses, extravagance, and extremes： 甚 (shen) (excesses) means indulging in music and sex. 奢 (she) (extravagance) means wasting in food and clothing. 泰 (tai) (extreme) means elaborate palaces, terraces and big mansions. If the ruler can discard these three excesses, live in moderation, act with invisible wuwei, then the world can transform on its own and becomes peaceful.

<u>Wang Pi Commentary Translation:</u>

第二十九章（王弼）

将欲取天下而为之，吾见其不得已。天下神器：神，无形无方也。器，合成也。无形以合，故谓之神器也。
If man wants to take over nature and rule the world according to his own plan, I don't believe it can be done. All creatures under Heaven are spiritual beings： 神 (shen) (spirit) is shapeless, without corners and directions. 器 (qi) (being, utensil) is formed by combination of things. A form is completed by combining the formless shen 神 and therefore it is called 神器 (spiritual beings) formless form.

不可为也，为者败之，执者失之：万物以自然为性，故可因而不可为也，可通而不可执也。物有常性而造为之，故必败也；物有往来而执之，故必失矣。

You cannot improve their nature. If you try to change them, you will ruin them; if you try to control them, you will lose them: All things follow their natural instincts and therefore they can only be followed naturally not interfered with manually; they can only be communicated with naturally not forcefully. All things have their naturally ways; anyone who wants to change their ways will fail. All things are communicating by coming and going; anyone who wants to grasp them will lose them.

故物或行或随，或嘘或吹。或强或羸，或挫或隳。是以圣人去甚，去奢，去泰：凡此诸“或”，言物事逆顺反复，不施为执割也。圣人达自然之至，畅万物之情，故因而不为，顺而不施，除其所以迷，去其所以惑，故心不乱，而物性自得之也。

Among all the creatures, some are natural leaders and some are followers; some are warm and some are cold; some are strong and some are weak; some are tame and some are dangerous. Therefore Shengren avoids excesses, extravagance, and extremes: The four things mentioned above are natural phenomena. It is natural for things to live in opposite but complementary ways. Therefore, the ten thousand things cannot be cut up and be controlled by men.

Shengren understands the natural flow of things and respects the behavior of all things. Therefore Shengren can follow the natural flow of things and acts without interference. He avoids what is causing confusion and discards what is making things complicated (Refer to Chapter 20 commentaries). Therefore he remains simple and clear; all things can live naturally and harmoniously.

Chapter 30 (6-5. Good deeds go around and come around.)

第三十章原文

以道佐人主者，不以兵強天下，其事好還。師之所處，荊棘生焉。大軍之後，必有凶年。善者果而已，不敢以取強。果而勿矜，果而勿伐，果而勿驕。果而不得已，果而勿強。物壯則老，是謂不道，不道早已。

Verbatim Translation:

以 (yǐ) use 道 (dào) Tao 佐 (zuǒ) assist 人 (rén) 主 (zhǔ) ruler, lord 者 (zhě) who, one, ， 不 (bù) not 以 (yǐ) use 兵 (bīng) military, soldiers 强 (qiáng) force 天下 (tiānxià) the world, 其 (qí) its 事 (shì) matter, affair 好 (h à o) good 还 (hái) return. 师 (shī) army 之 (zhī) which 所 (suǒ) place 处 (ch ǔ) stay, engaged 荆 (jīng) brambles 棘 (jí) thorns 生 (shēng) grow 焉 (yān) indeed. 大 (dà) great 军 (jūn) war, army 之 (zhī) 后 (hòu) aftermath ， 必 (bì) surely 有 (yǒu) have 凶 (xiōng) bad, sorrowful 年 (nián) years. 善 (shàn) good 者 (zhě) one, he, person 果 (guǒ) resolute 而 (ér) but 已 (yǐ) end, 不 (bù) 敢 (gǎn) dare 以 (yǐ) to 取 (qǔ) take, use 强 (qiáng) force. 果 (guǒ) resolute 而 (ér) but 勿 (wù) not 矜 (jīn) arrogant, boastful, 果 (guǒ) resolute 而 (ér) but 勿 (wù) not 伐 (fá) contentious, 果 (guǒ) resolute 而 (ér) but 勿 (wù) not 骄 (jiāo) proud, arrogant 。果 (guǒ) resolute 而 (ér) but 不 (bù) not 得 (dé) obtain 已 (yǐ) end (bu-de-yi) reluctantly, involuntary ， 果 (guǒ) resolute 而 (ér) but 勿 (wù) not 强 (qiáng) forceful. 物 (wù) things; all things 壮 (zhuàng) too strong; prime 则 (zé) then 老 (lǎo) old; decay 是 (shì) is 谓 (wèi) called 不 (bù) not 道 (dào) Tao ， 不 (bù) not 道 (dào) Tao 早 (zǎo) early; soon 已 (yǐ) die; finish 。

Sentence for Sentence Translation:

以道佐人主者，不以兵强天下 : The ruler who uses Tao to assist in his governing does not use military force to conquer the world.

其事好还 : His good deed goes around and comes around.

师之所处，荆棘生焉 : Wherever armies have fought, brambles and thorns grow.

大军之后，必有凶年 ：What follows a great war must be sorrowful years.
善者果而已 ：A good ruler has resolute courage to fight for peace,
不敢以取强 ：Dare not to use force to conquer others.
果而勿矜 ：Be resolute but not boastful;
果而勿伐 ：Be resolute but not contentious;
果而勿骄 ：Be resolute but not arrogant;
果而不得已 ：Be resolute involuntarily;
果而勿强 ：Be resolute but not forceful.
物壮则老 ：Things that become too strong will decay.
是谓不道 ：This is not the natural long life Tao.
不道早已 ：Whatever is contrary to Tao comes to an early end.

河上公与王弼原文差异对照 Text Commentary on Chapter 30:
Ho 河 75 words 字： 善者 wh o 果而已
Wang 王 75 words 字:善有 hav e 果而已
This book 本书 75 words 字:善者 wh o 果而已

河“ 善者果而已 ”，王“善有果而已 ”，一字“ 者 ”与“ 有 ” 之分就有两个不同注解。河以果敢来注解，就是有勇敢的军队来仗敌人不敢妄进。王以用兵得到成功的结果后就不再逞强了。一个是还没有战争发生，另一个战争已经发生了。

其事好还 ”，以现代人的解释是做坏事是有报应的，但河与王都以做好事有好结果解。

Comment: There is only one minor word difference between the Ho and Wang versions. Hoversion has 者 (zhe)(who) while Wang has 有 (you)(have).

These two words, 者 (zhe)(who) and 有 (you)(have),are common words but they make a huge difference in the meaning of the sentence. Ho comments on this chapter as deterrence before there is a war (者 (zhe)(who)). Wang comments on this chapter as after winning a war (because the word 有 (you)(have). This book adopts Ho's version because is better to prevent (wuwei) a war (refer to Chapter 69) than to fight a war.

Ho Shang Kung Commentary Translation:

俭 (jiǎn) 武 (wǔ) Restraint excess forc e 第三十章（河上公）

以道佐人主者：谓人主能以道自辅佐也。

The ruler who uses Tao to assist in his governing: This means that the ruler uses Tao to assist himself.

不以兵强天下：以道自佐之主，不以兵革，顺天任德，敌人自服。

Does not use military force to conquer the world: He who uses Tao does not use military forces. He follows the flow of Heaven and lets all things follow freely their virtuous Te. Therefore, the enemies become peaceful on their own accord.

其事好还：其举事好还自责，不怨于人也。

His good deed goes around and comes around: This is to say that a good thing goes around and comes around. No one should be blamed but oneself.

师之所处，荆棘生焉：农事废，田不修。

Wherever armies have fought, brambles and thorns grow: The farming activities are abandoned and the fields are not cultivated.

大军之后，必有凶年：天应之以恶气，即害五谷，五谷尽，即伤人也。

What follows a great war must be sorrowful years: Heaven responds with bad weather which damages the five major crops. When there is no harvest of the five crops, people get hungry.

善者果而已：善用兵者，当果敢而已，不美之（不以为利矣也 - 31 章）。

A good ruler has resolute courage to fight for peace: A good ruler has resolute courage to fight for peace, not for wealth.

不敢以取强：不以果敢取强大之名也。

Dare not to use force to conquer others: Not to use his resolute courage to gain the fame of being strong.

果而勿矜：当果敢谦卑，勿自矜大也。

Be resolute but not boastful: With resolute courage, he should remain humble neither boastful nor arrogant.

果而勿伐：当果敢推让，勿自伐取其美也。

Be resolute but not contentious: With resolute courage, he should let others claim credits and not compete for fame and wealth.

果而勿骄：骄，欺也。果敢勿以骄欺人。

Be resolute but not arrogant : 骄 (jiao) means bully. With resolute courage, he should not bully others.

果而不得已：当果敢至诚，不当逼迫不得已也。

Be resolute involuntarily: With resolute courage, he should act from his heart with great sincerity; he should not act because it is the last resort.

果而勿强：果敢，勿以为强兵坚甲以侵陵人也。

Be resolute but not forceful: With resolute courage, he should understand that the purpose of having strong troops and sharp weaponry is not to invade others.

物壮则老：草木壮极则枯落，人壮极则衰老也。言强者不可以久。

Things that become too strong will decay: The grass and trees will fall and wither when they reach their end. When man reaches his prime, he gets weak and old. This is to say that too strong will not last long.
是谓不道：枯老者，坐不行道也。
This is not the natural long life Tao: When man becomes old, he just sits there and cannot practice long life Tao anymore.
不道早已：不行道者早死。
Whatever is contrary to Tao comes to an early end: He who does not practice Tao dies soon enough.

Wang Pi Commentary Translation:

第三十章（王弼）

以道佐人主者，不以兵强天下：以道佐人主，尚不可以兵强于天下，况人主躬于道者乎？（躬于道者：身体力行于道者。）
The ruler who uses Tao to assist in his governing does not use military force to conquer the world: Even the assistant of a ruler does not use force; for sure the Tao ruler himself will not use force.
其事好还：为治者务欲立功生事，而有道者务欲还反无为，故云其事好还也。
His good deed goes around and comes around: He who acts with yowei (interfering actions) wants to get honor and create troubles; he who acts with wuwei (invisible action) wants to return to the state of simplicity of wuwei. Therefore it is to say that the thing goes around and comes around.
师之所处，荆棘生焉。大军之后，必有凶年：言师（战争）凶害之物也。无有所济，必有所伤，贼害人民，残荒田亩，故曰荆棘生焉。
Wherever armies have fought, brambles and thorns grow. What follows a great war must be sorrowful years: This is to say that war is a destructive event. It does not help anything and it surely hurts the people and makes the fields barren. Therefore it is to say that thorny bushes grow.
善有果而已，不敢以取强：果，犹济（成功）也。言善用师者，趣（往）以济难而已矣，不以兵力取强于天下也。
A good ruler has resolute courage to fight for peace. Dare not use force to conquer others： 果 (guo) means result. This is to say that a good ruler achieves the result of getting rid of the aggressors only, not to conquer the world.
果而勿矜，果而勿伐，果而勿骄：吾不以师道为尚，不得已而用，何矜骄之有也？

Be resolute but not boastful; being resolute but not contentious; be resolute but not arrogant: This to say, "I don't prefer military forces. I use them only when there is no alternative. So what can I be proud of?"
果而不得已，果而勿强：言用兵虽趣以济难，然时（是）故（因）不得已后用者，但当以除暴乱，不遂用果以为强也。
Be resolute involuntarily; be resolute but not forceful: This is to say that the military forces are used to save the people only. It is not to use the victory to become brutally strong.
物壮则老，是谓不道，不道早已：壮，武力暴兴，喻以兵强于天下者也。飘风不终朝，骤雨不终日，故暴兴必不道早已也。（飘风不终朝：见第二十三章。）
Things that become too strong will decay. This is not the natural long life Tao. Whatever is contrary to Tao comes to an early end : 壮 (zhuang) means brutal force. This means that a ruler uses a strong army to conquer the world does not last long like "The violent wind does not last the whole morning and the stormy rain does not last the whole day" (Chapter 23). Therefore, the violent forces (the ruler and his kingdom), which are not Tao, come to an early end.

Chapter 31 (6-6. War is a funeral rite and there is no winner.)

第三十一章原文

夫佳兵者，不祥之器，物或惡之，故有道者不處。君子居則貴左，用兵則貴右。兵者，不祥之器，非君子之器。不得已而用之，恬淡為上。勝而不美，而美之者，是樂殺人。夫樂殺人者，則不可以得志於天下矣。吉事尚左，凶事尚右。偏將軍居左，上將軍居右，言以喪禮處之。殺人之眾多，以悲哀泣之。戰勝，以喪禮處之。

Verbatim Translation:

夫 (fū) that, it, he 佳 (jiā) excellent, deadly 兵 (bīng) soldier, weapon 者 (zhě) that, indeed, it, one, he ， 不 (bù) not 祥 (xiáng) good, fortunate 之 (zhī) it, 's 器 (qì) tool, instrument, 物 (wù) things 或 (huò) or, likely 恶 (wù) hate, dislike 之 (zhī) it, 's ， 故 (gù) thus 有 (yǒu) have 道 (dào) Tao 者 (zhě) that, indeed, it, one, he ， 不 (bù) not 处 (ch ǔ) 。君子 (jūn zǐ) gentleman, master, lord 居 (jū) stay, live, peace 则 (zé) then 贵 (guì) honor, value 左 (zuǒ) left, 用 (yòng) use, employ 兵 (bīng) soldier, weapon 则 (zé) then 贵 (guì) honor, value 右 (yòu) right 。兵 (bīng) soldier, weapon 者 (zhě) that, indeed, it, one, he ，不 (bù) not 祥 (xiáng) good, fortunate 之 (zhī) it, 's 器 (qì) tool, instrument ，非 (fēi) not 君子 (jūnzǐ) gentleman, master, lord 之 (zhī) it, 's 器 (qì) tool, instrument 。不得已 (bù dé yǐ) reluctantly, last resort 而 (ér) but, and 用 (yòng) use, employ 之 (zhī) it, 's ，恬 (tián) calm 淡 (dàn) quiet, detached 为 (wéi) regard, as, act 上 (shàng) better, superior, upper 。胜 (shèng) win, victory 而 (ér) but, and 不 (bù) not 美 (měi) beautify, glorify, enjoy 而 (ér) but, and 美 (měi) beautify, glorify, enjoy 之 (zhī) it, 's 者 (zhě) that, indeed, it, one, he 是 (shì) is 乐 (lè) enjoy 杀 (shā) kill 人 (rén) men, people 。夫 (fū) that, it, he 乐 (lè) enjoy 杀 (shā) kill 人 (rén) men, people 者 (zhě) that, indeed, it, one, he ，则 (zé) then 不 (bù) not 可以 (kěyǐ) can 得 (dé) obtain,

gain, get, 志 (zhì) will, ambition 于 (yú)from, of 天下 (tiānxià) the world 矣 (yǐ) !, indeed 。吉 (jí) 事 (shì) events, affairs, matters 尚 (shàng) favor, honor 左 (zuǒ) left, ，凶 (xiōng) bad, unfortunate, calamity 事 (shì) events, affairs, matters 尚 (shàng) favor, honor 右 (yòu) right 。偏 (piān) assistant 将 (jiāng) leader 军 (jūn) army general, commander 居 (jū) stay 左 (zuǒ) left, 上 (shàng) superior, main 将 (jiāng) leader 军 (jūn) army general, commander 居 (jū) stay 右 (yòu) right ，言 (yán) word, say 以 (yǐ) use 丧 (sàng) death 礼 (lǐ) ritual (sangli) funeral rite 处 (chù) manage, treat 之 (zhī) it, 's 。杀 (shā) kill 人 (rén) men, people 之 (zhī) it, 's 众 (zhòng) many, massive 多 (duō) a lot, many; 以 (yǐ) use 悲 (bēi) sad, compassionate 哀 (āi) grief, sorrow, compassionate 泣 (qì) tears, cry 之 (zhī) it, 's 。战 (zhàn) battle, war 胜 (shèng) win, victory ，以 (yǐ) use 丧 (sàng) death 礼 (lǐ) ritual funeral rite 处 (ch ǔ) manage, treat 之 (zhī) it, 's 。

Sentence for Sentence Translation:

夫佳兵者,不祥之器 : Soldiers carrying deadly weapons are the tools of a bad omen.
物或恶之 : All creatures hate them.
故有道者不处 : Therefore followers of Tao avoid them.

君子居则贵左 : The gentleman in peace time prefers the left side ，
用兵则贵右 : In war time prefers the right side.
兵者,不祥之器 : Soldiers carrying weapons are the tools of bad omen.
非君子之器 : They are not the gentleman's tools.
不得已而用之 : He uses them only when there is no alternative.
恬淡为上 : He remains compassionately calm and detached.
胜而不美 : When the war is won, he will not glorify it;
而美之者,是乐杀人 : He who glorifies war enjoys killing people.
夫乐杀人者,则不可以得志于天下矣 : He who enjoys killing people cannot gain the will of the people.
吉事尚左 : The fortunate affairs favor left.
凶事尚右 : The unfortunate affairs favor right.
偏将军居左 : The assistant generals occupy the left side,
上将军居右 : The superior generals occupy the right side.
言以丧礼处之 : It is to say to treat this with a funeral rite.

杀人之众多，以悲哀泣之 : The killing of so many people makes all the compassionate hearts to mourn and weep.
战胜，以丧礼处之 : The victory of a war is treated with a funeral rite.

河上公与王弼原文差异对照 Text Commentary on Chapter 31:
Ho 河 118 words 字：杀人之众 多 more
Wang 王 117 words 字:杀人之众 0
This book 本书 118 words 字:杀人之众 多 more
王没有注解第三十一章,道藏集注本引王弼话说“疑此非老子之作也”。虽然王弼有怀疑，但是他没有擅改经文，还是完整地把经文留给后世，这是对传统的尊重和对后世的负责。又有王弼的支持者认为经文是有王弼注解混入，又以这证明王弼是生在河上公之前。但是 1973 年出土的帛书证明经文没有王的注解。
Comment: Both Ho and Wang versions are similar. Wang version misses one word 多 (duo)(more). Some scholars at one time thought Wang's comment has been mixed with the text because Wang did not make a comment on this Chapter. However, the old text version (Bo shu) discovered in 1973 shows that Bo version has the same text as Ho version.

Ho Shang Kung Commentary Translation:
偃 (yǎn) 武 (wǔ) Avoid using forc e 第三十一章(河上公)
夫佳兵者,不祥之器: 佳:饰也。祥,善也。兵者惊精神,浊和气,不善之器也。不当修饰之。
Soldiers carrying deadly weapons are the tools of a bad omen : 佳 (jia) means ornamental. 祥 (xiang) means good. The soldiers with weapons scare the spirit and pollute the harmonious energy Chi and therefore they are not good tools. They should not be decorated with ornaments.
物或恶之: 兵动则有所害,故万物无有不恶之者。
All creatures hate them: Whenever there are wars there are damages; therefore the ten thousand things all hate them.
故有道者不处: 有道之人,不处其国。
Therefore followers of Tao avoid them: He who has Tao does not stay in the country in war.
君子居则贵左: 贵柔弱也。
The gentleman in peace time prefers the left side: He prefers soft and yielding.
用兵则贵右: 贵刚强也。此言兵道与君子之道反，所贵者异也。
In war time prefers the right side: He who employs soldiers prefers hard and strong. This is to say that the Tao of gentleman and the Tao of

warrior is different; therefore they prefer different things.
兵者，不祥之器：兵革者，不善之器也。
Soldiers carrying weapons are the tools of a bad omen: The weapons are not good tools:
非君子之器：非君子所贵重之器也。
They are not a gentleman's tools: They are not the gentlemen's valuable tools.
不得已而用之：谓遭衰逢乱祸，欲加万民，乃用之以自守。
He uses them only when there is no alternative: When there are invaders coming to kill the people, the ruler reluctantly uses his army for self defense.
恬淡为上：不贪土地，不利人财宝。
He remains compassionately calm and detached: Don't have the desire to get land, money and treasures from another country.
胜而不美：虽得胜而不以为利矣也。
When the war is won, he will not glorify it: Although winning the war, he doesn't want to gain profit out of it.
而美之者，是乐杀人：美得胜者，是为喜乐杀人者也。
He who glorifies war enjoys killing people: To gain profit from winning a war, one is known as a person who enjoys killing people.
夫乐杀人者，则不可以得志于天下矣：为人君而乐杀人者，此不可使得志于天下矣，为人主必专制人性命，妄行诛战也。
He who glorifies war enjoys killing people. He who enjoys killing people cannot gain the will of the people: If a ruler enjoys killing, he will not gain the heart of the people. Why? It is because such a ruler is a ruthless man who will kill without reasons.
吉事尚左：左，生位也。
The fortunate affairs favor left side: The left side is the side for life.
凶事尚右：阴道主杀。
The unfortunate affairs favor right side: The right side is the yin side in charge of killing.
偏将军居左：偏将军卑而居阳位，以其不专杀也。
The assistant generals occupy the left side: The assistant general is in a low position, occupying a yang position. He is not in charge of killing.

上将军居右：上将军尊而居右者（阴位），言其主杀也。 **The superior generals occupy the right side:** The superior general is in a high position, occupying a yin position. He is in charge of killing.
言以丧礼处之：上将军居右，丧礼尚右，死人贵阴也。

It is to say to treat this with a funeral rite: The superior general occupies the right; funeral rite honors the right because the dead prefers the right side, yin position.

杀人之众多，以悲哀泣 之：伤己德薄，不能以道化人，而害无辜之民。

The killing of so many people makes all the compassionate hearts mourn and weep: This is to lament that one has little virtuous Te that one cannot transform the ruthless rulers to stop the killing of the innocent people.

战胜以丧礼处之： 古者战胜，将军居丧主礼之位，素服而哭之。明君子贵德而贱兵，不得已而诛不祥，心不乐之，比于丧也。知后世用兵不已，故悲痛之。

The victory of a war is treated with a funeral rite: It is a custom in the ancient times that during a funeral rite after a war victory, the generals occupy the chief positions, wearing civilian clothes and crying out loud. The enlightened ruler honors Te by denouncing wars. He engages in war only when there is no alternative and he feels no joy when he wins; therefore he treats the victory ceremony as a funeral rite. He knows that there will be wars in future generations and therefore his compassionate heart aches and weeps.

Wang Pi Commentary Translation:

第三十一章（王弼）

夫佳兵者，不祥之器，物或恶之，故有道者不处。君子居则贵左，用兵则贵右。兵者不祥之器，非君子之器，不得已而用之，恬淡为上。胜而不美，而美之者，是乐杀人。夫乐杀人者，则不可以得志于天下矣。吉事尚左，凶事尚右。偏将军居左，上将军居右，言以丧礼处之。杀人之众，以哀悲泣之，战胜，以丧礼处之。

(Wang Pi did not make a comment on Chapter 31. Some Wang scholars thought the commentary was merged into the text. Yet the Poshu version (older than Wang's) shows that the text has not been merged.)

Chapter 32 (3-5. The power of simplicity Pu.)

第三十二章原文

道常無名，樸雖小，天下不敢臣。侯王若能守之，萬物將自賓。天地相合，以降甘露，民莫之令而自均。始制有名，名亦既有，夫亦將知止。知止所以不殆。譬道之在天下，猶川谷之與江海。

Verbatim Translation:

道 (dào) Tao 常 (cháng) always 无 (wú) invisible; no; without 名 (míng) name ， 朴 (pǔ) Pu; Chi; Wu-Yo; One; Wu; Tao; simplicity; uncarved wood 虽 (suī) though 小 (xiǎo) small; infinitesimal; subtle 天下 (tiānxià) Tianxi; the world 不 (bù) not 敢 (gǎn) dare 臣 (chén) subdue; servant 。侯 (hóu) ministers 王 (wáng) kings 若 (ruò) if; when 能 (néng) able 守 (shǒu) hold; follow; keep 之 (zhī) it ， 万 (wàn) 10,000 物 (wù) things; Wanwu; all things 将 (jiāng) will 自 (zì) self; voluntary; naturally 宾 (bīn) return; guest; humble; submit 。天 (tiān) Heaven 地 (dì) earth; Tiande; 相 (xiāng) mutually 合 (hé) join; unite; close; gather; 以 (yǐ) hereby; can; thus 降 (jiàng) drop; fall 甘 (gān) sweet 露 (lù) dew; rain 民 (mín) people 莫 (mò) no 之 (zhī) 令 (lìng) order; law 而 (ér) yet 自 (zì) self; naturally, by themselves; automatic 均 (jūn) fair; even; harmony 。始 (shǐ) beginning 制 (zhì) produce; give 有 (yǒu) Yo; have; exist 名 (míng) names ，名 (míng) names 亦 (yì) also 既 (jì) already 有 (yǒu) Yo; exist; have ，夫 (fū) people 亦 (yì) also 将 (jiāng) will 知 (zhī) know 止 (zhǐ) stop 。知 (zhī) knowing 止 (zhǐ) stop 所以 (suǒ yǐ) therefore 不 (b ú) not 殆 (dài) danger 。譬 (pì) to illustrate; as an analogy 道 (dào) Tao 之 (zhī) 在 (zài) exist; in 天下 (tiānxià) Tianxia; the world ，犹 (yóu) liken; resemble 川 (chuān) river 谷 (gǔ) valley; streams 之 (zhī) 与 (yǔ) to 江 (jiāng) great river 海 (hǎi) the sea 。

Sentence for SentenceTranslation:

道常无名 : Tao is always without a name.

朴虽小，天下不敢臣 ：Although Pu, invisible matter is infinitesimal, the world does not dare to subdue it.
侯王若能守之，万物将自宾 ：If dukes and kings can keep to it, the ten thousand things will voluntarily follow them.
天地相合，以降甘露 ：Heaven and Earth interact to make sweet dews.
民莫之令而自均 ：People don't have to make demands yet sweet dews come down evenly on their own accord.
始制有名 ：Tao begets all things with names.
名亦既有 ：All things have gotten their names,
夫亦将知止 ：One should know when to stop.
知止所以不殆 ：Knowing when to stop, one can avoid danger.
譬道之在天下，犹川谷之与江海 ：The way Tao connects everything in the world is like river and valley streams connecting to the great river and the sea.

河上公与王弼原文差异对照 Text Commentary on Chapter 32:
Ho 河 70 words 字： 不敢 臣；天 亦将知之 ；知之所 以不殆 . 川谷之与 江海
Wang 王 71words 字：不能 臣；夫 亦将知止 ；知止可 以不殆 . 川谷之于 江海
This book 本书 70 words 字：不敢 臣；夫 亦将知止 ；知止所 以不殆 . 川谷之与 江海 .

（河 70 字：不敢 臣；天 亦将知之 ；知之所 以不殆。王 70 字：夫。川谷之于 江海。本书 70 字。）

（1） 河上公版本“天”字可替“夫”字，他用与天相通来解释经文，虽然有点“牵强附会”，但是没有离开道德经的真意。我们学道的人应该把河上公和王弼的经文也记住，那么不单没有分别河与王的好与坏，反而得到不同的角度来看经文。

（2） 譬道之在天下，犹川谷之与江海：河与王都以道与天下的关系来释文，河以人与道相通；王以道无为人自归。但一般人以字面解释就是大小的分别，认为道包括了人，江海也包括了川谷，这是离道了。
Comments: Chapter 32 is a very important chapter yet it is very difficult to understand especially in the older days when science was less developed. This chapter has introduced the word Pu. Pu literally means a block of uncarved wood. We can imagine the block of wood becomes smaller and smaller until it becomes invisibly small (even smaller than the 'God's particles'). Thus, Pu has become the simplest building block of all things.

We can also imagine that the nameless Pu is swinging like an infinitely large pendulum and that pendulum becomes smaller and smaller and finally it breaks down to infinite number of invisible pendulums. The pendulums are invisible but all are clicking! From there all things are developed.

Ho and Wang versions have a major difference in one word 夫 (fu) (that) and 天 (tian)(Heaven). The writing of the character 夫 (fu) (that), is almost the same as 天 (tian)(Heaven), but the meaning is very different. Ho uses 天 (tian)(Heaven) while Wang uses 夫 (fu) (that).

Most people think that Ho interprets Tian as Heaven is far out and he is 'politically incorrect'. The ancient Emperors are called Heaven's son, tian zi 天子. Therefore the word Heaven tian 天 is not to be used lightly.

However, like the ancient Tao masters, Ho believes that Tao as Pu has infinite intelligence and that people can communicate with it as water to the sea.

Most scholars are busy in comparing the size of Tao to the world as river to the sea. Their reason is that Tao is so vast that it encompasses all things like the sea is so vast that it includes all rivers. But they forget that Tao is also infinitely small and Tao is everything. Tao cannot be compared but can be communicated.

Ho Shang Kung Commentary Translation:

圣 (shèng) 德 (dé) Sacred T e 第三十二章(河上公)

道常无 名： 道能阴能阳,能弛能张,能存能亡,故无常名也。(能弛能张:能松能紧。)

Tao is always without a name: Tao can be yin and Tao can be yang; Tao can be loose and Tao can be tight; Tao can be alive and Tao can be dead. Therefore, Tao doesn't have a fixed name.

朴虽小,天下不敢 臣： 道朴虽小,微妙无形,天下不敢有臣使道者也。

Although Pu, invisible matter is infinitesimal, the world does not dare to subdue it: Although the Pu of Tao is small, infinitesimally without shape, the world does not dare to make it as its servant.

侯王若能守之,万物将自 宾： 侯王若能守道无为,万物将自宾服,从于德化。

If dukes and kings can keep to it, the ten thousand things will voluntarily follow them: If dukes and kings can keep to Tao's wuwei, ten thousand things will voluntarily follow them.

天地相合,以降甘 露： 侯王动作能与天地相应合,天即降下甘露善瑞也。

Heaven and Earth interact to make sweet dew: If dukes and kings act according to the natural conditions of Heaven and Earth, Heaven will provide sweet dew and plenty of rainfall and good weather to the world.
民莫之令而自 均： 天降甘露善瑞，则万物莫有教令之者，皆自均调如一。
People don't have to make demands yet sweet dew comes down evenly on their own accord: Heaven drops sweet dew and plenty of rainfall to the earth, without requests from the ten thousand things. All things act to adjust themselves as if they were one big family.
始制有 名： 始，道也。有名，万物也。道无名，能制于有名，无形，能制于有形也。
Tao begets all things with names： 始 (shi) (beginning) means Tao; 有名 (yoming) (having name) means Wanwu, the ten thousand things. Tao has no name but it produces all things that have names; Tao has no form but it produces all things that have forms.
名亦既 有： 既，尽也。有名之物，尽有情欲，叛道离德，故身毁辱也。
All things have gotten their names： 既 (ji)(already) means all. The ten thousand things have names and they all have emotions and desires. Too many desires are against Tao and Te. Therefore, he who indulges in lust and greed is destroyed and shamed.
天 (夫) 亦将知 之 (止): (Ho' text version use s 天 tian, Heaven instead o f 夫 fu, people) 人能法道行德，天亦将自知之。
Heaven will know it: When people follow Tao and practice Te, Heaven will know it.
知 之 (止) 所以不殆： 天知之，则神明佑助，不复危殆。
When Heaven knows it, people will be not in danger: When Heaven knows it, the spirits in Heaven will protect them and thus they can avoid danger.
譬道之在天下，犹川谷之与江 海： 譬言道之在天下，与人相应和，如川谷与江海之相流通。
The way Tao connects everything in the world is like river and valley streams connecting to the great river and the sea: This is to compare the way Tao is connected to men continuously with the way of small rivers and valley streams flow continuously to large rivers and the sea.

Wang Pi Commentary Translation:

第三十二章（王弼）

道常无名，朴虽小，天下莫 能 (敢) 臣也。侯王若能守之，万物将自宾： 道无形，不可名，以无名为常，故曰道常无名也。朴之为物，以无，为心也，亦无名，故将得道，莫若守朴。夫智者可以能臣也，勇者可以

武使也，巧者可以事役也，力者可以重任也，朴之为物，愦然不偏，近于无有，故曰莫能臣也。抱朴无为，不以物累其真，不以欲害其神，则物自宾而道自得也。（专家认为“愦”字可能是误字，可用“混”来代替。）

Tao is always without a name. Although Pu, invisible matter is infinitesimal, the world cannot (Ho's versio n 不敢 臣 is dare not) subdue it. If dukes and kings can keep to it, the ten thousand things will voluntarily follow them: Tao has no form and it cannot be controlled. Tao eternally cannot be named and thus nameless has become its name. So it is to say 'Tao is always without name'. Pu, uncarved wood, as a matter, which is in the state of wuwei, also does not have a name. Therefore, if one wants to obtain Tao, nothing is better than to resemble Pu. He who is wise can serve as a minister; he who is brave can serve as a soldier; he who is skillful can serve as a manager; he who is strong can serve as a laborer. If a person, who is like Pu, a block of uncarved wood, cannot be used because he has no special skills; he is close to nothing. Therefore the text says that anyone who resembles Pu 'cannot be subdued'.

A ruler can teach by example if he can keep to Pu's wuwei, not let material things become a burden, and not allow desires to harm his spirit. Therefore, all things will voluntarily follow the ruler to return to Tao.

天地相合，以降甘 露，民莫之令而自 均：言天地相合，则甘露不求而自降；我守其真性无为，则民不令而自均也 .

Heaven and Earth interact to make sweet dews. People don't have to make demands yet sweet dews come down evenly on their own accord: It is to say that when Heaven and Earth interact, sweet dews fall without being asked. If I keep to the truth of wuwei, then I don't have to issue orders yet people will naturally treat each other with fairness.

始制有 名，名亦既 有，夫亦将知 止，知止所以不 殆 ：始制，谓朴散始为官长之时也。始制官长，不可不立名分以定尊卑，故始制有名也。过此以往，将争锥刀之末，故曰名亦既有，夫亦将知止也。遂任名以号物，则失治之母，故知止所以不殆也。（朴散始为官长：参考第二十八章。争锥刀之末：争利的意思。遂任：只任用。）

Tao begets all things with names. All things have gotten their names. One should know when to stop.

Knowing when to stop, one can avoid danger : 始 制 (shizhi) (beginning produce) means that, in the beginning, Pu as an uncarved wood is separated (carved) into an hierarchy of official positions (Chapter 28). In forming a government, the hierarchy of officials must be maintained to show high and low positions. Therefore, it says 'beginning

has names'. After that, people will fight dangerously as if they were fighting on blades of sharp knives. Thus it is to say 'When names are already established, people need to know when to stop'. If one only uses names to describe the appearance of things, but not their true nature, one loses the essence of Tao, the mother of governing. Therefore, 'Knowing when to stop, one avoids danger'.

譬道之在天下,犹川谷之于江 海：川谷之以与江海,非江海召之,不召不求而自归者也。行道于天下者,不令而自均,不求而自得,故曰犹川谷之与江海也。

The way Tao connects everything in the world is like river and valley streams connecting to the great river and the sea: Brooks and streams flow to rivers and to the sea. It is not that rivers and the sea request them to do so; they come by their own accord. Similarly, when a ruler practices Tao and remains humble, people will come to him without being ordered to do so. When people are free, they are fair to each other and are able to provide for themselves without asking for help. Thus it is to say 'like brooks and valley streams flow to rivers and the sea'

Chapter 33 (2-1. Knowing yourself is enlightenment.)

第三十三章原文

知人者智，自知者明。勝人者有力，自勝者強。知足者富。強行者有志。不失其所者久。死而不亡者壽。

Verbatim Translation:

知 (zhī)know 人 (rén) men 者 (zhě) he, who 智 (zhì) wisdom ， 自 (zì) self 知 (zhī) know 者 (zhě) he, who 明 (míng) enlightened, understand. 胜 (shèng) defeat, overcome 人 (rén) men, others 者 (zhě) who 有 (yǒu) have 力 (lì) power, muscle power 自 (zì) self 胜 (shèng) defeat 者 (zhě) who 强 (qiáng) strength, inner power 知 (zhī) know 足 (zú) enough, content 者 (zhě) who 富 (fù) rich, wealthy. 强 (qiáng) perseverant, persistent, strong 行 (háng) practice, do 者 (zhě) who 有 (yǒu) have 志 (zhì) willpower. 不 (bù) not 失 (shī) lose, 其 (qí) his 所 (suǒ) entitled, belong, bestow 者 (zhě) who 久 (jiǔ) long, longevity. 死 (sǐ) die 而 (ér) but 不 (bù) 亡 (wáng) perish 者 (zhě) who 寿 (shòu) immortality, longevity.

Sentence for Sentence Translation:

知人者智 : Knowing others is wisdom;

自知者明 : Knowing yourself is enlightenment 。

胜人者有力 : Defeating others is power;

自胜者强 : Defeating yourself is strength 。

知足者富 : Being content is rich 。

强行者有志 : Being perseverant is willpower 。

不失其所者久 : Keeping your natural endowment is longevity 。

死而不亡者寿 : Realizing you die but not perish is immortality 。

河上公与王弼原文差异对照 Text Commentary on Chapter 33:

Ho 河 38 words 字 ;Wang 王 38 words 字 ;
This book 本书 38 words 字 .

第三十三章的“死而不亡者寿”比较难解释，河以“妄”注“亡”，王以“道不亡”注“亡”，都是很有深度的。现代人从字面解就是虽然死了，但是名还留下，所以长寿。如果是这样就是长寿，那么一些做坏事的人也拼得臭名，也是长寿？道德经的宗

旨是长生久视之道,所以杀人众多的暴君虽然留臭名于世,就不是长寿!

Comment: There is no difference in Ho and Wang versions. Ho uses 妄 (wang)(reckless) to explain 亡 (wang) (die).

Ho Shang Kung Commentary Translation:

辩 (biàn) 德 (dé) Te of understandin g 第三十三章(河上公)

知人者智: 能知人好恶是为智。

Knowing others is wisdom: The ability to know the good points and bad points of a person is wisdom.

自知者明: 人能自知贤与不肖,是为反听无声,内视无形,故为明。

Knowing yourself is enlightenment: Knowing yourself is to know your natural abilities and deficiencies. You keep calm and quiet to listen to your inner voice and you show no outward sentiments by focusing on your inner world. This means you are illuminated and enlightened.

胜人者有力: 能胜人者,不过以威力也。

Defeating others is power: To defeat others only requires authority and force.

自胜者强: 人能自胜己情欲,则天下无有能与己争者,故为强。

Defeating yourself is strength: When you can overcome your emotions and lustful desires, no one in the world can compete with you. This means you have strength.

知足者富:人能知足,则长保福禄,故为富也。

Being content is rich: When you are content with what you have, you can keep your happiness and wealth. This means you are rich.

强行者有志: 人能强力行善,则为有意于道,道亦有意于人。

Being perseverant is willpower: When you persist in practicing good deeds, you are said to have willpower in following Tao. When you follow Tao, Tao gladly accepts you (refer to Chapter 23).

不失其所者久: 人能自节养,不失其所受天之精气,则可以长久。

Keeping your natural endowment is longevity: When you live moderately with less desire, you don't lose the essence energy Jing and life energy Chi, bestowed from Heaven. Therefore you can live long.

死而不亡者寿: 目不妄视,耳不妄听,口不妄言,则无怨恶于天下,故长寿。(亡通妄:意谓得正而死者也;就是人活着没有妄作妄为的习惯,就会长命。)

Realizing you die but not perish is immortality : 亡 (wang) means 妄 (wang) mindless action. When you don't use your eyes, ears, and mouth mindlessly to offend others, you are not hated and thus you can live long.

Wang Pi Commentary Translation:

第三十三章（王弼）

知人者智，自知者明：知人者，智而已矣，未若自知者，超智之上也。

Knowing others is wisdom; knowing yourself is enlightenment: To know others, you only need wisdom; to know yourself, you need more than wisdom.

胜人者有力，自胜者强：胜人者，有力而已矣，未若自胜者，无物以损其力。用其智于人，未若用其智于己也；用其力于人，未若用其力于己也。明用于己，则物无避焉；力用于己，则物无改（攻、败）焉。

Defeating others is power; defeating yourself is strength: He who can defeat others has power. But he who defeats himself makes others powerless. To use wisdom on others is not as important as to use wisdom on oneself; to exert force on others is not as important as to exert force on oneself. When you understand yourself, you understand all things; nothing can escape your illumination. When you have inner strength, nothing can hurt you.

知足者富：知足者自不失，故富也。

Being content is rich: He who is content will not lose what he has and thus is rich.

强行者有志：勤能行之，其志必获，故曰强行者有志矣。

Being perseverant is willpower: If you work hard at it, you will get what you want.

不失其所者久：以明自察，量力而行，不失其所，必获久长矣。

Keeping your natural endowment is longevity: When you know yourself, you can do the best you can without exhausting yourself. By not losing what you have endowed, you can live long.

死而不亡者寿：虽死而以为生之道不亡，乃得全其寿。身没而道犹存，况身存而道不卒乎?

Realizing you die but not perish is immortality: Although life dies but the Tao which gives life never dies. Because Tao never dies, it can complete the life cycle of all things. Knowing that Tao lives on after we die is a comfort; knowing that Tao lives now while we are alive is an awakening.

Chapter 34 (8-3. The unconditional love of Tao is omnipresent.)

第三十四章原文

大道氾兮,其可左右。萬物恃之以生而不辭,功成而不名有。愛養萬物而不為主,常無欲,可名於小。萬物歸焉而不為主,可名為大。是以聖人終不為大,故能成其大。

Verbatim Translation:

大 (dà) great 道 (dào) Tao 泛 (fàn) overflows 兮 (xī) oh ，其 (qí) it, its, his 可 (kě) can 左 (zuǒ) left 右 (yòu) right 。万物 (wànwù)) 10,000 things 恃 (shì) depend, keep 之 (zhī) it 以 (yǐ) for 生 (shēng) life, existence 而 (ér) and, but 不 (bù) not 辞 (cí) refuse ，功 (gōng) task, work 成 (chéng) complete, successful 而 (ér) and, but 不 (bù) not 名 (míng) name, fame 有 (yǒu) have, possess 。爱 (ài) love 养 (yǎng) nourish, provide for 万物 (wànwù) 10,000 things 而 (ér) and, but 不 (bù) not 为 (wéi) act, behave 主 (zhǔ) master, lord ，常 (cháng) always 无 (wú) no 欲 (yù) desire ，可 (kě) can 名 (míng) name 于 (yú) as 小 (xiǎo) small 。万物 (wànwù) 10,000 things 归 (guī) return 焉 (yān) indeed, oh 而 (ér) and, but 不 (bù) not 为 (wéi) act, behave 主 (zhǔ) master, lord ，可 (kě) can 名 (míng) name 为 (wéi) as 大 (dà) great 。是 (shì) 以 (yǐ) therefore 圣人 (shèngrén) sage 终 (zhōng) to the end, consistently 不 (bù) not 为 (wéi) act, behave 大 (dà) great ，故 (gù) thus 能 (néng) able 成 (chéng) complete, successful 其 (qí) it, its, his 大 (dà) great

Sentence for Sentence Translation:

大道泛兮，其可左右 : The Great Tao overflows to left and right.
万物恃之以生而不辞 : The ten thousand things depend upon it for life and it never turns them down.
功成而不名有 : It completes all things successfully yet it is not known.
爱养万物而不为主 : It loves to nourish the ten thousand things naturally without acting as their lord.
常无欲,可名于小 : Always without desire, Tao can be named as Small.

万物归焉而不为主，可名为大 ：The ten thousand things return to Tao naturally but Tao does not act as their lord. Tao can be named as Great.
是以圣人终不为大，故能成其大 ：Therefore Shengren never acts great and therefore he is able to achieve his greatness.

河上公与王弼原文差异对照 Text Commentary on Chapter 34:
Ho 河 63 words 字：而 an d 生；爱 lov e 养；是以圣人。
Wang 王 61 words 字：衣 clothin g 养；以其 终不自 为大。
This book 本书 63 words 字：而 an d 生；爱 lov e 养；是以圣 人 thus Shengre n 。

河本用“爱”字，王本“衣”字，“爱”字把道形容成有亲切感，所以本书采用“爱”字。又河本“是以圣人终不为大”，把道的“大”拉回到圣人的大，这样才能切身行道，所以为本书、帛所采用。

Comment: Ho version uses the word 爱 (ai) (love) and Wang 衣 (yi) (clothing) to describe how Tao provide for all things.

Even though the meaning of 爱 (ai) and 衣 (yi) is similar, the word 爱 (ai)(love) makes Tao personal. Therefore, it makes sense when Ho uses Shengren instead of Tao in the last sentence (是以圣人终不自为大 Therefore Shengren never acts great and therefore he is able to achieve his greatness).

Ho Shang Kung Commentary Translation:
任 (rèn) 成 (chéng) Total accomplishmen t 第三十四章（河上公）
大道泛兮：言道泛泛（泛泛），若浮若沉，若有若无，视之不见，说之难殊。**其可左右：**道可左可右，无所不宜。
The Great Tao overflows to left and right: This is to say that Tao overflows like floating and sinking, existing and non-existing; look at it but it cannot be seen; talk about it but it is extremely difficult to understand. Tao can be to the left and to the right and be everywhere.
万物恃之而生：恃，待也。万物皆恃道而生。**而不辞：**道不辞谢而逆止也。
The ten thousand things depend upon it for life and it never turns them down : 恃 (shi) means need. All things need Tao to have life. Tao never refuses to fulfill the need of the ten thousand things.
功成而不名有：有道不名其有功也。
It completes all things successfully yet it is not known: Tao acts through invisible actions and therefore it is not known.
爱养万物而不为主： 道虽爱养万物，不如人主有所收取。

It loves to nourish the ten thousand things naturally without acting as their lord: Although Tao loves to provide for all things, it does not expect returns like that of a human master.

常无欲，可名于小：道匿德藏名，泊然无为，似若微小也。

Always without desire, Tao can be named as Small: Tao hides its virtues and its name. It acts with invisible action wuwei and therefore it seems Small.

万物归焉而不为主：万物皆归道受气，道非如人主有所禁止也。

The ten thousand things return to Tao naturally but Tao does not act as their lord: All things return to Tao to receive life energy Chi for free and Tao does not act as a human master to stop them.

可名为大：万物横来横去，各使自在，故可名于大也。

Tao can be named as Great: All things can come and go freely and naturally and therefore Tao can be called as Great.

是以圣人终不为大：圣人法道，匿德藏名，不为满大。

Therefore Shengren never acts great: Shengren resembles the way of Tao by hiding his virtues and fame. He acts humbly.

故能成其大：圣人以身率道，不言而化，万事修治，故能成其大。

And therefore he is able to achieve his greatness: Shengren practices and exemplifies the way of Tao. He teaches without words. All works are done naturally and thus he accomplishes his greatness.

Wang Pi Commentary Translation:

第三十四章（王弼）

大道泛兮，其可左右：言道泛滥，无所不适，可左右上下周旋而用，则无所不至也。

The Great Tao overflows to left and right: This means that Tao flows to everywhere – to the left and right, up and down, and swirling. It is omnipresent.

万物恃之而生而不辞，功成不名有。衣养万物而不为主，常无欲，可名于小：万物皆由道而生，既生而不知其所由，故天下常无欲之时，万物各得其所，若道无施于物，故名于小矣。

The ten thousand things depend upon it for life and it never turns them down. It completes all things successfully yet it is not known. It provides clothing (Ho: loves) and nourishments to the ten thousand things naturally without acting as their lord. Always without desire, Tao can be named as Small: All things come from Tao but none knows that they come from Tao. When the world (the ruler, people) have no desires, all things can live naturally as if Tao had nothing to do with them. Therefore Tao can be called Small.

万物归焉而不为主，可名为大：万物皆归之以生，而力使不知其所由，此不为小，故复可名于大矣。

The ten thousand things return to Tao naturally but Tao does not act as their lord. Tao can be named as Great: All things return to it for life yet it does not let them know the reason. This is not a small act. Therefore it can be called Great.

以其终不自为大，故能成其大：为大于其细，图难于其易。（见第六十三章）

Tao never acts great and thus it achieves greatness: Accomplish a big job through its details; overcome a difficult job through easy steps (Chapter 63).

Chapter 35 (8-7. Hold on to the unconditional love of Tao.)

第三十五章原文

執大象，天下往。往而不害，安平泰。樂與餌，過客止。道之出口，淡乎其無味，視之不足見，聽之不足聞，用之不可既。

Verbatim Translation:

执 (zhí) hold on to; keep 大 (dà) great 象 (xiàng) image ， 天下 (tiānxià) the world 往 (wǎng) interact; gather 。往 (wǎng) interact 而 (ér) but 不 (b ú) not 害 (hài) harm ， 安 (ān) peace, content 平 (píng) equality, peace 太 (tài) harmony 。乐 (lè) joy; music 与 (yǔ) and 饵 (ěr) food; bait ， 过 (guò) passing 客 (kè) traveler; guest 止 (zhǐ) stay; stop 。道 (dào) Tao 之 (zhī) 出 (chū) out 口 (kǒu) mouth ， 淡 (dàn) plain 乎 (hū) 其 (qí) it 无 (wú) no 味 (wèi) taste ， 视 (shì) look 之 (zhī) at 不 (bù) not 足 (zú) enough 见 (jiàn) see ， 听 (tīng) listen 之 (zhī) to 不 (bù) not 足 (zú) enough 闻 (wén) hear ， 用 (yòng) use 之 (zhī) it 不 (bù) not 可 (kě) able 既 (jì) exhausted 。

Sentence for Sentence Translation:

执大象，天下往 : Hold on to the great image; the world interacts.
往而不害，安平太 : Interact but not harm; peace, equality and harmony
乐与饵，过客止 : Music and food make passing travelers stay.
道之出口，淡乎其无味 : When Tao comes out of the mouth, it is plain without taste.
视之不足见 : Look at it and it is not enough to be seen;
听之不足闻 : Listen to it and it is not enough to be heard;
用之不可既 : Use it and it cannot be exhausted.

河上公与王弼原文差异对照 Text Commentary on Chapter 35:

Ho 河 43 words 字 : 不可 abl e 既 ;
Wang 王 43 words 字:不足 enoug h 既
This book 本书 43 words 字:不可 abl e 既

第三十五章文字平易，给人一个很大的想象空间，所以河与王的注解有很大分别，各自发挥。河本 “ 用之不可既 ” ，王本用 “ 足 ” 代

替“可”，意思也一样，帛书、傅本都用“可”字，本书也用“可”字。
Comment: Both Ho and Wang versions are similar. This chapter can be interpreted many ways. Ho comments on 过客 (guoke) (passing guest) as the One.

Ho Shang Kung Commentary Translation:

仁 (rén) 德 (dé) Te of benevolenc e 第三十五章（河上公）

执大象，天下往： 执，守也。象，道也。圣人守大道，则天下万物移心归往之也。治身则天降神明，往来于己也。

Hold on to the great image; the world interacts : 执 (zhi) means keep. 象 (xiang)(image) means Tao. When Shengren keeps the great Tao, all things come to him. When he keeps Tao for self cultivation, Heaven will send 神明 (shenming) illuminated spirits to his body.

往而不害，安平太： 万物归往而不伤害，则国家安宁而致太平矣。治身不害神明，则身安而大寿也。

Interact but not harm; peace, equality and harmony: When the ten thousand things come to Tao to interact with each other, they don't harm each other; thus the country is in peace. When one does not harm the spirits, one will enjoy a peaceful long life.

乐与饵，过客止： 饵，美也。过客，一也。人能乐美于道，则一留止也，一者去盈而处虚，忽忽如过客。

Music and food make passing travelers stay : 饵 (er)(food) means beautiful. 过客 (guoke) (passing guest) means the One. When people enjoy the beauty of Tao, they will find the One. The One avoids fullness but stays with emptiness; the One passes quickly like a traveler.

道之出口，淡乎其无味： 道出入于口，淡然非如五味有酸咸甘辛苦也。

When Tao comes out of the mouth, it is plain without taste: Tao comes in and out of the mouth but cannot be tasted. It does not have a taste like the five tastes of sour, salty, sweet, spicy and bitter.

视之不足见： 足，得也。道无形，非若五色，有青黄赤白黑可得见也。

Look at but not enough to be seen : 足 (zu)(enough) means obtain. Tao is shapeless and it cannot be seen as the five colors –green, yellow, red, white and black.

听之不足闻： 道非若五音，有宫商角征羽可得听闻也。

Listen to but not enough to be heard: Tao is silence and it cannot be heard like the five tones.

用之不可既： 既，尽也。用道治国则国安民昌，治身则寿命延长，无有既尽时也。

Use it and it cannot be exhausted: 既 (ji) means exhausted. When Tao is used to govern a country, there will be peace; when Tao is used to cultivate life, there will be long life. The use of Tao is inexhaustible.

Wang Pi Commentary Translation:

第三十五章（王弼）

执大象，天下往： 大象，天象之母也。不炎不寒，不温不凉，故能包统万物，无所犯伤。主若执之，则天下往也。（见第十六章注“ 大象 ”，亦即“ 常 ”，无形无识，不偏不彰。）

Hold on to the great image; the world interacts : 大象 (daxiang) (great image) means the mother of Heaven Images (天象). It is neither hot nor cold and neither warm nor cool. Therefore it can embrace all things without harming them. If the ruler can keep to it, the people in the world will follow.

往而不害，安平太： 无形无识，不偏不彰，故万物得往而不害妨也。

Interact but not harm; peace, equality and harmony : It is shapeless and unknown; it is impartial and modest. Thus the ten thousand things can interact freely without being harmed or impeded.

乐与饵，过客止。道之出口，淡乎其无味，视之不足见，听之不足闻，用之不足既： 言道之深大。人闻道之言，乃更不如乐与饵应时感，悦人心也。乐与饵则能令过客止，而道之出言，淡然无味，视之不足见，则不足以悦其目；听之不足闻，则不足以娱其耳。若无所中，然乃用之，不可穷极也。

Music and food make passing travelers stay. When Tao comes out of the mouth, it is plain without taste. Look at but not enough to be seen. Listen to but not enough to be heard; Use it and it cannot be exhausted: This means Tao is deep and great. Yet people prefer to hear fashionable music and food instead of Tao. Music and food can attract travelers to stay. It is not the case with Tao. Words of Tao that come out the mouth are plain, without taste; Tao cannot be seen so it cannot entertain the eyes; Tao cannot be heard so it cannot entertain the ears. Yet Tao has emptiness which can be used by all things, and it is inexhaustible.

Chapter 36 (5-6. To weaken the enemies, let them feel strong first.)

第三十六章原文

將欲翕之，必固張之；將欲弱之，必固強之；將欲廢之，必固興之；將欲奪之，必固與之。是謂微明。柔弱勝剛強。魚不可脱於淵，國之利器，不可以示人。

Verbatim Translation:

将 (jiāng) shall; going to; about to 欲 (yù) want; desire 翕 (xī) close; contract; shrink 之 (zhī) it ， 必 (bì) must; surely 固 (gù) so; deliberately 张 (zhāng) open; expand; stretch 之 (zhī) it ； 将 (jiāng) shall; going to 欲 (yù) want 弱 (ruò) weaken 之 (zhī) it ， 必 (bì) must 固 (gù) deliberately; deceivably 强 (qiáng) strong; strengthen 之 (zhī) it ； 将 (jiāng) shall 欲 (yù) want 废 (fèi) abolish; abandon 之 (zhī) it ， 必 (bì) must 固 (gù) deliberately; so 兴 (xìng) establish; flourish 之 (zhī) it ； 将 (jiāng) going to 欲 (yù) want 夺 (duó) take away; get; grasp 之 (zhī) it ， 必 (bì) must 固 (gù) first 与 (yǔ) give 之 (zhī) it 。是 (shì) is 谓 (wèi) called 微 (wēi) subtle; invisibly small 明 (míng) enlightenment; illumination 柔 (róu) soft 弱 (ruò) weak 胜 (shèng) defeat; win; overcome 刚 (gāng) stiff 强 (qiáng) strong 。鱼 (yú) fish 不 (bù) not 可 (kě) able 脱 (tuō) away; slip; separate 于 (yú) from 渊 (yuān) water; pond 国 (guó) country 之 (zhī) 's 利 (lì) sharp 器 (qì) weapon ，不 (bù) not 可 (kě) able 以 (yǐ) to 示 (shì) show; demonstrate; display 人 (rén) people; man; others.

Sentence by Sentence Translation:

将欲翕之，必固张之： If you want to contract something, you must expand it first.

将欲弱之，必固强之： If you want to weaken something, you must strengthen it first.

将欲废之，必固兴之： If you want to destroy something, you must let it flourish first.

将欲夺之，必固与之： If you want to take it away, you must give it out first.
是谓微明 : This is called Subtle Enlightenment.
柔弱胜刚强 : The soft and weak defeat the stiff and strong.
鱼不可脱于渊： Fish cannot be taken away from deep water.
国之利器不可以示人： The nation's sharp weapons cannot be displayed to the people.

河上公与王弼原文差异对照 Text Commentary on Chapter 36:
Ho 河 56 words 字 : 歙
Wang 王 56 words 字 : 翕
This book 本书 56 words 字 : 翕 .
河道藏本用“翕”有收敛之意。翕张：一合一张。
三十六章有人认为是权谋的一章，但这里讲的是除强梁，而除强梁最好的方法是顺天道无为，使敌自垮。
Comment: There is no difference in Ho and Wang versions other than the different writing of the same word 翕 (xi) (close).

Chapter 36 is one of the most controversial chapters of Tao Te Ching. Some people think Lao-tzu is very tricky by deliberately trapping others. Many rulers make use of this chapter to develop schemes to benefit themselves. Indeed, the modern merchants always advertise to give out some gifts to entice consumers to buy from them. This is "in order to gain big, you must give them small things first." Tao laws are universally true. Chapter 36 just teaches us how to apply the Tao laws to defeat our enemies and avoid being trapped by others. Remember that Tao Te Ching is about long life Tao and it is not a religious book that commands you to do this or that. Therefore, anything that contributes to long life Tao is considered good. Long life Tao means to love yourself, love others, and love nature.

Ho Shang Kung Commentary Translation:
微 (wēi) 明 (míng) Subtle enlightenmen t 第三十六章（河上公）
将欲翕之，必固张之：先开张之者，欲极其奢淫。
If you want to contract something, you must expand it first: To expand someone first is to wish he becomes wasteful and lustful.
将欲弱之，必固强之：先强大之者，欲使遇祸患。
If you want to weaken something, you must strengthen it first: To strengthen him first is to wish he encounters calamities.
将欲废之，必固兴之：先兴之者，欲使其骄奢至危也。

If you want to destroy something, you must let it flourish first: To let him be established first is to wish he becomes arrogant and brings about danger to himself.
将欲夺之，必固与之：先与之者，欲极其贪心也。
If you want to take it away, you must give it out first: To give it out first is to wish someone gets greedy.
是谓微明：此四事，其道微，其效明也。
This is called Subtle Enlightenment: The above four things: even though they are small applications of Tao, are very effective.
柔弱胜刚强：柔弱者久长，刚强者先亡也。
The soft and weak defeat the hard and strong: The soft and weak live long life whereas the hard and strong die early.
鱼不可脱于渊： 鱼脱于渊，谓去刚得柔，不可复制也 .
Fish cannot be taken away from deep water: 'Fish are freed in deep water' means they get rid of the hardness and obtain softness. The softness of water cannot be duplicated.
国之利器不可以示人：利器，权道也。治国权者，不可以示执事之臣也。治身道者，不可以示非其人也。
The nation's sharp weapons cannot be displayed to the people: Sharp weapons refer to the ways of using power. The ruler's way of using his power cannot be displayed to his executing ministers. The method of self-cultivation cannot be shown to the non-believers.

Wang Pi Commentary Translation:

第三十六章（王弼）

将欲歙之，必固张之；将欲弱之，必固强之；将欲废之，必固兴之；将欲夺之，必固与之。是谓微明：将欲除强梁，去暴乱，当以此四者。因物之性，令其自戮，不假刑为大以除将物也，故曰微明也。足其张，令之足，而又求其张，则众所歙（收敛）也。（与其张之不足，而改其求张者愈益，而己反危。（疑有错乱））
If you want to contract something, you must expand it first. If you want to weaken something, you must strengthen it first. If you want to destroy something, you must let it flourish first. If you want to take it away, you must give it out first. This is called Subtle Enlightenment: If you like to eliminate the brutal people and get rid of the riots, you should apply these four methods. This method is to follow the natural laws of all things to let your enemies kill themselves by violating these laws. This method uses subtle natural forces, not obvious severe punishments to get rid of the enemies. Therefore it is called Subtle Enlightenment. For example, when your enemy is already fully extended

and you entice him to expand more, the people will get tired of him and make him contract and lose.

柔弱胜刚强。鱼不可脱于渊，国之利器不可以示人：利器，利国之器也。唯因物之性，不假刑以理物。器不可睹，而物各得其所，则国之利器也。示人者，任刑也。刑以利国，则失矣。鱼脱于渊，则必见失矣；利国之器而立刑以示人，亦必失也。

The soft and weak defeat the stiff and strong. Fish cannot be taken away from deep water. The nation's sharp weapons cannot be displayed to the people: 'Sharp weapon' refers to a governing tool which benefits a nation. When a ruler uses 'sharp weapons' to govern a nation, he rules according to the natural laws of all things, not to impose punishments. This governing tool cannot be seen but it benefits all things. 'Display to the people' refers to using punishment. If the ruler uses punishment as weapon to govern a nation, he will lose. Just like fish out of water, they will lose their lives; if the ruler gets the people out of their natural environment and introduces punishment, he will lose his government and the people will lose their lives.

Chapter 37 (3-6. Tao always acts with invisible action wuwei.)

第三十七章原文

道常無為而無不為，侯王若能守之，萬物將自化。化而欲作，吾將鎮之以無名之樸。無名之樸，夫亦將不欲。不欲以靜，天下將自正。

Verbatim Translation:

道 (dào) Tao 常 (cháng) always 无 (wú) invisible; without 为 (wéi) action; wuwei; invisible action 而 (ér) but 无 (wú) nothing 不 (bù) not 为 (wéi) action; do; complete 侯 (hóu) dukes 王 (wáng) kings 若 (ruò) if 能 (néng) able 守 (shǒu) keep 之 (zhī)it ，万 (wàn) 10,000; all 物 (wù) things; wanwu 将 (jiāng) shall 自 (zì) self; automatic 化 (huà) transform; evolve 化 (huà) transform 而 (ér)and 欲 (yù) desires 作 (zuò) arise; stir 吾 (wú) I 将 (jiāng) shall 镇 (zhèn) pacify; subdue 之 (zhī) it 以 (yǐ) using 无 (wú) no; without 名 (míng) name 之 (zhī) 's 朴 (pǔ) pu; simplicity 。无 (wú) without 名 (míng) name 之 (zhī) 's 朴 (pǔ) Pu; simplicity ，夫 (fū) this 亦 (yì) also 将 (jiāng) will 不 (bù) no 欲 (yù) desires 。不 (bù) no 欲 (yù) desires 以 (yǐ) so that; means 静 (jìng) quiet; still 天 (tiān) Heaven 下 (xià) under; the world 将 (jiāng) will 自 (zì) shelf 定 (dìng) peace, settled.

Sentence for Sentence Translation:

第三十七章

道常无为而无不为 ：Tao always acts with invisible action wuwei yet nothing is left undone.

侯王若能守之，万物将自化 ：If dukes and kings can follow Tao wuwei, the ten thousand things will self transform.

化而欲作，吾将镇之以无名之朴 ：When transformation takes place, and desires arise, I will subdue them with simplicity, the nameless Pu.

无名之朴，夫亦将不欲。不欲以静 ：With simplicity, the nameless Pu, I will have no desires. With no desires, I will remain quiet.

天下将自定 ：The world will follow my example to become peaceful automatically.

河上公与王弼原文差异对照 Text Commentary on Chapter 37:

Ho 河 49words 字 : 夫亦将不 no t 欲
Wang 王 50 words 字:夫亦将无 no t 欲
This book 本书 50 words 字:夫 亦将不 欲。
Comment: Ho and Wang versions are similar.

Ho Shang Kung Commentary Translation:

为 (wéi) 政 (zhèng) Applying to governin g 第三十七章(河上公)

道常无为而无不 为： 道以无为为常也。

Tao always acts with invisible action wuwei yet nothing is left undone: Tao acts wuwei as a natural law.

侯王若能守之,万物将自 化： 言侯王若能守道,万物将自化效于己也。

If dukes and kings can follow Tao wuwei, the ten thousand things will self transform: When dukes and kings follow Tao, the ten thousand things will follow their examples and become loyal subjects; the ten thousand things will evolve and transform in their own way.

化而欲作,吾将镇之以无名之 朴： 吾,身也。无名之朴,道德也。万物以化效于己也,复欲作巧伪者,侯王当身镇抚以道德。

When transformation takes place, and desires arise, I will subdue them with simplicity, the nameless Pu: The word "I" means the rulers. "Simplicity, the nameless Pu" means Tao Te. If the ten thousand things follow the rulers' examples to follow Tao to evolve on their own and some people become cunning and hypocritical, the dukes and kings should pacify them with Tao Te.

无名之朴,夫亦将不欲。不欲以 静： 言侯王镇抚以道德,民亦将不欲改,当以清静道化之也。

With simplicity, the nameless Pu, I will have no desires. With no desires, I will remain quiet: If the dukes and kings pacify the people with Tao Te and the people still don't want to correct their mistakes, the dukes and kings should continue to use the quiet way of Tao to allow the people the time to transform themselves.

天下将自 定： 能如是者,天下将自正定也。

The world will follow my example to become peaceful automatically: When the rulers can do that, the world will settle down peacefully on its own accord.

Wang Pi Commentary Translation:

第三十七章(王弼)

道常无为而无不 为： 顺自然也。万物无不由为以治以成之也。(有专家认为是：万物无不由之以始成也。)

Tao always acts with invisible action wuwei yet nothing is left undone: Tao acts with wuwei to follow its own nature. The ten thousand things can survive and flourish because of the wuwei action of Tao.

侯王若能守之，万物将自 化： 化而欲作，吾将镇之以无名之 朴： 化而欲作，作欲成也。吾将镇之无名之朴，不为主也。

When transformation takes place, and desires arise, I will subdue them with simplicity, the nameless Pu: When the ten thousand things have evolved into different forms, shapes and desires, I will not act as a master to control them. Instead, I will pacify them with simplicity, the nameless Pu.

无名之朴，夫亦将无欲。不欲以静： 无欲竞也 .

With simplicity, the nameless Pu, I will have no desires. With no desires, I will remain quiet: No desire to compete or to be contentious.

天 下 将 自 定 。 The world will follow my example to become peaceful automatically. (No comment)

Chapter 38 (7-8. The farther one separates from Tao, the lower one goes.)

第三十八章原文

上德不德，是以有德；下德不失德，是以無德。上德無為而無以為，下德為之而有以為。上仁為之而無以為，上義為之而有以為。上禮為之而莫之應，則攘臂而扔之。故失道而後德，失德而後仁，失仁而後義，失義而後禮。夫禮者，忠信之薄而亂之首。前識者，道之華而愚之始。是以大丈夫處其厚，不處其薄；處其實，不處其華。故去彼取此。

Verbatim Translation:

上 (shàng) superior 德 (dé) Te, virtue 不 (bù) no 德 (dé) Te, virtue ，是以 (shìyǐ) thus 有 (yǒu) has, possess 德 (dé) Te, virtue ； 下 (xià) inferior 德 (dé) Te, virtue 不 (bù) no 失 (shī) lose, let go of 德 (dé)Te, virtue ，是以 (shì yǐ)thus 无 (wú)no, without 德 (dé)Te, virtue 。上 (shàng) superior 德 (dé) Te, virtue 无为 (wúwéi) invisible action 而 (ér) and, but 无 (wú) no, without 以为 (yǐ wéi) self purpose. 下 (xià) inferior 德 (dé) Te, virtue 为 (wéi) 之 (zhī) 而 (ér) and, but 有 (yǒu) has, possess 以为 (yǐwéi) self purpose 。上 (shàng) superior 仁 (rén) benevolence 为 (wéi) 之 (zhī) 而 (ér) and, but 无 (wú) no 以为 (yǐwéi) self purpose ，上 (shàng) superior 义 (yì) righteousness 为 (wéi) 之 (zhī) 而 (ér) and, but 有 (yǒu) has, possess 以为 (yǐwéi) self purpose. 上 (shàng) superior 礼 (lǐ) rituals 为 (wéi) act 之 (zhī) 而 (ér) and 莫 (mò) 之 (zhī) 应 (yìng) response, 则 (zé) then 攘 (rǎng) raise 臂 (bì) arms 而 (ér) and 扔 (rēng) force, raise arm 之 (zhī) them. 故 (gù) therefore 失 (shī) lose 道 (dào) Tao 而 (ér) and 后 (hòu)(then 德 (dé) Te, virtue ，失 (shī) lose 德 (dé) Te, virtue 而 (ér) and 后 (hòu) then 仁 (rén) benevolence ，失 (shī) lose 仁 (rén) benevolence 而 (ér) and 后 (hòu) then 义 (yì) righteousness ，失 (shī) lose 义 (yì) righteousness 而 (ér) and 后 (hòu) then 礼 (lǐ) rituals 。夫 (fū) 礼 (lǐ) rituals 者 (zhě), 忠 (zhōng) royality 信 (xìn) sincerity 之 (zhī) 薄

(báo) thin 而 (ér) and 乱 (luàn) confusion, unrest 之 (zhī) 首 (shǒu) head, beginning. 前 (qián) ahead 识 (shí) knowledge 者 (zhě) ，道 (dào) Tao 之 (zhī) 华 (huá) flower, flowery trappings 而 (ér) and 愚 (yú) ignorance, stupidity 之 (zhī) 始 (shǐ) beginning. 是 (shì) 以 (yǐ) thus 大 (dà) big 丈 (zhàng) great 夫 (fū) man 处 (ch ǔ) stay 其 (qí) its 厚 (hòu) thick, 不 (bù) no 处 (ch ǔ) stay 其 (qí) its 薄 (báo) thin, 处 (ch ǔ) stay, dwell 其 (qí) its 实 (shí) fruit, solid, truth ，不 (bù) no 处 (ch ǔ) stay 其 (qí) its 华 (huá) flower, flowery trappings 故 (gù) therefore 去 (qù) discard, reject 彼 (bǐ) that 取 (qǔ) take 此 (cǐ) this.

Sentence for Sentence Translation:

上德不德 : He who has Superior Te does not show his Te
是以有德 : Therefore he has Te.
下德不失德 : He who has Inferior Te does not let go of his Te.
是以无德 : Therefore he has no Te.
上德无为而无以为 : He who has Superior Te acts with invisible action wuwei and doesn't do it for self interest.
下德为之而有以为 : He who has Inferior Te acts with interfering actions and does it for self interest.
上仁为之而无以为 : He who has Benevolence acts with interfering actions but doesn't do it for self interest.
上义为之而有以为 : He who has Righteousness acts with interfering actions and does it for self interest.
上礼为之而莫之应 : He who has Rituals acts with interfering actions but gets no response from others.
则攘臂而扔之 : He raises his arm and forces others to obey.
故失道而后德 : Therefore when Tao is lost, there is Upper Te.
失德而后仁 : When Upper Te is lost, there is Benevolence.
失仁而后义 : When Benevolence is lost, there is Righteousness.
失义而后礼 : When Righteousness is lost, there is Ritual.
夫礼者，忠信之薄而乱之首 : Yes, Ritual is the shell of loyalty and faith, and the beginning of confusion.
前识者，道之华而愚之始 : Foreknowledge is only a flowery trapping of Tao, and the beginning of ignorance.
是以大丈夫处其厚，不处其薄 : Therefore the great man dwells on Oneness which is thick and not on the surface which is thin.
处其实，不处其华 : On the truth and not on the flowery decoration.
故去彼取此 : Therefore he discards that and takes this.

河上公与王弼原文差异对照 Text Commentary on Chapter 38:

Ho 河 129 words 字： 而仍 forc e 之 ; 处 ; 处

Wang 王 129 words 字:而扔 raise ar m 之 ; 居 ; 居

This book 本书 129words 字:而扔 raise ar m 之 ; 处 stay; 处 stay

河以不同等次的君主来注解上德下德,王的注解冗长,内容不外是说本重于末,母贵于子。

河本用“仍”字,王本用“扔”字,本书用“扔”字,与六十九章同。

河本用“处”字,王本用“居”字,意思一样,本书用“处”字,比较容易记经文。

Comment: Both Ho and Wang versions are similar.

Wang has written a long commentary (more than a thousand words) on Chapter 38. For the past 1800 years, scholars have dutifully copied Wang's commentary for generations to generations. This only indicates the respect people paid to Wang Pi's Commentary.

The core of Confucius teaching is the inferior Te (as classified in Chapter 38) of Benevolence, Righteousness and Rituals. Wang Pi was a government official and he had to adhere to the politically correct way of Confucius. Wang uses a long commentary in an attempt to reconcile the differences between what has been said in this chapter and the Confucius teaching. According to some critics, Wang's explanations have not been generally accepted by the Confucians.

Translation of Ho Shang Kung's Commentary:

论 (lùn) 德 (dé) Discussion of various T e 第三十八章(河上公)

上德不德：上德,谓太古无名号之君,德大无上,故言上德也。不德者,言其不以德教民,因循自然,养人性命,其德不见,故言不德也。

He who has Superior Te does not show his Te : 上德 (shang de) (superior Te) means the ancient nameless ruler whose Te is so great that none can surpass him. The superior ruler governs naturally without displaying his Te. His Te is not seen, therefore it is to say that he doesn't have Te.

是以有德: 言其德合于天地,和气流行,民得以全也。

Therefore he has Te: This means that the Te of the ruler harmonizes with Heaven and Earth. Thus the people can live in harmony with nature.

下德不失德: 下德,谓号谥之君,德不及上德,故言下德也。不失德者,其德可见,其功可称也。

He who has Inferior Te does not let go of his Te : 下德 (xia de) (inferior Te) means the named ruler whose Te is not as good as that of the superior Te. His Te and deeds can be seen and are to be praised.

是以无德: 以有名号及其身,故无德也。

Therefore he has no Te: Because he has name and honors for himself， he doesn't have the superior virtuous Te.

上德无为：谓法道安静，无所改为也。

He who has Superior Te acts with invisible action wuwei: This means that the ruler follows Tao naturally and quietly without interfering with the affairs of all things.

而无以为：言无以名号为也。

And doesn't do it for self interest: This means that the ruler does not do it for his own name and honor.

下德为之：言为教令施政事也。

He who has Inferior Te acts with interfering actions: This means that the ruler acts by issuing orders and interfering with affairs.

而有以为：言以为己取名号也。

And does it for self interest: This means that the ruler does things for his own name and honor.

上仁为之：上仁谓行仁之君，其仁无上，故言上仁也。为之者，为仁恩。

He who has Benevolence acts with interfering actions: The superior benevolence refers to the benevolent ruler who is the best of his kind. The ruler acts with love and benevolence.

而无以为：功成事立无以执为。

But doesn't do it for self interest : When tasks are completed the ruler does not claim credit.

上义为之：为义以断割也。

He who has Righteousness acts with interfering actions: The righteous ruler acts with righteousness to cut off what he thinks is unjust.

而有以为：动作以为己，杀人以成威，赋（贱）下以自奉也。

And does it for self interest: This ruler acts for his own interest by killing people to set up his own authority. He robs the people for his own gain.

上礼为之：谓上礼之君，其礼无上，故言上礼。为之者，言为礼制度，序威仪。

He who has Rituals acts with interfering actions: This means that the ruler governs with superior rituals. This ruler sets up rituals for people to follow in order to strengthen his authority.

而莫之应：言礼华盛实衰，饰伪烦多，动则离道，不可应也。

But gets no response from others: This means that the more display outside the less the quality inside; the more hypocrisy the more troubles. These rituals are deviations of Tao and therefore they are not responded to.

则攘臂而仍 之： 言礼烦多不可应，上下怨争，故攘臂相仍引。
He raises his arm and forces others to obey: This means that rituals are too tedious and cannot be followed. Therefore the ruler and the people are angry at each other and they need to raise arms to fight.
故失道而后 德： 言道衰而德化生也。
Therefore when Tao is lost, there is Upper Te: This means that when Tao is lost, Te appears to rule.
失德而后 仁： 言德衰而仁爱见也。
When Upper Te is lost, there is Benevolence: This means that when Te is lost, benevolence appears.
失仁而后 义： 言仁衰而义分明也。
When Benevolence is lost, there is Righteousness: This means that when benevolence is lost, righteousness appears to judge.
失义而后 礼： 言义衰则施礼聘，行玉帛也。
When Righteousness is lost, there is Ritual: This means that when righteousness is lost, rituals appear.
夫礼者，忠信之 薄： 言礼废本治末，忠信日以衰薄。
Yes, Ritual is the shell of loyalty and faith: This means that the ritual ruler ignores the root but governs the branches. Therefore royalty and honesty deteriorate daily.
而乱之 首： 礼者贱质而贵文，故正直日以少，邪乱日以生。
And the beginning of confusion: The ritual ruler values theories of words but does not value the practical things in reality. Therefore the justice deteriorates and unrest increases daily.
前识者，道之 华： 不知而言知为前识。此人失道之实，得道之华。
Foreknowledge is only a flowery trapping of Tao: Foreknowledge means that one doesn't know but says he knows. This means that a man with foreknowledge gains the flower of Tao but loses the fruit of Tao.
而愚之 始： 言前识之人，愚暗之倡始。
And the beginning of ignorance: This means that the man with foreknowledge is the initiator of ignorance.
是以大丈夫处其 厚： 大丈夫谓得道之君也。处其厚者，处身于敦朴也。
Therefore the great man dwells on Oneness which is thick: The great man refers to the enlightened ruler. Staying in thickness means the ruler lives in simplicity.
不居其 薄： 不处身违道，为世烦乱也。
And not on the surface which is thin: The enlightened ruler does not stay where it is contrary to long life Tao because he does not want to increase troubles in this world.

处其 实： 处忠信也。
On the truth: He treats people with loyalty and honesty.
不居其 华： 不尚华言也。
And not on the flowery decoration: He does not value flowery words.
故去彼取 此： 去彼华薄，取此厚实。
Therefore he discards that and takes this: He discards flowery words and dishonesty; he takes hold of the simplicity and honesty.

Wang Pi Commentary Translation:

第三十八章（王弼）

上德不德，是以有德；下德不失德，是以无德。上德无为而无以为，下德为之而有以为： 德者，得也。常得而无丧，利而无害，故以德为名焉。何以得德？由乎道也。何以尽德？以无为用。以无为用则莫不载也，故物，无焉，则无物不经，有焉，则不足以免其生（身）。是以天地虽广，以无为心；圣王虽大，以虚为主。故曰以复而视，则天地之心见（周易**复**卦象辞）。至日而思之，则先王之至睹也。故灭其私而无其身，则四海莫不瞻，远近莫不至。殊其己而有其心，则一体不能自全，肌骨不能兼容。是以上德之人，唯道是用。不德其德，无执无用，故能有德而无不为。不求而得，不为而成，故虽有德而无德名也。

下德求而得之，为而成之，则立善以治物，故德名有焉。求而得之，必有失焉；为而成之，必有败焉；善名生，则有不善应焉。故下德为之而有以为也。

无以为者，无所偏为也。凡不能无为而为之者，皆下德也，仁义礼节是也。将明德之上下，辄举下德以对上德。

He who has Superior Te does not show his Te, therefore he has Te. He who has Inferior Te does not let go of his Te, therefore he has no Te. He who has Superior Te acts with invisible action wuwei and doesn't do it for self interest. He who has Inferior Te acts with interfering actions and does it for self interest : 德 (de) Te means 得 (de) obtain (Refer to Chapter 39). Te (virtue) exists forever and it benefits all things. Where does Te come from? From Tao. How does Te act? Te is the usage of Tao in all things and it acts with invisible action wuwei (Chapter 37). All things must depend on the invisible wu to become useful (Refer to Chapter 4 commentary and Chapter 11); if all things depend on its outward forms to function, they cannot be sufficient (Chapter 39 commentary).

The Heaven and Earth must act with invisible wuwei in order to function well – like the Earth reaches solstices, it will return (like something circles around an invisible center) and it perpetually repeats the cycle (I Ching: Fu Gua). The kings must act with invisible wuwei in

order to rule efficiently. When the ruler governs from behind and does not get credit, the people live imply and peacefully (Chapter 7).

Therefore the ruler who has superior Te is one who uses wuwei to govern, not the names of Te (appearance of things). The ruler who has inferior Te is one who uses yowei to govern and is not efficient. Yowei is what you can see and touch (names of Te).

To make things simple, Te is classified as superior and inferior Te. Superior Te is wuwei while inferior Te is yowei. The inferior Te includes benevolence, righteousness and rituals.

上仁为之而无以为：至于无以为，极下德下之量，上仁是也。足及于无以为而犹为之焉。为之而无以为，故有为，为之患矣。本在无为，母在无名，弃本舍母而适其子，功虽大焉，必有不济。名虽美焉，伪亦必生。不能不为而成，不兴而治，则乃为之，故有宏普博施仁爱之者，而爱之无所偏私，故上仁为之而无以为也。

He who has Benevolence acts with interfering actions but doesn't do it for self interest: The ruler who has benevolence belongs to the inferior Te because he cannot act with invisible action wuwei. He misses the root (mother) and seeks the branches (children) (Chapter 52). Indeed, the source not its manifestations should be the focus. Following great wisdom is great hypocrisy (Chapter 18). If the ruler does not follow wuwei, he cannot rule efficiently. Therefore, even though he has benevolence, he still belongs to the inferior Te.

上义为之而有以为：爱不能兼，则有抑抗正直而义理之者，忿枉佑直，助彼攻此，物事而有以心为矣，故上义为之而有以为也。

He who has Righteousness acts with interfering actions and does it for self interest: When the ruler does not have benevolence, he has to rule according to his own standard of justice. This self-righteous ruler judges the people and interferes with peoples' affairs; thus he belongs to the inferior Te.

上礼为之而莫之应，则攘臂而扔之：直不能笃，则有游饰修文礼敬之者，尚好修敬，校责往来，则不对之间，忿怒生焉。故上礼为之，而莫之应，则攘臂而扔之。

He who has Rituals acts with interfering actions but gets no responses from others. He raises his arm and forces others to obey: When a ruler cannot have straight self-righteousness to judge the people, he has to rely on a fixed set of rules of etiquette and rituals for people to follow. When the people fail to follow the rituals, the ruler gets angry and raises his arms forcefully to make people to obey.

故失道而后德：夫大之极也，其唯道乎。自此已往，岂足尊哉。故虽德盛业大，富而有万物，犹各得其德，而未能自周也。故天不能为载，地

不能为覆，人不能为赡。万物虽贵以无为用，不能舍无以为体也，舍无以为体，则失其为大矣，所谓失道而后德也。

Therefore when Tao is lost, there is Upper Te: The greatest thing is Tao. Tao is wu, nothingness. Although Te includes all things, it cannot complete all. Each thing can only do what it is supposed to do. The Heaven cannot support things as the Earth does; the Earth cannot cover things as the Heaven does; the ten thousand things have shapes but they have to rely on wu, emptiness (Chapter 11) to be useful. Therefore when Tao is lost Te appears.

失德而后仁，失仁而后义，失义而后礼：以无为用，则得其母，故能己不劳焉而物无不理。下此已往，则失用之母，不能无为而贵博施，不能博施而贵正直，不能正直而贵饰敬，所谓失德而后仁，失仁而后义，失义而后礼也。

When Upper Te is lost, there is Benevolence. When Benevolence is lost, there is Righteousness. When Righteousness is lost, there is Ritual: When all things use wu (emptiness, nothingness) as their function, they have obtained their mother Tao. Therefore all things can find their way of existence naturally without effort. When the ruler cannot act with wuwei, he uses benevolence; when he cannot act benevolently, he uses righteousness; when he cannot act righteously he uses rituals. The farther the ruler strays away from mother Tao, the less effective he becomes.

夫礼者，忠信之薄，而乱之首：夫礼也，所始，首于忠信不笃，通（易）简不畅，责备于表，机微争制，夫仁义发于内，为之犹伪，况务外饰而可久乎？故夫礼者，忠信之薄，而乱之首也。

Yes, Ritual is the shell of loyalty and faith, and the beginning of confusion: When rituals are developed, it is the beginning of disloyalty and dishonesty. Even benevolence and righteousness are qualities from the heart but they still can breed hypocrisy. What chance does ritual have when it is a quality from outside not from the heart? Therefore the development of rituals is the culprit of chaos.

前识者，道之华，而愚之始：前识者，前人（先于人）而识也，即下德之伦（类）也。竭其聪明以为前识，役其智力以营庶（众）事。虽得其情，奸巧弥密；虽丰其誉，愈丧笃实。劳而事昏，务而治蔫（荒芜），虽竭圣智，而民愈害。

舍己任物，则无为而泰。守夫素朴，则不顺典制（刑法），耽（沉溺）彼所获，弃此所守（朴素），故前识者道之华而愚之首。

Foreknowledge is only a flowery trapping of Tao, and the beginning of ignorance : 前识者 (qinshizhe) (foreknowledge) is the knowledge of the dead (前人). This refers to the knowledge of inferior Te of

benevolence, righteousness and rituals. This knowledge uses wisdom and cunning to interfere with the natural flows of affairs. It is the beginning of stupidity. Why? If all things can exist in harmony when they can keep to simplicity, then why should men accumulate unnecessary knowledge to make things complicated and chaotic? If it is not stupidity then what is stupidity?

是以大丈夫处其厚，不居其薄；处其实，不居其华。故去彼取此：故苟（如果）得其为功之母（无为无用），则万物作焉而不辞也，万事存焉而不劳也。用不以形，御不以名，故仁义可显，礼敬可彰也。

夫载之以大道，镇之以无名，则物无所尚，志无所营，各任其贞，事用其诚，则仁德厚焉，行义正焉，礼敬清焉。弃其所载，舍其所生，用其成形，役其聪明，仁则尚焉，义则竞焉，礼其争焉，故仁德之厚，非用仁之所能也，行义之正，非用义之所成也。礼敬之清，非用礼之所济也。

载之以道，统之以母，故显之而无所尚，彰之而无所竞。用夫无名，故名以笃焉；用夫无形，故形以成焉。守母以存其子，崇本以举其末，则形名俱有而邪不生，大美配天而华不作，故母不可远，本不可失。

仁义，母之所生，非可以为母；形器，匠之所成，非可以为匠也。舍其母而用其子，弃其本而适其末，名则有所分，形则有所止。虽极其大，必有不周；虽盛其美，必有忧患。功在为之，岂足处也。

Therefore the great man dwells on Oneness which is thick and not on the surface which is thin; on the truth and not on the flowery decoration. Therefore he discards that and takes this: When the ruler uses wuwei and lets all things follow mother Tao naturally, all things will be self-sustained and free (Chapter 2).

Therefore when wuwei is used, benevolence, righteousness and rituals become “thick” in loyalty and sincerity. It is only when the ruler abandons the mother Tao in carrying out benevolence, righteousness and rituals that they become inferior Te (refer to Chapter 19 commentary). It is like that you cannot make the child become the mother and make the table become the carpenter. If the ruler uses wuwei by keeping to the root but not the flowers, he can avoid the flowery trappings.

Chapter 39 (2-9. Life and death is a circle of Oneness.)

第三十九章原文

昔之得一者：天得一以清，地得一以寧，神得一以靈，谷得一以盈，萬物得一以生，侯王得一以為天下正。其致之：天無以清將恐裂，地無以寧將恐發，神無以靈將恐歇，谷無以盈將恐竭，萬物無以生將恐滅，侯王無以貴高將恐蹶。故貴必以賤為本，高必以下為基。是以侯王自稱孤、寡、不穀。此非以賤為本耶？非乎！故致數車無車。不欲琭琭如玉，落落如石。

Verbatim Translation:

昔 (xī) 之 (zhī) 得 (dé) gain 一 (yī) one, Oneness 者 (zhě) those ：天 (tiān) Heaven 得 (dé) gain 一 (yī) one, Oneness 以 (yǐ) so 清 (qīng) clear. 地 (dì) Earth 得 (dé) gain 一 (yī) one, Oneness 以 (yǐ) so 宁 (níng) still ，神 (shén) spirit 得 (dé) gain 一 (yī) one, Oneness 以 (yǐ) so 灵 (líng) power, magical ，谷 (gǔ) valley, lake 得 (dé) gain 一 (yī) one, Oneness 以 (yǐ) so 盈 (yíng) full ，万物 (wànwù) 10,000 things 得 (dé) gain 一 (yī) one, Oneness 以 (yǐ) so 生 (shēng) life 侯 (hóu) duke 王 (wáng) king 得 (dé) gain 一 (yī) one, Oneness 以 (yǐ) so 为 (wéi) become 天下 (tiānxià) 贞 (zhēn) peace， prosperous, pure 其 (qí)this 致 (zhì) comes, cause 之 (zhī) it ：天 (tiān) Heaven 无 (wú) no 以 (yǐ)(已 (yǐ)) end 清 (qīng) clear 将 (jiāng) will 恐 (kǒng) afraid, fear 裂 (liè) split, crack ，地 (dì) Earth 无 (wú) no 以 (yǐ)(已 (yǐ)) end 宁 (níng) still 将 (jiāng) will 恐 (kǒng) afraid, fear 发 (fā) explore, shake ，神 (shén) spirit 无 (wú) no 以 (yǐ)(已 (yǐ)) end 灵 (líng) power, magical 将 (jiāng) will 恐 (kǒng) afraid, fear 歇 (xiē) powerless, dissolve 谷 (gǔ) valley, lake 无 (wú) no 以 (yǐ)(已 (yǐ)) end 盈 (yíng) full 将 (jiāng) will 恐 (kǒng) afraid, fear 竭 (jié) dried up, exhausted 万物 (wàn wù) 10,000 things 无 (wú) no 以 (yǐ)(已 (yǐ)) end 生 (shēng) life 将 (jiāng) will 恐 (kǒng) afraid, fear 灭 (miè) extinct ，侯 (hóu) duke 王 (wáng) king 无 (wú) no 以 (yǐ)(已 (yǐ)) end 贵 (guì) power 高 (gāo) high 将 (jiāng) will 恐 (kǒng) afraid, fear 蹶 (ju é) overthrown, fail 故 (gù) thus 贵 (guì) high, power 以

(yǐ) use 贱 (jiàn) low 为 (wéi) as 本 (běn) source, root 高 (gāo) high 以 (yǐ) use 下 (xià) low 为 (wéi) as 基 (jī) foundation 是 (shì) 以 (yǐ) thus 侯 (hóu) dukes 王 (wáng) kings 自 (zì) self 称 (chēng) call 孤 (gū) orphan 寡 (guǎ) widower 不 (bù) not 穀 (gǔ) worthy 此 (cǐ) this 非 (fēi) not 以 (yǐ) use 贱 (jiàn) low 为 (wéi) as 本 (běn) foundation 耶 (yē) ？非 (fēi) no 乎 (hū) ！故 (gù) thus 致 (zhì) when, cause 数 (shù) count 车 (chē) carriage 无 (wú) no 车 (chē) carriage 不 (bù) not 欲 (yù) want 琭 (lù) 琭 (lù) precious 如 (rú) like 玉 (yù) jade ，落 (luò) 落 (luò) common, down 如 (rú) like 石 (shí) rocks.

Sentence for Sentence Translation:

昔之得一者 : From ancient times these things obtain Oneness ：
天得一以清 : Heaven obtains Oneness and becomes clear;
地得一以宁 : Earth obtains Oneness and becomes still;
神得一以灵 : Spirit Shen obtains Oneness and becomes divine;
谷得一以盈 : Valley obtains Oneness and becomes full.
万物得一以生 : The ten thousand things obtain Oneness and become living things;
侯王得一以为天下贞 : Dukes and kings obtain Oneness and the world becomes peaceful and prosperous.
其致之： It is becoming that:
天无以清将恐裂 : If Heaven always stays clear, it will be in danger of being cracked;
地无以宁将恐发 : If Earth always stays still, it will be in danger of being crumbled;
神无以灵将恐歇 : If spirit Shen always stays divine, it will be in danger of being made powerless;
谷无以盈将恐竭 : If the valley always stays full, it will be in danger of being dried up;
万物无以生将恐灭 : If the ten thousand things want to live forever, they will be in danger of being extinct;
侯王无以高贵将恐蹶 : If dukes and kings always want to stay in power, they will be in danger of being overthrown.
故贵以贱为本 : Therefore, the power comes from humility;
高以下为基 : The high is based on the low.
是以侯王自称孤、寡、不穀 : Hence dukes and kings call themselves orphans, widowers and unworthy.
此非以贱为本耶 : Aren't they using humility as their foundation?
非乎 : No!

故致数车无车 ：Hence counting all the parts of a carriage does not make a carriage.
不欲琭琭如玉，落落如石 ：Not wanting to be precious like jades or common like stones.

河上公与王弼原文差异对照 Text Commentary on Chapter 39:
Ho 河 136 words 字： 必 以；天下正 (peace, right)；不毂 (worthy)；数车 (carriage) 无车；落 落 (common)。
Wang 王 134 words 字：天下贞 (peace, prosperous)；不穀 (worthy)；数舆 (carriage) 无舆；珞珞 如石。
This book 本书 136 words 字：必 surel y 以；必 surel y 以；天下正 (right)；不穀 (worthy)；数车 (carriage) 无车；落 落 (common)。

河用“已”注解“以”字，就是“天无已清则恐裂”，意思是只有清天，没有昼夜的变化，就不是天了。现代人用字面解释就是如果天没有清天，就不成天了。这样就等于没有注解经文。因为帛书是“已”代替“以”，我曾经“手痒痒”地想过擅改经文来表示自己是用过功考证经文的，但是一想到河上公是高道也不敢擅改经文，何况我呢！所以还是不敢改一个字。

河本多了两个“必”字，王本“贵以贱为本，高以下为基”比较顺，与傅本一样，所以本书也采用。

河本用“毂”字，王用“穀”字，虽然两字意不同，但是都指“没有能力”（见第四十二章）。又王注“致兴无兴”，有学者认为他指的是庄子知北游的“至誉无誉”，所以擅改经文为“数誉无誉”，这是不应该的。“车”与“与”同，“正”与“贞”同，“落”与“珞”同，本书用“车”、与“落落”，因易解。本书用“贞”，因易经常用“贞”字。

Comment: Ho and Wang versions are similar. Wang version misses two words 必 (bi)(surely).There are some variations of five words 穀 (worthy), 贞 (peace, right), 车 (carriage) and 落 (common).

Most scholars literally translate the verses 天得一以清 and 天无以清将恐裂 as “Heaven obtains One, so it becomes clear” and “if Heaven does not have clarity, it will crack.” However, Ho uses the word 已 (yi)(end) to comment on the word 以 (yi)(so) on the second part. Therefore, the translation of the second part 天无以清将恐裂 becomes “If Heaven always stays clear, it will be in danger of being cracked”. Ho’s commentary makes the meaning of this chapter complete.

Wang’s commentary focuses on Oneness as the source of all things while Ho’s tells the reader what Oneness is.

Ho Shang Kung Commentary Translation:

法 (fǎ) 本 (běn) Model after On e 第三十九章（河上公）

昔之得一 者： 昔,往也。一,无（元气）,为道之子也。

From ancient times these things obtain Onenes s ： 昔 (xi) means ancient. 一 (yi) Oneness means 无 (wu) nothingness, the son of Tao (Tao begets One).

天得一以 清： 言天得一,故能垂象清明。

Heaven obtains Oneness and becomes clear: Heaven has obtained Oneness, thus it can produce clear images (weather).

地得一以 宁： 地得一,故能安静不动摇。

Earth obtains Oneness and becomes still: Earth has obtained Oneness, thus it becomes still, not moving.

神得一以 灵： 言神得一,故能变化无形。

Spirit Shen obtains Oneness and becomes divine: Spirit Shen has obtained Oneness, thus it can exist without forms and change magically.

谷 (谷) 得一以 盈： 言谷得一,故能盈满而不枯竭也。

Valley obtains Oneness and becomes full: Valley has obtained Oneness, thus it can be full of (life and water), not dried up.

万物得一以 生： 言万物皆须道以生成也。

The ten thousand things obtain Oneness and become living things: This means that the ten thousand things need Tao to complete their life cycles.

侯王得一以为天下 正： 言侯王得一,故能为天下平正

Dukes and kings obtain Oneness and the world becomes peaceful and prosperous: The dukes and kings have obtained Oneness, thus they can keep the world in peace and justice.

其致 之： 致,诫也。谓下六事也。

It is becoming that： 致 (zhi) means warnings, about the following six matters:

天无以清将恐 裂： 言天当有阴阳施张,昼夜更用,不可但欲清明无已时,将恐分裂不为天。

If Heaven always stays clear, it will be in danger of being cracked: Heaven should have yin and yang, rain and shine, day and night. If Heaven is always clear and bright, it will split and won't be Heaven.

地无以宁将恐 发： 言地当有高下刚柔,气节五行,不可但欲安静无已时,将恐发泄不为地。（言地球应当有高下（高山平地）刚柔（金石水土）,有气节（ 24 节包括立春立秋等）五行（金木水火土）的变化。）

If Earth always stays still, it will be in danger of being crumbled: The Earth should have high mountains and low rivers, hot and cold seasons, five elements interacting. If Earth only stays still and does not change, it will explode and won't be Earth.

神无以灵将恐歇：言神当有王相囚死休废，不可但欲灵无已时，将恐虚歇不为神也。

If spirit Shen always stays divine, it will be in danger of being made powerless: The spirit Shen should appear in everyone including the kings, ministers, criminals, and the unworthy. If spirit Shen is always divine, it will dissolve and won't be spirit anymore.

谷无以盈将恐竭：言谷当有盈缩虚实，不可但欲盈满无已时，将恐枯竭不为谷。

If the valley always stays full, it will be in danger of being dried up: The valley-lake should have different levels of water and should have the ability to contract and expand. If the valley-lake is always full, it will become stagnant and dried up and it won't be a valley-lake anymore.

万物无以生将恐灭：言万物当随时生死，不可但欲生无已时，将恐灭亡不为物也。

If the ten thousand things want to live forever, they will be in danger of being extinct: The ten thousand things should have life cycles, and they can die anytime (death is unpredictable). If all things want to live forever, they will become extinct.

侯王无以贵高将恐蹶：言侯王当屈己以下人，汲汲求贤，不可但欲贵高于人，将恐颠蹶失其位也。

If dukes and kings always want to stay in power, they will be in danger of being overthrown: The kings and dukes should be humble and aware that their positions can change. If they want to keep their high positions forever, they will be overthrown.

故贵必以贱为本：言必欲尊贵，当以薄贱为本。若禹稷躬稼，舜陶河滨，周公下白屋也。

Therefore, the power comes from humility: If the ruler wants to remain his nobility, he must rely on his humility as his base. It is like Emperor Yu working side by side with the farmers; Emperor Shun tamed the rivers; and Emperor Zhou humbled himself to the worthy.

高必以下为基：言必欲尊贵，当以下为本基，犹筑墙造功，因卑成高，下不坚固，后必倾危。

The high is based on the low: If the ruler wants to remain his high class status, he must rely on the low class as foundation. It is like constructing a building from low to high – if the foundation is not strong, it will collapse.

是以侯王自谓孤寡不 毂： 孤寡喻孤独，不毂喻不能如车毂为众辐所凑。

Hence dukes and kings call themselves orphans, widowers and without hub (Wang: unworthy) : 孤寡 (gugua)(orphan and widower) means being lonely. 不毂 (bugu) (no hub)(Wang: 不谷 (bugu) (unworthy)) means the ruler is like a carriage without a hub to control the many spokes (Refer to Chapter 11).

此非以贱为本 耶： 言侯王至尊贵，能以孤寡自称，此非以贱为本乎，以晓人。

Aren't they using humility as their foundation: This means that the ruler is most noble but calls himself low names. This is to illustrate the principle of using humility as the foundation.

非 乎： 嗟叹之辞。

Oh, no: These are words of laments.

故致数车无 车： 致，就也。言人就车数之为辐、为轮、为毂、为衡、为轚，无有名为车者，故成为车。以喻侯王不以尊号自名，故能成其贵。

Hence counting all the parts of a carriage does not make a carriage: You can name the parts of a carriage as hub, spokes, wheel and axis but you cannot name what is a carriage. It is because a carriage is a whole that cannot be named. Therefore the rulers do not want to say their titles (like parts of a carriage) but want to remain their true power (like a carriage) which cannot be named.

不欲琭琭如玉，落落如 石： 琭琭，喻少。落落，喻多。玉少故见贵，石多故见贱，言不欲如玉为人所贵，如石为人所贱，当处其中也。

Not wanting to be precious like jades or common like stones : 琭琭 (lulu) (precious) means rare. 落落 (luoluo) (common) means plentiful. Jades are rare and therefore they are precious and stones are plentiful and therefore they are cheap. He who knows Tao wants neither to be valued like a jade nor to be cheapened like a stone. He chooses the middle ground.

Wang Pi Commentary Translation:

第三十九章（王弼）

昔之得一者： 昔，始也。一，数之始而物之极也。各是一物之生，所以为主也。物皆各得此一以成，既成而舍一以居成，居成则失其母。故皆裂发歇竭灭蹶也。（昔，始也。‘一’是数目的开始，而且是最极小的物质。各物是‘一’所生，所以‘一’是为主要的。物都各自得到‘一’，所以能够变成物。虽然已经变成物，但是如果舍去所以为物的‘一’

，而停留在成物的层次上，就会失去母亲‘一’，所以有裂、发、歇、竭、灭、蹶的发生。）

From ancient times these things obtain Onenes s ： 昔 (xi) (ancient) means the beginning. One is the beginning of all numbers and is the source of all things. Everything is born from Oneness, the mother. If all things forget their source and abandon their mother, they will become cracked, exploded, powerless, dried, extinct and overthrown.

天得一以清，地得一以宁，神得一以灵，谷得一以盈，万物得一以生，侯王得一以为天下贞。其致之： 各以其一，致此清、宁、灵、盈、生、贞。

Heaven obtains Oneness and becomes clear; Earth obtains Oneness and becomes still; Spirit Shen obtains Oneness and becomes divine; Valley obtains Oneness and becomes full. Ten thousand things obtain Oneness and become living things; Dukes and kings obtain Oneness and the world becomes peaceful and prosperous. It is becoming that: Each has obtained Oneness and each respectively becomes clear, still, divine, full, life and pure.

天无以清将恐裂： 用一以致清耳，非用清以清也。守一则清不失，用清则恐裂也。故为功之母不可舍也。是以皆无用其功，恐丧其本也。

If Heaven always stays clear, it will be in danger of being cracked: It is to use Oneness to make the Heaven clear, not to use clearness to make it clear. If Heaven can keep Oneness, it can be clear; otherwise it will be cracked. Therefore the mother Oneness cannot be abandoned otherwise the source is lost. (Chapter 11: The use is from the invisible thing, the emptiness (wu); the benefit is from the visible things (room, utensil). The sky is clear (visible) because of the emptiness Oneness (invisible))

地无以宁将恐发，神无以灵将恐歇，谷无以盈将恐竭，万物无以生将恐灭，侯王无以贵高将恐蹶。故贵以贱为本，高以下为基。是以侯王自称 孤 、寡 、不谷。此非以贱为本 邪 ？ 非 乎 ？ 故致数与无与，不欲琭琭如玉，珞珞如石： 清不能为清，盈不能为盈，皆有其母以存其形。故清不足贵，盈不足多。贵在其母，而母无贵形。贵乃以贱为本，高乃以下为基，故致数与乃无与也。玉石琭琭珞珞，体尽于形，故不欲也。

If Earth always stays still, it will be in danger of being crumbled; If spirit Shen always stays divine, it will be in danger of being made powerless; If the valley always stays full, it will be in danger of being dried up; If the ten thousand things want to live forever, they will be in danger of being extinct; If dukes and kings always want to stay in power, they will be in danger of being overthrown. Therefore, the power comes from humility; The high is based on the low. Hence dukes and kings call themselves orphans, widowers and unworthy.

Aren't they using humility as their foundation? No! Hence counting all the parts of a carriage does not make a carriage. Not wanting to be precious like jades or common like stones: Clarity itself cannot make clarity useful; fullness itself cannot make fullness useful. Only the mother Oneness can make them useful. Therefore, clarity should not be treated as precious and fullness should not have too much. They are all based on the source Oneness which is low and invisible. Thus it is to say, "The power comes from humility; the high is based on the low." The most valuable praise is no praise (quoted from Chuang-tzu). Therefore, don't desire the visible things such as beautiful jades and common rocks but keep to the invisible Oneness.

Chapter 40 (2-4. Returning is the movement of Tao.)

第四十章原文

反者道之動。弱者道之用。天下萬物生於有，有生於無。

Verbatim Translation:

反 (fǎn) return; opposite 者 (zhě) 道 (dào)Tao 之 (zhī)'s 动 (dòng) movement; motion 。弱 (ruò) soft; tender 者 (zhě) 道 (dào) Tao 之 (zhī) 用 (yòng) use; function 。天下 (tiānxià) tianxia, the world 万物 (wànwù) wanwu; 10,000 things 生 (shēng) born 于 (yú) from 有 (yǒu) Yo; visible things; being; tangible; existence 有 (yǒu) Yo 生 (shēng) born 于 (yú) from 无 (wú), invisible things; nothingness.

Sentence for Sentence Translation:

反者道之动 : Returning is the movement of Tao.
弱者道之用 : Softness is the function of Tao.
天下万物生于有 : Wanwu, the ten thousand things, in the world are born from yo, visible things.
有生于无 : Yo, visible things are born from wu, invisible things.

河上公与王弼原文差异对照 Text Commentary on Chapter 40:

Ho 河 21 words 字 ;
Wang 王 21 words 字 ;
This book 本书 21 words 字 .

"反"字有人作"返"，就是朝着相反的方向返回原本。科学家霍金认为"有"是可以生于"无"的。"无"是哪里来的呢？河上公认为"无"就是道生一的一，一是从道来的，所以"无"也是道来的。

Comment: Chapter 40 has twenty one words. It's the shortest chapter. Wu and yo is a pair of yin and yang. Ho and Wang versions are the same and their commentaries are similar.

Some scholars suggest changing the word 反 (fan)(returning)' to 返 (fan)(returning). This book does not follow their suggestion because the word 反 (fan) can mean returning to the source in an opposite direction and in a circular motion.

This chapter is classified as Oneness, the Second Tao Secret. This chapter says that yin and yang are derived from Oneness. This means that Oneness exists first and then becomes opposites yin and yang. This is different from the 'unity of the opposites'. In the theory of 'unity of the opposites' (by Hegel and Marx), the opposites exist before there is

unity. Therefore, the nature of Oneness is harmony while the nature of Unity of the opposites is conflict.

Ho Shang Kung Commentary Translation:

去 (qù) 用 (yòng) The use of returnin g 第四十章（河上公）

反者道之 动： 反者，反本也。本者，道之所以动，动生万物，背之则亡也。

Returning is the movement of Tao: 'Returning' means returning to its source. The source is Tao which is the reason why things can move. The movement gives birth to the 10,000 things; without movements, all things die.

弱者道之 用： 柔弱者，道之所常用，故能长久。

Softness is the function of Tao: Being soft and flexible is how Tao always functions. Therefore it can last forever.

天下万物生于 有： 万物皆从天地生，天地有形位，故言生于有也。

Wanwu, the ten thousand things in the world, are born from Yo, visible things: The ten thousand things are born from Heaven and Earth. Heaven and Earth have physical forms yo and therefore all things are born from yo.

有生于 无： 天地神明，蜎飞蠕动，皆从道生，道无形，故言生于无。（大至天地神明，小至蜎飞蠕动，都是从道所生的。此言本胜于华，弱胜于强，谦虚胜盈满也。）

Yo, visible things are born from Wu, invisible things: Heaven and Earth, enlightened beings 神明 , flying insects, writhing worms and all things are born from Tao. Since Tao has no form, all physical forms yo are born from the formless wu, Tao.

Wang Pi Commentary Translation:

第四十章（王弼）

反者道之 动： 高以下为基，贵以贱为本（见第三十九章），有以无为用（见第十一章），此其反也。动皆知其所无则物通矣。故曰反者道之动也。（如果能知道万物的动作的根本是虚无的道，就可以包通万物了。）

Returning is the movement of Tao: "The high has the low as its foundation; nobility has lowliness as its root." (Chapter 39). "Yo, the visible form has its functions based on wu, the invisible space." (Chapter 11). These are examples of the interdependence of opposite things. All things are moving interdependently because they have the same source, wu. Wu is the invisible space that connects all things.

弱者道之 用： 柔弱同通，不可穷极。（见第四十三章注：虚无柔弱，无所不通。）
Softness is the function of Tao: Tao is soft and flexible and it connects all things; therefore, its use is never exhausted.
天下万物生于有，有生于 无： 天下之物，皆以有为生，有之所始，以无为本。将欲全有，必反于无也。
Wanwu, the ten thousand things in the world, are born from Yo, visible things. Yo, visible things are born from Wu, invisible things: All things in the world must have forms to survive; therefore, they must depend on yo, tangible forms to express life. The beginning of tangible form yo, is the intangible form wu. In other words, Wu is the foundation of yo. Therefore, in order to fully express yo, the tangible form, one must return to wu, the intangible form.

Chapter 41 (4-6. A great scholar hears of Tao and practices it diligently.)

第四十一章原文

上士聞道,勤而行之;中士聞道,若存若亡;下士聞道,大笑之。不笑不足以為道。故建言有之:明道若昧,進道若退,夷道若類。上德若谷,大白若辱,廣德若不足,建德若偷,質真若渝。大方無隅,大器晚成,大音希聲,大象無形,道隱無名。夫唯道,善貸且成。

Verbatim Translation:

上 (shàng) best; superior; upper; highest 士 (shì) man; person; scholar; master 闻 (wén) hear; hear about 道 (dào) Tao ，勤 (qín) diligently 而 (ér) to 行 (háng) practice 之 (zhī) it ；中 (zhōng) mediocre; middle; average 士 (shì) scholar 闻 (wén) hear 道 (dào) Tao ，若 (ruò) like; as if; sometimes 存 (cún) exist; real; here; keep 若 (ruò) like; sometimes 亡 (wáng) non exist; unreal; lose; illusion； not there 下 (xià) lower; inferior 士 (shì) scholar; person 闻 (wén) hear 道 (dào) Tao ，大 (dà) loudly; greatly 笑 (xiào) laugh; ridicule 之 (zhī) it 。不 (b ú) not 笑 (xiào) laugh 不 (bù) not 足 (zú) enough 以 (yǐ) to 为 (wéi) be; act 道 (dào) Tao 。故 (gù) therefore 建 (jiàn) established 言 (yán) saying; maxim 有 (yǒu) have; exist 之 (zhī) this; that 明 (míng) enlightened; illuminated 道 (dào) Tao 若 (ruò) like 昧 (mèi) dark; stupid; obscure 进 (jìn) advance; progressive 道 (dào) Tao 若 (ruò) as if 退 (tuì) retreat; backward; regressive 夷 (yí) profound; invisible; smooth 道 (dào)Tao 若 (ruò) like 类 (lèi) rough; common 上 (shàng) upper; superior 德 (dé) Te; virtue 若 (ruò) as; like 谷 (gǔ) valley ，大 (dà) great 白 (bái) innocence; white 若 (ruò) as; seems 辱 (rǔ) disgrace; dark; tarnished 广 (guǎng) abundant; wide spread; broad; large 德 (dé) Te 若 (ruò) as 不 (bù) not 足 (zú) enough; sufficient 建 (jiàn) established; solid 德 (dé) Te 若 (ruò) as 偷 (tōu)uproot; steal 质 (zhì) quality; substance 真 (zhēn) real 若 (ruò) like 渝 (yú) changing; unreal 大 (dà) great 方 (fāng) square 无 (wú) no 隅 (yú) corner; edge;

boundary 大 (dà) great 器 (qì) vessel; skill; tool 晚 (wǎn) late 成 (chéng) completion 大 (dà) great 音 (yīn) sound; music 希 (xī) few; no 声 (shēng) sound; noise; voice 大 (dà) great 象 (xiàng) image 无 (wú) no 形 (xíng) shape; form 道 (dào) Tao 隐 (yǐn) hidden; concealed 无 (wú) no; without; invisible 名 (míng) name; existence 夫 (fū) this 唯 (wéi) only 道 (dào) Tao ，善 (shàn) good 贷 (dài) bestow; give; loan 且 (qiě) and 成 (chéng) completion 。

Sentence for Sentence Translation:

上士闻道，勤而行之 : When superior scholars hear of Tao, they practice it immediately.
中士闻道，若存若亡 : When mediocre scholars hear of Tao, they question if it is real or not real-
下士闻道，大笑之 : When inferior scholars hear of Tao, they laugh out loud.
不笑不足以为道 : If it is not being laughed at, it is not enough to be Tao.
故建言有之： Therefore, the established words saying the following:
明道若昧 : Illuminated Tao seems obscure.
进道若退 : Advancing Tao seems retreating.
夷道若类 : Profound Tao seems ordinary.
上德若谷 : Superior Te seems empty.
大白若辱 : Great whiteness seems tarnished.
广德若不足 : Abundant Te seems not enough.
建德若偷 : Established Te seems easily uprooted.
质真若渝 : Real quality seems changeable.
大方无隅 : Great square has no corners.
大器晚成 : Great vessel has late completion.
大音希声 : The greatest sound is silence.
大象无形 : The greatest image has no shape.
道隐无名 : Tao is hidden with no name.
夫唯道，善贷且成 : It is only Tao that is good at bestowing and completion.

河上公与王弼原文差异对照 Text Commentary on Chapter 41:

Ho 河 95 words 字 : 建德若揄 uproo t ； 夷道若类 common

Wang 王 95 words 字:建德若偷 steal, uproo t ； 夷道若黵 roug h ；

This book 本书 95 words 字:建德若偷 uproot, steal ; 夷道若类 common

第四十一章、十五章和四十五章都可以看成对道的描写(王弼),或者对得道人的描写(河上公),都是与“大”字有关,虽然是深不可识,但是实实在在地存在着。我们行道的人在这章重点是要马上行道(上士),不要坐而论道(中士),更不要无知地笑道(下士)。在这章王弼的注解里,有些注解原文有不同的版本,专家对字意也有争执,所以这里只用王弼一贯的注解风格来写,不必太执着于“对”与“不对”。

Comment: Both Ho and Wang text versions are similar, with variations of two words 揄 (yu)(uproot) and 类 (lei)(common).

Ho's commentary emphasizes the practical aspects (description of those who have obtained Tao) of this chapter while Wang emphasizes the theoretical aspects (Tao in general).

Ho Shang Kung Commentary Translation:

同 (tóng) 异 (yì) Same appears differen t 第四十一章(河上公)

上士闻道,勤而行 之:上士闻道,自勤苦竭力而行之。

When superior scholars hear of Tao, they practice it immediately: When the superior scholars hear of Tao, they practice it diligently by using all their strength.

中士闻道,若存若 亡:中士闻道,治身以长存,治国以太平,欣然而存之。退见财色荣誉,惑于情欲,而覆亡之也。

When mediocre scholars hear of Tao, they question if it is real or not real: When the mediocre scholars hear of Tao, they think they can practice it for longevity and for governing a country. So, they are happy to receive it. However, when they encounter the temptation of money, sex and glory, they become obsessed with desires. So, they lose it and don't practice Tao anymore.

下士闻道,大笑 之:下士贪狠多欲,见道柔弱,谓之恐惧。见道质朴,谓之鄙陋。故大笑之。

When inferior scholars hear of Tao, they laugh out loud: The inferior scholars are greedy, hard, and full of desires. So, when they see Tao being soft and weak, they think Tao is fearful and timid; when they see Tao being naturally simple, they think Tao is stupid and ignorant. Therefore, they laugh out loud.

不笑不足以为 道:不为下士所笑,不足以名为道。

If it is not being laughed at, it is not enough to be Tao: If it is not being laughed at by the inferior scholars, it does not deserve the name

Tao.
故建言有 之 ：建，设也。设言以有道，当如下句。（“建”是建设，已经成立的意思。以下的句子是关于道的建言。）
Therefore, the established words are saying the following: The sayings about Tao have already been well established. The sayings are as follows:
明道若 昧 ：明道之人，若暗昧无所见知也。（明道的人，好像暗昧愚蠢无见识。）
Illuminated Tao seems obscure: The enlightened ones seem stupid and ignorant.
进道若 退 ：进取道者，若退不及。（进取道的人，好像后退，不及别人。）
Advancing Tao seems retreating: He who advances in practicing Tao seems to be going backward.
夷道若 类 ：夷，平也。大道之人，不自别殊，若多比类也。（得道的人，不会搞特殊地位，好像跟普通人一样。）
Profound Tao seems ordinary : 夷 (yi)(profound) means level. He who walks on the great path of Tao does not regard himself as special; he believes he is just one of the ordinary people.
上德若 谷 ：上德之人若深谷，不耻垢浊也。（上德的人，好像深谷，包容一切，不会拒绝垢浊。）
Superior Te seems empty: He who has achieved Superior Te has a heart like that of a deep valley; he can accommodate all things including the dirty matters.
大白若 辱 ：大洁白之人若污辱，不自彰显。（大洁白的人，好像被涂上淤泥，不自表彰不出风头。）
Great whiteness seems tarnished: He who has great honesty seems tarnished; he does not want to show off and make himself exposed.
广德若不 足 ：德行广大之人，若顽愚不足也。（德行广大的人，好像顽固愚昧不足以升任的样子。）
Abundant Te seems not enough: He who has achieved a broad range of Te seems stubborn and stupid, not suitable to do anything.

建德若 揄 ：建设道德之人，若可揄引，使空虚也。 **Established Te seems easily uprooted:** He who has established Te seems to be easily seduced to become empty.
质真若 渝 ：质朴之人，若五色，有渝浅不明。（质朴的人，好像五色混在一起，会变化成浅淡不鲜明。）
Real quality seems changeable: He who is honest and simple has a natural appearance of plainness in despite of his brightness; it is like

when the five bright colors mix together, they appear plain.
大方无 隅 ：大方正之人，无委曲廉隅。（大方正的人，没有弯曲尖利的武器来刺人。）
Great square has no corners: He who is a great square person has no sharp weapons to hurt others.
大器晚 成 ：大器之人，若九鼎瑚琏，不可卒成也。（大器的人，好像名贵的九鼎瑚琏，是不可以草率地完成的。）
Great vessel has late completion: He who is a great person needs time to achieve his greatness. His greatness takes time to achieve like it takes time to complete a sculpture of a nine-leg-jade vessel.
大音希 声 ：大音犹雷霆，待时而动，喻常爱气希言也。（大音好比雷霆，等待时机而发动。比喻常常爱惜自己的中气，所以少说话。）
The greatest sound is silence: Great sound is like the thunder, waiting for the right time to roar. This is to say to talk only when it is needed so as to save life energy, Chi. It takes energy to talk.
大象无 形 ：大法象之人，质朴无形容。（大法象道的人，本质朴素不彰显，所以没有特别的容貌。）
The greatest image has no shape: He who has achieved the great image of Tao is naturally simple, without special traits.
道隐无 名 ：道潜隐，使人无能指名也。（道是潜隐的，令人没有办法点明什么东西是叫道。）
Tao is hidden with no name: Tao is hidden. It cannot be named by people.
夫唯道，善贷且 成 ：成，就也。言道善禀贷人精气，且成就之也。（这就是说道是善于供精气给人类的，而且使人类得以生存下去。）
It is only Tao which is good at bestowing and completion: This is to say that Tao is not only good at giving life energy Jing Chi to people but also is good at completing their life cycles.

Wang Pi Commentary Translation:

第四十一章（王弼）

上士闻道，勤而行之：有志也。
When superior scholars hear of Tao, they practice it immediately: They have determination.
中士闻道，若存若亡；中士闻道，若存若亡；下士闻道，大笑之。不笑，不足以为道 。 **When mediocre scholars hear of Tao, they question if it is real or not real. When inferior scholars hear of Tao, they laugh out loud. If it is not being laughed at, it is not enough to be Tao.**
(No comment)
故建言有 之 ： 建，犹立也。

Therefore, the established words saying these : 建 (jian) means established.

明道若昧: 光而不耀。(语见第五十八章。)

Illuminated Tao seems obscure: Bright but not dazzle. (Refer to Chapter 58)

进道若退: 后其身而身先,外其身而身存。(语见第七章。)

Advancing Tao seems retreating: He who stays behind ends up first; he who does not fear losing his life ends up preserving his life. (Refer to Chapter 7)

夷道若颣: 颣,纳也。大夷之道,因物之性,不执平以割物,其平不见,乃更反若颣纳也。(“纳”不平之意,深洼。大平坦的道,因循万物的本性而使万物各自生长,不以一个准则来伤害万物。所以自然的平坦是看不见的,反而好像不平坦。)

Profound Tao seems ordinary: Great level Tao seems rough because it follows the natural levels of all things instead of using one standard to level all things.

上德若谷: 不德其德,无所怀也。

Superior Te seems empty: Superior Te does not treat his Te as Te. (Refer to Chapter 38) So, he is not preoccupied; his heart is wide open.

大白若辱: 知其白,守其黑,大白然后乃得。(语见第二十八章)

Great whiteness seems tarnished: Know its whiteness but keep its darkness. (Refer to Chapter 28). So, great whiteness (glory) can only be attained by keeping to darkness (humility).

广德若不足: 广德不盈,廓然无形,不可满也。(广德不盈满,因为外表无边无形,所以不可以盛满的。)

Abundant Te seems not enough: Broad Te is not full. It has no boundaries and therefore it cannot be filled.

建德若偷: 建德者,因物自然,不立不施,故若偷匹。(建德的意思,因循物的自然,不加以人为的施为,所以好像偷自然的东西。)

Established Te seems stolen: Established Te seems stealing from nature because it follows the natural flow of all things, never interferes.

质真若渝: 质真者,不矜其真,故渝。(“质真”的意思是不自夸自己的真实,所以好像变化不真。)

Real quality seems changeable: Real quality seems changeable because it does not boast about its genuineness.

大方无隅: 方而不割,故无隅也。(隅:角。见第五十八章注解)

Great square has no corners: Square but does not cut (Refer to Chapter 58) because it has no edges.

大器晚成：大器成，天下不持全别，故必晚成也。（大器晚成是天下为一体，是渐渐形成的，所以必定是晚成的。）

Great vessel has late completion: Great vessel refers to the establishment of the world as Oneness. Therefore, it must be late in completion.

大音希声：听之不闻名曰希，不可得闻之音也。有声则有分，有分则不宫而商矣。分则不能统众，故有声者非大音也。（听而不闻叫做希，是不能用耳朵听到的声音，语见第十四章。有声音就有分别，有分别就有五音其中一个音，有分别就不能统治众人，所以有声的音不是大音。）

The greatest sound is silence: Listen to but cannot hear it because the sound is xi, silence (Refer to Chapter 14). Great music (silence) is undivided Oneness which includes all sounds. (It is like the light is white because it contains all the colors.) When Oneness of great music is divided, different sounds will appear. Each sound belongs to different musical scales such as kung or shang. Therefore, only the great silent sound can be the master of all sounds.

大象无形：有形则有分，有分者不温则凉，不炎则寒。故象而形者，非大象。（有形状就有分不同的各种形态。有分形态的就有温度的分别，不是温就是凉，不是炎热就是寒冷。所以有形象的都不是大象。见第三十五章注解）

The greatest image has no shape: Great image has no shape because it is undivided Oneness. When Oneness is divided there will be different images and shapes. The divided images (shapes) can be described as warm or cool, hot or cold. It is no longer the all including great image (Refer to Chapter 35 commentary).

道隐无名。夫唯道，善贷且成：凡此诸善，皆是道之所成也。在象则为大象，而大象无形。在音则为大音，而大音希声。物以之成，而不见其成形，故隐而无名也。贷之非唯供其乏而已，一贷之则足以永终其德，故曰善贷也。成之不加机匠之裁，无物而不济其形，故曰善成。（机匠：工匠。济：完成。）

Tao is hidden with no name. It is only Tao which is good at bestowing and completion: Tao is the force behind all the great completions. In completing the images, Tao completes the first great image which has no shape; in completing the sounds, Tao completes the first great sound which is silence. Even though all images and all sounds come from Tao, Tao cannot be seen or heard. So, Tao has no name. When Tao bestows, it gives all things a sustainable way to survive, not only giving all things a temporary relief. Therefore, it is to say ‘Tao is good at bestowing’. When Tao completes all things, it completes them according to their natural

needs, without cutting and padding like a carpenter would do. Therefore, it is to say ‘Tao is good at completion.’

Chapter 42 (1-6. “Tao123All” is the formula of life.)

第四十二章原文

道生一，一生二，二生三，三生萬物。萬物負陰而抱陽，沖氣以為和。人之所惡，唯孤寡不穀，而王公以為稱，故物或損之而益，或益之而損。人之所教，我亦教之。強梁者不得其死。吾將以為教父。

Verbatim Translation:

道 (dào) Tao 生 (shēng) begets; produces; give birth to 一 (yī) One，unity 一 (yī) One, Oneness 生 (shēng) begets 二 (èr) Two, duality ，二 (èr) Two 生 (shēng) begets 三 (sān) Three, trinity ，三 (sān) Three 生 (shēng) begets 万 (wàn)10,000 物 (wù) things, wanwu 。万物 (wànwù) 负 (fù) carry 阴 (yīn) yin, female 而 (ér) and 抱 (bào) embrace 阳 (yáng) male, yang 冲 (chōng) fill; make empty; blend 气 (qì) chi, life force 以 (yǐ) thus, can 为 (wéi) become, make 和 (hé) harmony, soft, balance 。人 (rén) men; people 之 (zhī)’s 所 (suǒ) what 恶 (wù) hate; loathe ，唯 (wéi) only; exactly 孤 (gū) orphaned; orphans 寡 (guǎ) widowed; widower 不 (bù) not 穀 (gǔ) productive; worthy; hungry 而 (ér) yet 王 (wáng) kings 公 (gōng) lords; dukes 以 (yǐ) use it 为 (wéi) as 称 (chēng) name; title ，故 (gù) therefore 物 (wù) things; beings 或 (huò) somehow; sometimes; maybe 损 (sǔn) decrease, lose 之 (zhī) it 而 (ér) yet 益 (yì) increase， benefit 或 (huò) somehow 益 (yì) benefit, gain 之 (zhī) it 而 (ér) yet 损 (sǔn) decrease, detrimental 人 (rén) people, men 之 (zhī) 所 (suǒ) what 教 (jiào) teach ，我 (wǒ) I 亦 (yì) also 教 (jiào) teach 之 (zhī) them; it 。强 (qiáng) forceful; violent 梁 (liáng) brutal; aggressive; fierce 者 (zhě) persons 不 (bù) not 得 (dé) obtain; gain 其 (qí) good; their 死 (sǐ) death 。吾 (wú) I 将 (jiāng) shall 以 (yǐ) use 为 (wéi) it; as 教 (jiào) teaching 父 (fù) principal, father 。

Sentence for Sentence Translation:

道生一 : Tao begets One;

一生二 : One begets Two;
二生三 : Two begets Three;
三生万物 : Three begets Wanwu, the ten thousand things.
万物负阴而抱阳 : Wanwu carry yin and embrace yang.
冲气以为和 : Fill with Chi for harmony.
人之所恶，唯孤寡不穀，而王公以为称 : What people loathe the most are being orphaned, widowed, and hungry; yet the kings and lords use these words as their titles.
故物或损之而益 : Therefore, things somehow detrimental become beneficial.
或益之而损 : Others somehow beneficial become detrimental.
人之所教，我亦教之 : What others teach, I also teach.
强梁者不得其死 : He who uses brutal force will die an unnatural death.
吾将以为教父 : I shall regard it as the father of all teachings.

河上公与王弼原文差异对照 Text Commentary on Chapter 42:

Ho 河 73 words 字： 孤寡不<u>毂</u> <u>hub; leader</u>
Wang 王 73 words 字：孤寡不<u>穀</u> <u>worthy</u>
This book 本书 73 words 字：孤寡不<u>穀</u> <u>worthy</u>

我读了王弼的四十二章注解好多年，都不明白他的意思，有一天，偶然发觉它是出自庄子的“齐物论”。我看完庄子后，顿然大悟，所以又花了几年时间苦读庄子，在老子的五千言指引下看庄子，把庄子归纳到八大德内，实在得益于王弼的注解，明白了庄子对四十二章的见解，再去看佛教的“心经”、“金刚经”就容易得多了。

河用“毂”，王用“穀”，本书用王本“穀”与三十九章同。

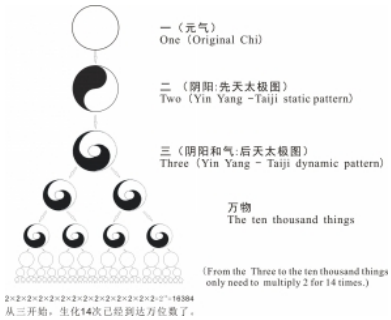
<u>Comment:</u> Ho and Wang versions have one word different. For many years I couldn't understand Wang's commentary on Chapter 42. One day it dawned on me that Wang paraphrased Chuang-tzu's words to explain Chapter 42. Thanks to Wang Pi, I began to realize that without knowing Chuang-tzu, it is impossible to understand Tao Te Ching. So it took me a few more years to study Chuang-tzu before I could complete my work on interpreting Tao Te Ching.

Chapter 42 is a very important chapter. It holds some insights to the modern scientific theories:

The life formula Tao123all is quite similar to the Big Bang theory. Where does Big Bang come from? Stephen Hawking said it comes from nothingness. Tao Te Ching says it comes from Tao (Nothingness comes from Tao). It all begins from one point and expands into myriad things.

The life formula Tao123all is also similar to the Chaos theory. Tao begets the universe. In the universe, everything is derived from the

pattern of ‘Three’, which includes yin and yang and original Chi. Therefore, ‘Three’ could easily be the first fractal of the universe. See the following diagram:



Ho Shang Kung Commentary Translation:

道 (dào) 化 (huà) Manifestations of Ta o 第四十二章（河上公）

道生一：道始所生者一。

Tao begets One: From the beginning, Tao begets One.

一生二：一生阴与阳也。

One begets Two: One begets yin and yang.

二生三：阴阳生清、浊、和三气，分为天、地、人也。（清为（阳）为天，浊为阴为地，和（冲）为人）

Two begets Three: Yin and yang beget three kinds of Chi: clear, muddy, and harmonized Chi (qi), correspond to Heaven, Earth and men.

三生万物：天地人，共生万物也。天施地化，人长养之也。

Three begets Wanwu, the ten thousand things: Heaven, Earth and man, three things, together produce wanwu, the ten thousand things. Heaven gives space and air; Earth transforms and man rears the ten thousand things.

万物负阴而抱阳：万物无不背阴而向阳，回心而就日者也。

Wanwu carry yin and embrace yang: All things, wanwu, carry yin in the back and face yang in the front. All things grow toward the sun.

冲气以为和：万物中皆有元气，得以和柔，若胸中有藏，骨中有髓，草木中有空虚，和气潜通，故得长生也。

Fill with Chi for harmony: Wanwu, all things have original Chi (qi) inside which makes them soft and flexible. Inside the body are the internal organs; inside the bones are the bone marrow; inside the grass and trees are empty spaces. They all have harmonized Chi (he qi), therefore, they can last long.

人之所恶，唯孤寡不穀，而王公以为称：孤寡不穀者，不祥之名，而王公以为称者，处谦卑，法空虚和柔也。

What people loath the most are being orphaned, widowed, and hungry; yet the kings and dukes use these words as their titles: Words like orphaned, widowed and no center nave (Wang’s version has a

different word which means worthy or hungry) are ominous names. However, the kings and dukes use them as titles to show their humbleness and softness.

故物或损之而 益： 引(取)之不得,推(让)之必还。

Therefore, things somehow detrimental become beneficial: He who is humble gains more even if they want less in the first place.

或益之而 损： 夫增高者致崩,贪富贵者致患。

Others somehow detrimental become beneficial: He who gets too high will collapse; he who is greedy for wealth and power will get into trouble.

人之所 教，我亦教 之： 谓众人所教，去弱为强，去柔为刚。言我教众人使去强为弱，去刚为柔。

What others teach, I also teach: What the common people teach is to abandon softness to gain force; to abandon flexibility to gain rigidity. I teach the common people the opposite: to abandon force to gain softness; to abandon rigidity to gain flexibility.

强梁者不得其 死： 强梁者为不信玄妙，背叛道德，不从经教，尚势任力也。不得其死者，为天所绝，兵刃所伐，王法所杀，不得以寿命而死也。

He who uses brutal force will die an unnatural death: He who is violent is a nonbeliever of the wonders of mysterious Tao. The nonbeliever of Tao goes against Te and does not follow the teachings of Tao. He prefers power and position. He will "die of unnatural death" - he is either abandoned by Heaven; or killed by soldiers; or hanged by king's law. So he lives a short life.

吾将以为教 父： 父,始也。老子以强梁之人为教戒之始也。

I shall use it as the father of all teachings: Lao-tzu teaches those violent people first. (父 father， means 始 beginning 也。)

<u>Wang Pi Commentary Translation:</u>

第四十二章(王弼)

道生一,一生二,二生三,三生万物。万物负阴而抱阳,冲气以为和。人之所恶,唯 孤 、寡 、不谷,而王公以为称。故物或损之而益,或益之而损：

万物万形,其归一也。何由致一?由于无也。由无乃一,一可谓无，已谓之一,岂得无言乎?有言有一,非二如何?有一有二,遂生乎三。从无之有,数尽乎斯,过此以往,非道之流。故万物之生,吾知其主,虽有万形,冲气一焉。百姓有心,异国殊风,而王侯得一者主焉。以一为主,一何可舍?愈多愈远,损则近之,损之至尽,乃得其极。既谓之一,犹乃至三,况本不一,而道可近乎?损之而益,岂虚言也。

Tao begets One; One begets Two; Two begets Three; Three begets Wanwu, the ten thousand things. Wanwu carry yin and embrace yang. Fill with Chi for harmony. What people loath the most are being orphaned, widowed, and hungry; yet the kings and dukes use these words as their titles. Therefore, things somehow detrimental become beneficial. Others somehow detrimental become beneficial: All things and all shapes are derived from One. Where does One come from? Nothingness, wu. From wu comes One; wu cannot be described yet it is One. Now that we have mentioned One, can't there be no words? Therefore, "wu is indescribable something" is one thing (One) and the saying of "wu is indescribable something" is another (One); when they add up, Two appears 1+1=2.

Two is something and One is another thing, when they add up, Three appears 2+1=3. From wu to yo, nothing to something, takes only three. From there onward, it is no longer at the Tao level. Therefore, the existence of Wanwu, the ten thousand things has their source. Although they are in different shapes, they are filled with the Original Chi, One. Even though different people in different countries have different cultures, they have kings as their rulers. A king is One. The source One should be the master and if we abandon One, who would be our master? The farther man is away from One, the less he knows. To decrease and further to decrease， man can reach the source. Tao begets One. If man does not reach One, how can he be close to Tao? Therefore, to decrease is to increase. These words are true, not empty words.

人之所 教，我亦教 之：我之教人，非强使人从之也，而用夫自然，举其至理，顺之必吉，违之必凶。故人相教，违之必自取其凶也，亦如我之教人，勿违之也。

What others teach, I also teach: My method of teaching is based on the natural law of letting people act naturally without resorting to force. I teach people to understand the natural law that if they follow nature, they will be prosperous; if they act against it, they will be disastrous. Therefore, people teach others not to violate the natural law, just as I teach people to do the same.

强梁者不得其 死，吾将以为教 父：强梁则必不得其死。人相教为强梁，则必如我之教人不当为强梁也。举其强梁不得其死以教邪。若云顺吾教之必吉也，故得其违教之徒（强梁者），适可以为教父也。

He who uses brutal force will die an unnatural death. I shall use it as the father of all teaching s ： Violent people do not die a natural death.

People teach each other to be violent and brutal. But I teach people not to be violent and brutal. It is to let them know that only by following my teaching of nonviolence can bring them fortune. Therefore, he who can teach the violent people to change for the better is the father of all teachers.

Chapter 43 (3-7. The invisible breathing energy can penetrate all things.)

第四十三章原文

天下之至柔，馳騁天下之至堅。無有入於無間，吾是以知無為之有益。不言之教，無為之益，天下希及之。

Verbatim Translation:

天下 (tiānxià) the world 之至 (zhī zhì) most 柔 (róu) soft; tend 驰骋 (chíchěng) gallop; race; overcome 天下 (tiānxià) the world 之至 (zhīzhì) most 坚 (jiān) hard; solid 无 (wú); invisible; empty space 有 (yǒu) Yo; visible; physical appearance; being; 入 (rù) enter 于 (yú) into 无 (wú) invisible; empty space; without 间 (jiān) crack; crevice; space ，吾 (wú) I 是以 (shìyǐ) therefore 知 (zhī) know 无 (wú) invisible 为 (wéi) action 之 (zhī) 有 (yǒu)have 益 (yì) benefits 。不 (bù) without 言 (yán) words 之 (zhī) 's 教 (jiào) teach ，无 (wú) invisible 为 (wéi) action 之 (zhī) 益 (yì) benefits ，天下 (tiānxià) the world 希 (xī) rarely； few 及 (jí) reach; compare to 之 (zhī) it 。

Sentence by Sentence Translation:

天下之至柔，驰骋天下之至坚 : The softest thing in the world overcomes the hardest thing in the world.
无有入于无间 : Wuyo, invisible matter, enters into Wujian, invisible crevice.
吾是以知无为之有益 : Therefore, I know the benefits of wuwei, invisible action.
不言之教 : Teaching without words,
无为之益 : The benefits of wuwei, invisible action.
天下希及之 : The world can hardly match them.

河上公与王弼原文差异对照 Text Commentary on Chapter 43:

Ho 河 40 words 字 : 无有入于 无间
Wang 王 39 words 字:无有入 0 无间
This book 本书 40 words 字:无有入于 无间
Comment: Ho version has one extra word 于 (yu)(into). This book adopts Ho's version because the word 于 (yu)(into) makes it easier to visualize wu as something (invisible) rather than nothing.

Ho Shang Kung Commentary Translation:

徧 (biàn) 用 (yòng) Invisible usag e 第四十三章（河上公）

天下之至柔，驰骋天下之至 坚： 至柔者水，至坚者金石。水能贯坚入刚，无所不通。

The softest thing in the world overcomes the hardest thing in the world: The softest thing is water and the hardest thing is gold. Water can penetrate the hard and solid things; water can go everywhere.

无有入于无 间： 无有谓道也。道无形质，故能出入无间，通于神明，济于群生也。

Wuyo, invisible matter enters into wujian, invisible crevice: Wuyo, invisible matter' means Tao. Tao has no form and no substance, and therefore, it can enter into invisible cracks; penetrate through the enlightened beings 神明 (shenming); and stay with all living things.

吾是以知无为之有 益： 吾见道无为而万物自化成，是以知无为之有益于人也。

Through this I know the benefits of wuwei, invisible action: I observe that wuwei, invisible action of Tao makes all living things flourish and that all things evolve freely on their own. Therefore, I understand wuwei, invisible action is good for people.

不言之 教： 法道不言，帅之以身。（以身作则）

Teaching without words: To follow Tao by teaching without talking; acting by example.

无为之 益： 法道无为，治身则有益于精神，治国则有益于万民，不劳烦也。

The benefits of wuwei, invisible action: When we follow Tao's wuwei, invisible action, we can benefit in two ways: for self-cultivation and for governing a country. For self-cultivation, we can gain advantage for the spirit; for governing a country, we can gain benefits for the people.

天下希及 之： 天下，人主也。希能有及道无为之治身治国也。

The world can rarely match them: ' 天下 Tianxia' means the ruler. There are few rulers who are able to follow Tao's wuwei for self-cultivation and governing a country.

Wang Pi Commentary Translation:

第四十三章（王弼）

天下之至柔，驰骋天下之至 坚： 气无所不入，水无所不经。

The softest thing in the world overcomes the hardest thing in the world: Chi (qi) enters into all things; water goes everywhere.

无有入无闲，吾是以知无为之有益： 虚无柔弱，无所不通。无有不可穷，至柔不可折。以此推之，故知无为之有益也。

Wuyo, invisible matter enters into wujian, invisible crevice. Therefore I know the benefits of wuwei, invisible action: The invisible matter is soft and diminutive; it can enter anything; it is inexhaustible; it cannot be broken. Through this we know wuwei, invisible action, has great benefits.

不言之教，无为之益，天下希及之。

Teaching without words and the benefits of wuwei, invisible action, the world can hardly match them. (No comment)

Chapter 44 (7-5. Fame or your life: Which is more precious?)
第四十四章原文

名與身孰親？身與貨孰多？得與亡孰病？甚愛必大費，多藏必厚亡。知足不辱，知止不殆，可以長久。

Verbatim Translation:

名 (míng) fame, name 与 (yǔ) and 身 (shēn) life, body 孰 (shú) which, who 亲 (qīn) precious, close 身 (shēn) life 与 (yǔ) and 货 (huò) wealth, goods 孰 (shú) which 多 (duō) more, dear 得 (dé) gain 与 (yǔ) and 亡 (wáng) loss, death 孰 (shú) which 病 (bìng) sick, worse, painful ？ 甚 (shèn) excessive 爱 (ài) love, affection 必 (bì) surely, must 大 (dà) great 费 (fèi) expense, cost, 多 (duō) more, extra 藏 (cáng) hoards, pile up, storage 必 (bì) surely, must 厚 (hòu) thick, heavy, more 亡 (wáng) loss, death 。知 (zhī) know 足 (zú) enough, contentment 不 (bù) not 辱 (rǔ) shameful, dishonor 知 (zhī) know 止 (zhǐ) stop, restraint 不 (bù) not 殆 (dài) danger 可 (kě) 以 (yǐ) can 长 (cháng) live, last, long 久 (jiǔ) long, endure 。

Sentence for Sentence Translation:

名与身孰亲 : Fame or your life: Which is more precious?
身与货孰多 : Your life or your wealth: Which is more valuable?
得与亡孰病 : Gain or loss: Which is sicker?
甚爱必大费 : Obsessive love surely requires big expenditures.
多藏必厚亡 : Too much accumulation surely brings heavy losses.
知足不辱 : A content man does not bring shame.
知止不殆 : He who knows when to stop can avoid danger,
可以长久 : Thus he can live long.

河上公与王弼原文差异对照 Text Commentary on Chapter 44:

Ho 河 37 words 字 : 0 0 甚爱必大费
Wang 王 39 words 字:是故 甚爱必大费
This book 本书 37 words 字： 0 0 甚爱必大费

第四十四章比较好解释，有人解释“亡”字为“失”，王弼直接了当地说“死亡”，很好。

王本多了“是故”二字。

Comment: Wang version has two extra words 是故 (shigu) (therefore).

Ho Shang Kung Commentary Translation:

立 (lì) 戒 (jiè) Establishwarnin g 第四十四章（河上公）

名与身孰亲：名遂则身退也。

Fame or your life: Which is more precious: When you have established your name, you should retreat (Refer to Chapter 9).

身与货孰多：财多则害身也。

Your life or your wealth: Which is more valuable: Too much wealth will harm your body.

得与亡孰病：好得利则病于行也。

Gain or loss: Which is sicker: He who is fond of profits is sick in his actions.

甚爱必大费：甚爱色，费精神，甚爱财，遇祸患。所爱者少，所亡者多，故言大费。

Obsessive love surely requires big expenditures: Obsession with sex will cost you your essence and spirit. Obsession with money will lead you to disasters. Therefore, what you are going after is little compared to what you will lose. This is called 'big expenditures'.

多藏必厚 亡：生多藏于府库，死多藏于丘墓。生有攻劫之忧，死有发掘之患。

Too much accumulation surely brings heavy losses: If you hoard things in your house, you worry about the thieves. If you hoard things in your grave, you worry about the robbers digging up your grave.

知足不辱：知足之人，绝利去欲，不辱于身。

A content man does not bring shame: A content man lets go of excessive profits and desires and therefore he brings no shame to his life.

知止不殆：知可止则须止，乃财利不累于身心，声色不乱于耳目，则终身不危殆也。

He who knows when to stop can avoid danger: He who knows when to stop does not burden his life with his wealth and does not confuse his ears and eyes with the temptations of sound and color. Therefore his entire life is not in danger.

可以长久：人能知止知足，则福禄在于己，治身者神不劳，治国者民不扰，故能长久。

Thus he can live long: He, who knows when to stop and knows contentment, can obtain happiness and wealth. In self-cultivation, he will not exhaust his spirits. In governing a country, he will not interfere with the people's affairs. Therefore he can last long.

Wang Pi Commentary Translation:

第四十四章（王弼）

名与身孰亲：尚名好高，其身必疏（远）。

Fame or your life: Which is more precious: He who pursues fame and high position will neglect his body.
身与货孰多：贪货无厌，其身必少。
Your life or your wealth: Which is more valuable: He who is greedy for more wealth will have less life.
得与亡孰病：得多利而亡其身，何者为病也？
Gain or loss: Which is sicker: Gaining profit but losing life, which one is sick?
是故甚爱必大费，多藏必厚亡：甚爱不与物（万物）通，多藏不与物散（分享）。求之者多，攻之者众，为物所病，故大费厚亡也。
Obsessive love surely requires big expenditures. Too much accumulation surely brings heavy losses: Loving one thing obsessively will block the communications of other things. Hoarding excessively will prevent the sharing and circulation of all things. Many people want to get what you have possessed and the thieves will attack you. Therefore, your possession will cost you dearly, even your life.
知足不辱，知止不殆，可以长久。
A content man does not bring shame. He who knows when to stop can avoid danger; thus he can live long.
(No comment)

Chapter 45 (4-5. Great completion seems imperfect.)

第四十五章原文

大成若缺，其用不弊。大盈若沖，其用不窮。大直若屈。大巧若拙。大辯若訥。躁勝寒，靜勝熱。清靜為天下正。

Verbatim Translation:

大 (dà) Great 成 (chéng) completion; perfection 若 (ruò) seems; appears 缺 (quē) imperfect， incomplete 其 (qí) its 用 (yòng) use 不 (b ú) not 弊 (bì) impaired; exhausted 。大 (dà) Great 盈 (yíng) fullness 若 (ruò) not 冲 (chōng) empty ，其 (qí) its 用 (yòng) use 不 (bù) no; never 穷 (qióng) end; ended 。大 (dà) Great 直 (zhí) straightness; honesty 若 (ruò) seems 屈 (qū) bent; crooked; yield 大 (dà) Great 巧 (qiǎo) skill 若 (ruò) seems 拙 (zhuō) clumsy 大 (dà) Great 辩 (biàn) eloquence; oratory 若 (ruò) seems 讷 (nè) stammering; stuttering 躁 (zào) movement 胜 (shèng) overcomes 寒 (hán) cold ，静 (jìng) quietness; stillness; calm 胜 (shèng) overcomes 热 (rè) heat; the hot 。清 (qīng) Clear; calm 静 (jìng) quietness; stillness; serene 为 (wéi) makes; is 天 (tiān) Heaven 下 (xià) under; tianxia; the world 正 (zhèng) rectitude; order; peace 。

Sentence for Sentence Translation:

大成若缺 : Great completion seems imperfect.
其用不弊 : Yet its use is never exhausted.
大盈若冲 : Great fullness seems empty.
其用不穷 : Yet its use has no end.
大直若屈 : Great straightness seems bent.
大巧若拙 : Great skill seems clumsy.
大辩若讷 : Great eloquence seems stammering.
躁胜寒 : Movement overcomes cold;
静胜热 : Quietness overcomes heat.
清静为天下正 : Clear quietness is the world’s rightness.

河上公与王弼原文差异对照 Text Commentary on Chapter 45:

Ho 河 40 words 字 : 静则 the n 热 .
Wang 王 40 words 字:静胜 overcom e 热 .

This book 本书 40 words 字:静胜 overcom e 热 .

（河 40 字:静则 热。王 40 字:静胜 热。本书 40 字。）

第四十五章形容道在天地万物之中表现的各种“大”，这与第四十一章和第十五章有异曲同工之效，归根结底都因为一个“静”字。王弼的注解以因循自然而然，这样的看法可在庄子中找到。

庄子“山木”篇有一个木匠，他所造的兽头木架又实用又有艺术性，见到的人都认为他是鬼斧神工。有人问他的秘密，木匠回答说：“我没有什么过人之处，只是每当我要开始做木架时就会斋戒，斋戒三天我对金钱已不在乎；到第五天我对名利的心也没有了；到第七天我连我自己的身体四肢也忘记了。我已经到了天人合一的状态，这时候我才到森林找木材，在这个状态下我与树木为一体，自己所要做的木架自然地出现，我就因木材的天然构造而完成兽头木架，完成以后，别人以为是神工，其实是很平凡的事。”

Comment: There is one word different: Ho uses character’ 则 (ze)(then) instead of 胜 (sheng) (overcomes). As a result, Ho and Wang have very different comments on this sentence.

Wang version is adopted in this book because it makes more sense and Bo and Fu versions have the same text.

Ho Shang Kung Commentary Translation:

洪 (hóng) 德 (dé) Overflowing T e 第四十五章（河上公）

大成若 缺： 谓道德大成之君。若缺者，灭名藏誉，如毁缺不备也。

Great completion seems imperfect: It describes a ruler who has achieved the highest level of Tao Te. ‘Seems imperfect’ means the ruler conceals his name and hides his glory so as to appear as imperfect.

其用不 弊： 其用心如是，则无弊尽时。

Yet its use is never exhausted: When a ruler has such a Tao mind, his power will not be impaired and will not be exhausted.

大盈若 冲： 谓道德大盈满之君也。如冲者，贵不敢骄也，富不敢奢也。

Great fullness seems empt y ： It describes a ruler who has achieved the fullest Tao Te. ‘Seems empty’ means having power yet daring not to be arrogant; rich yet daring not to be wasteful.

其用不 穷： 其用心如是，则无穷尽时也。

Yet its use has no en d ： When a ruler has such a Tao mind, his power and wealth will not be exhausted.

大直若 屈： 大直谓修道法度正直如一也。如屈者，不与俗人争，如可屈折。

Great straightness seems ben t ： ‘Great straightness’ means one who can practice Tao with great honesty and a single purpose like following a straight line. ‘Seems bent’ means one can avoid confrontation with other people, as if one can be bent and defeated.

大巧若 拙 : 大巧, 谓多才术也。如拙者, 亦不敢见其能。

Great skill seems clums y ： ‘Great skill’ means a lot of talents and skills. ‘Seems clumsy’ means one dares not to show his abilities.

大辩若 讷 : 大辩者, 智无疑; 如讷者, 口无辞。

Great eloquence seems stammerin g ： ‘Great eloquence’ means one is wise and clear. ‘Seems stammering’ means no words coming out of one’s mouth.

躁胜 寒 : 胜，极也。春夏阳气，躁疾于上，万物盛大，极则寒，寒则零落死亡也。言人不当刚躁也。

Too much hot and restless activities lead to (Movement overcomes) coldnes s ： ‘ 胜 overcomes’ means reaching the limit. During spring and summer, the yang Chi is actively circulating on the earth. It is hot and restless and the 10,000 things are flourishing. When the hot weather reaches its limit, it will become cold. When the winter comes, all things will wither and die. So people should not be restless, hot and hard, which can lead them to death.

静 则 (胜) 热 : 秋冬, 万物静于黄泉之下。极则热, 热者生之源。

Quietness generates life (overcomes heat) ： During autumn and winter, the 10,000 things are quietly waiting underground. When the weather reaches the coldest, it will become hot again. Warmth is the source of life.

清静为天下 正 : 能清静, 则为天下之长, 持身正则无终已时也。

Clear quietness is the world’s rightnes s ： Able to remain clear and quiet, one can become the world’s leader. By keeping the body in a proper posture and behaving calmly, one can live a long life.

<u>Wang Pi Commentary Translation:</u>

第四十五章（王弼）

大成若缺, 其用不 弊 : 随物而成, 不为一象, 故若缺也。

Great completion seems imperfect. Yet its use is never exhauste d ： To complete by following the natural shapes of the 10,000 things, not to follow only one perfect image, hence it seems imperfect.

大盈若冲, 其用不 穷 : 大盈充足, 随物而与, 无所爱矜, 故若冲也。

Great fullness seems empty. Yet its use has no end: Great fullness means having plenty to share. It gives according to 10,000 things’ needs,

not according to one's biased preferences, and hence great fullness seems empty and not enough.

大直若 屈： 随物而直，直不在一，故若屈也。

Great straightness seems ben t ： The straightness is measured according to the natural standards of 10,000 things, not according to one absolute standard, and hence great straightness seems bent.

大巧若 拙： 大巧因自然以成器，不造为异端，故若拙也。

Great skill seems clums y ： Great skill follows the natural formation of the raw materials to produce different vessels. Great skill does not make things according to one's own preferences, and hence great skill seems clumsy.

大辩若 讷： 大辩因物而言，己无所造，故若讷也。

Great eloquence seems stammerin g ： Great eloquence follows the expressions of 10,000 things. It does not fabricate, and hence great eloquence seems stammering.

躁胜寒，静胜热。清静为天下 正： 躁罢然后胜寒，静无为以胜热，以此推之，则清静为天下正也。静则全物之真，躁则犯物之性，故惟清静乃得如上诸大也。

Movement overcomes cold; Quietness overcomes heat. Clear quietness is the world's rightness: By making rapid movements one can overcome the cold. By being quiet and still one can overcome the heat. Therefore, by being quiet and still, one can keep the world in peace.

Being quiet, one can preserve one's true nature. Being restless, one will violate one's true nature. Therefore only when one is quiet and still, one can obtain the five 'great' things mentioned above.

Chapter 46 (7-4. Contentment leads to peace and discontentment leads to war.)

第四十六章原文

天下有道，卻走馬以糞；天下無道，戎馬生於郊。罪莫大於可欲，禍莫大於不知足，咎莫大於欲得。故知足之足，常足矣。

Verbatim Translation:

天下 (tiānxià) the world 有 (yǒu) has 道 (dào) Tao, 却 (què) harness, curb, employ 走 (zǒu) fast, race 马 (mǎ) horse 以 (yǐ) to 粪 (fèn) manure, dung; 天下 (tiānxià) the world 无 (wú) without 道 (dào) Tao, 戎 (róng) war 马 (mǎ) horse 生 (shēng) give birth, live 于 (yú) at 郊 (jiāo) outside the city, countryside. 罪 (zuì) suffering, sin 莫 (mò) none 大 (dà) great 于 (yú) than 可 (kě) can 欲 (yù) desire, 祸 (huò) calamity, misfortune 莫 (mò) none 大 (dà) great 于 (yú) than 不 (bù) not 知 (zhī) know 足 (zú) enough, contentment; 咎 (jiù) regret, blame, fault 莫 (mò) none 大 (dà) great 于 (yú) than 欲 (yù) desire 得 (dé) get, possession. 故 (gù) thus 知 (zhī) know 足 (zú) enough, contentment 之 (zhī)'s 足 (zú) enough ，常 (cháng) always 足 (zú) enough 矣 (yǐ) indeed.

Sentence for Sentence Translation:

天下有道 : When the world is ruled by Tao,
却走马以粪 : Fast horses are harnessed to haul manure.
天下无道 : When the world is not ruled by Tao,
戎马生于郊 : War horses give births outside the city.
罪莫大于可欲 : There is no greater suffering than desire.
祸莫大于不知足 : No greater calamity than discontent.
咎莫大于欲得 : No greater regret than wanting more.
故知足之足，常足矣 : A content man knows enough is enough and thus he always has enough.

河上公与王弼原文差异对照 Text Commentary on Chapter 46:

Ho 河 45 words 字 : 罪莫大于可 欲 (There is no greater sufferings than the desirable);

Wang 王 39 words 字： 000000

This book 本书 45 words 字:罪莫大于可欲

不修道的学者不喜欢河上公的注解。我第一次知道有河上公的注解是从一本学者写的道德经上。学者把“ 却阳精以粪其身 ”为

例，大骂河上公胡说八道，但是我们练功的人知道这只是术言而矣，就是以精气营养身体的意思。正因为这样我才决定自己去找河上公的注解，并加以解释还他一个正道。

王本漏“ 罪莫大于可欲 ”，傅本与帛书都有此句。

Comment: Wang version misses 6 words: **罪莫大于可欲** (There is no greater sufferings than the desirable).

(Author: Many scholars ignore Ho Shang Kung Commentary because Ho uses Tao practice jargon such as **阳精** (Yang Jing, sperms) in his comments. As a matter of fact, I was introduced to Ho's Commentary through one of the books by a prominent Chinese professor. The professor attacked Ho on this very chapter so ruthlessly that he literally choked me to tears. After a long search (10 years ago Ho commentary wasn't readily available), I finally found a copy of Ho Shang Kung Commentary and it has become my guiding light ever since.)

Ho Shang Kung Commentary Translation:

俭 (jiǎn) 欲 (yù) Simplify desire s 第四十六章（河上公）

天下有道：谓人主有道也。

When the world is ruled by Tao: This means that the ruler has Tao.

却走马以粪：粪者，粪田也。治国者兵甲不用，却走马以治农田也，治身者，却阳精以粪其身也。（以精气营养身体）

Fast horses are harnessed to haul manure : 粪 (fen) means to fertilize the field with manure. When the ruler has Tao, he governs the country without the need to use the military and he uses the fast horses to haul manure to fertilize the field instead. In cultivating life, he uses the essence energy (**阳精** Yang Jing) to nourish his body as if using manure to fertilize the field.

天下无道：谓人主无道也。

When the world is not ruled by Tao: This means that the ruler doesn't have Tao (obtain Tao).

戎马生于郊：战伐不止，戎马生于郊境之上，久不还也。

War horses give births outside the city: There are never ending wars. The war horses live outside the cities and don't return for a long time.

罪莫大于可欲：好色淫欲。

There is no greater suffering than desire: Indulge in sex and sexual desires.

祸莫大于不知足： 富贵不能自知禁止也。

No greater calamity than discontent: Being rich and powerful, one cannot curb his own desires.

咎莫大于欲得：欲得人物，利且贪也。

No greater regret than wanting more: Wanting to possess other people's material things, he is ruthless and greedy.
故知足之足：守真根也。
A content man knows enough is enough: Keep to the true root.
常足矣：无欲心也。
And thus he always has enough: Don't have desires.

Wang Pi Commentary Translation:

第四十六章（王弼）

天下有道，却走马以粪：天下有道，知足知止，无求于外，各修其内而已，故却走马以治田粪也。
When the world is ruled by Tao, fast horses are harnessed to haul manure: When the world is ruled by Tao rulers, the people are content and without material demands. Everyone cultivates his inner self. There is peace and therefore fast horses are harnessed to haul manure.
天下无道，戎马生于郊：贪欲无厌，不修其内，各求于外，故戎马生于郊也。（战马在战场上产驹。）
When the world is not ruled by Tao, war horses give births outside the city: When the world is not ruled by Tao, the people are greedy and insatiable. They don't cultivate their inner self. Everyone is looking for material things outside. There is war and therefore war horses give births outside the city.

祸莫大于不知足；咎莫大于欲得。故知足之足，常足矣。 No greater calamity than discontent. No greater regret than wanting more. A content man knows enough is enough and thus he always has enough.
(No comment)

Chapter 47 (4-10. The power of going inside.)

第四十七章原文

不出戶以知天下;不窺牖以見天道。其出彌遠,其知彌少。是以聖人不行而知,不見而名,不為而成。

Verbatim Translation:

不 (bù) without 出 (chū) going out, exit 户 (hù) door 以 (yǐ) able; can 知 (zhī) know 天下 (tiānxià) the world ； 不 (bù) without 窥 (kuī) looking 牖 (yǒu) window 以 (yǐ) able; can 见 (jiàn) see 天 (tiān) Heaven 道 (dào)Tao 。其 (qí) one 出 (chū) go out 弥 (mí) very much; further; more 远 (yuǎn) far; distance 其 (qí) one 知 (zhī) knows 弥 (mí) very much; more 少 (shǎo) less; few 是以 (shì yǐ) therefore 圣人 (shèngrén) shengren; sage 不 (bù) without 行 (háng) going out; travel 而 (ér) yet 知 (zhī) know ，不 (bù) without 见 (jiàn) seeing 而 (ér) yet 名 (míng) name ，不 (bù) without 为 (wéi) doing 而 (ér) yet 成 (chéng) complete; accomplish 。

Sentence for Sentence Translation:

不出户，以知天下 : Without going out of the door, one can know the world.
不窥牖，以见天道 : Without looking through the window, one can understand the Heaven's Tao.
其出弥远,其知弥少 : The farther one travels, the less one knows.
是以圣人不行而知 : Therefore, Shengren knows without traveling;
不见而名 : Names without seeing;
不为而成 : Completes without doing.

河上公与王弼原文差异对照 Text Commentary on Chapter 47:

Ho 河 38 words 字 : 以 ca n 知天下 ; 以 ca n 见天道
Wang 王 36 words 字： 0 知天下 ; 0 见天道
This book 本书 38 words 字:以 ca n 知天下 ; 以 ca n 见天道

河与王的注解基本一样,以天人相通为主,如何相通?是因为最小的物质“一”或“无”或“朴”是布满天下的,只要行道的人心静,就能利用这个天网来为无为。

王本“不出户,知天下;不窥牖,见天道”少了两个“以”字,本书采用河本,与帛书、傅本同。

“ 不见而名 ”，有学者想擅改为“ 不见而明 ”。

Comment: Wang text has omitted two words, “ 以 yi”, but they don’t alter the overall meaning.

Some scholars try to change “ 名 (ming) name” into “ 明 (ming) understand”. It is unnecessary as these words are interchangeable.

Lyrics of Inner Light by George Harrison:

“Without going out of my door, I can know all things on earth. Without looking out of my window, I can know the ways of heaven. The further one travels, the less one knows. Arrive without traveling, see all without looking, do all without doing.”

Ho Shang Kung Commentary Translation:

鉴 (jiàn) 远 (yuǎn) Remote viewin g 第四十七章（河上公）

不出 户，以知天 下： 圣人不出户，可以知天下者，以己身知人身，以己家知人家，所以见天下也。

Without going out of the door, one can know the world: Shengren does not need to go out of the door to know the world. He knows others by knowing himself; he knows other families by knowing his own family; therefore, he knows the world. (Refer to Chapter 54)

不窥 牖，以见天 道： 天道与人道同，天人相通，精气相贯。人君清净，天气自正；人君多欲，天气烦浊。吉凶利害皆由于己。

Without looking through the window, one can understand the Tao of Heaven: The natural laws that govern Heaven and Earth are the same laws governing human beings. Heaven and human are connected; they have the same essential energy and breath, Jing and Chi. When a ruler is quiet and honest, the atmosphere of Heaven is just and correct; when a ruler is full of desires, the atmosphere of Heaven is troublesome. Good or bad, benefit or harm are brought upon by oneself.

其出弥远，其知弥 少： 谓去其家观人家，去其身观人身，所观益远，所见益少也。

The farther one travels, the less one knows: When one goes out his own family to observe other families and when one goes out his mind to observe other minds, one is ignoring oneself. So the farther he leaves his inner world, the less he knows.

是以圣人不行而 知： 圣人不上天，不入渊，能知天下者，以心知之。

Therefore Shengren knows without traveling: Shengren does not go up into the sky nor dive deep into the pond to know the world. They know the world by using their intuitive mind.

不见而 名： 上好道，下好德；上好武，下好力。圣人原小而知大，察内而知外也。

Name without seeing: When the ruler practices Tao, his subjects practice virtuous Te; when the ruler prefers military might, his subjects prefer brutal force. Shengren observes small things to know big things; observe their inner world to know the outside world.

不为而 成： 上好无为，则下无事，家给人足，万物自化成也。

Complete without doing: When a ruler governs in accordance with wuwei, his subjects are not rebellious. All families are provided for and all creatures transform on their own.

Wang Pi Commentary Translation:

第四十七章（王弼）

不出 户，知天 下．不窥 牖，见天 道： 事有宗而物有主，途虽殊而其归同也，虑虽百而其致一也。道有大常，理有大致，执古之道，可以御今。虽处于今，可以知古始，故不出户窥牖而可知也。（周易系辞下：天下同归而殊途，一致而百虑。“ 执古之道，以御今之有 ”见第十四章。）

Without going out of the door, one can know the world. Without looking through the window, one can understand the Tao of Heaven: Every event has its own source and everything has a root (Chapter 70). Even though all things take different ways, they reach the same destination. All thoughts are different but they return to one source. Tao has unchanging laws; reason has its logic. “By following the ancient ways, we can manage today’s affairs” (Chapter 14). Therefore, by following those laws and logic, we know the ancient matters including the beginning of all things. So without going out the door and looking out the window, we know the world.

其出弥远，其知弥 少： 无在于一，而求之于众也。道视之不可见，听之不可闻，搏之不可得，如其知之，不须出户，若其不知，出愈远愈迷也。（见第十四章。）

The farther one travels, the less one know s ： The truth is in the One but people search truth everywhere. Tao is such that one looks but cannot see it; listen but cannot hear it; touch but cannot grasp it (Chapter 14). Therefore, one who knows Tao doesn’t need to go out; one who does not know Tao, the farther one goes the more confused one becomes.

是以圣人不行而 知，不见而名： 得物之致（理有大致），故虽不行，而虑可知也。识物之宗，故虽不见，而是非之理可得而名也。

Therefore, Shengren knows without traveling; Names without seein g ： One who understands the logic of things can deduce the conclusion without going out the door. One who understands the source of things

can differentiate the right from wrong to arrive at the right name without looking out the window.

不为而 成： 明物之性，因之而已。故虽不为，而使之成矣。（见第二十九章注：万物以自然为性，故可因而不可为也。）

Complete without doing: When one understands the nature of things, one follows the flow of nature without interfering. Therefore, one seems to be doing nothing, yet all things get done.

Chapter 48 (3-3. Wuwei is to act simply.)

第四十八章原文

為學日益。為道日損。損之又損之，以至於無為。無為而無不為。取天下常以無事，及其有事，不足以取天下。

Verbatim Translation:

为 (wéi) study; seek; do; pursuit 学 (xué) learning; knowledge 日 (rì) daily; every day 益 (yì) increase; gain 。为 (wéi) practice 道 (dào) Tao 日 (rì) daily 损 (sǔn) decrease; reduce 。损 (sǔn) reduce 之 (zhī) it 又 (yòu) further; again 损 (sǔn) reduce ，以 (yǐ) until; thus 至 (zhì) reach 于 (yú) to; of 无 (wú) invisible; without 为 (wéi) action; wuwei 。无 (wú) invisible 为 (wéi) action; wuwei 而 (ér) that; and; but 无 (wú) nothing 不 (bù) not 为 (wéi) done 。取 (qǔ) govern; take 天 (tiān) Heaven 下 (xià) under; the world; tianxia 常 (cháng) often; always 以 (yǐ) use; base on 无 (wú) no; without 事 (shì) events; affair; interfering ，及 (jí) when 其 (qí) it 有 (yǒu) have; exist 事 (shì) event; affair, happen 不 (bù) not 足 (zú) suitable; sufficient; enough 以 (yǐ) to 取 (qǔ) govern 天下 (tiānxià) the world; tianxia 。

Sentence for Sentence Translation:

为学日益 : To study daily is to increase desires daily.
为道日损 : To practice Tao daily is to decrease desires daily.
损之又损之，以至于无为 : To decrease and further decrease until one reaches the state of wuwei, the invisible action.
无为而无不为 : In the state of wuwei, one can do all things without leaving anything undone.
取天下常以无事 : To govern the world, one should always act before events happen.
及其有事，不足以取天下 : If one waits until events happen, one is not suitable to govern the world.

河上公与王弼原文差异对照 Text Commentary on Chapter 48:

Ho 河 41words 字 : 损之又损 ; (损之又损之 : 影宋本)
Wang 王 40 words 字 ;
This book 本书 41words 字 .

Comment: Ho and Wang versions have similar text. Ho and Wang commentaries are similar.

Ho Shang Kung Commentary Translation:

忘 (wàng) 知 (zhī) Forget knowledg e 第四十八章（河上公）

为学日 益： 学，谓政教礼乐之学也。日益者，情欲文饰，日以益多。

To study daily is to increase desires daily: The subjects of study are politics, religions, etiquette, and music. Emotions, desires, and propaganda disguised as decorative words increase daily.

为道日 损： 道，谓自然之道也。日损者，情欲文饰，日以消损。

To practice Tao daily is to decrease desires daily: 'Tao' means natural long life Tao. Emotions, desires, and propaganda disguised as decorative words decreases daily.

损之又 损： 损之，损情欲也。又损之，所以渐去。

To decrease and further decrease: 'To reduce it' means to reduce emotions and desires. 'And further to reduce' means desires gradually disappear.

以至于无 为： 当恬淡如婴儿，无所造为。

Until one reaches the state of wuwei, the invisible action: To reach the state of peace and quiet like that of a baby, without interfering actions.

无为而无不 为： 情欲断绝，德与道合，则无所不施，无所不为也。

In the state of wuwei, one can do all things without leaving anything undone: When emotions and desires are totally eliminated, Te and Tao combine as One, all things are taken care of. Nothing is left undone.

取天下常以无 事： 取，治也。治天下，常当以无事，不当烦劳也。

To govern the world, one should always act before events happen: To govern the world, one should always use the method of wushi, do things before they happen, and should not interfere laboriously.

及其有事，不足以取天 下： 及其好有事，则政教烦，民不安，故不足以治天下也。

If one waits until events happen, one is not suitable to govern the world: If the ruler interferes too much with peoples' affairs by setting up laws and regulations, people will not be at peace. Therefore, this method of interfering is not sufficient to govern the world.

Wang Pi Commentary Translation:

第四十八章（王弼）

为学日 益： 务欲进其所能，益其所习。

To study daily is to increase desires daily: One wants to advance one's abilities and to reap benefits from what one has learned.

为道日 损： 务欲反虚无也。

To practice Tao daily is to decrease desires daily: One wants to return to one's root of emptiness.

损之又损，以至于无为．无为而无不为：有为则有所失，故无为乃无所不为也。

To decrease and further decrease until one reaches the state of wuwei, the invisible action. In the state of wuwei, one can do all things without leaving anything undone: When one takes an obvious course of action, one loses the other options. When one takes an invisible action before things manifest themselves, one can cover all options without missing any.

取天下常以无事：动常因也。

To govern the world, one should always act before events happen: To act by following the natural flow of things.

及其有事：自己造也。

If one waits until events happen: A delay caused by one's own action.

不足以取天下：失统本也。

One is not suitable to govern the world: Due to losing Tao, the source, one's ability to govern is lost.

Chapter 49 (8-8. Unconditional love is the Te of true goodness.)

第四十九章原文

聖人無常心，以百姓心為心。善者吾善之，不善者吾亦善之，德善。信者吾信之，不信者吾亦信之，德信。聖人在天下怵怵，為天下渾其心。百姓皆注其耳目，聖人皆孩之。

Verbatim Translation:

圣人 (shèngrén) shengren, sage 无 (wú) no 常 (cháng) fixed, unchanging 心 (xīn) mind, wish 以 (yǐ) regard, use 百 (bǎi) 100 姓 (xìng) surname the people 心 (xīn) mind, wish 为 (wéi) as 心 (xīn) mind, wish 。善 (shàn) good, kind, love 者 (zhě) person, that 吾 (wú) I 善 (shàn) good, kind, love 之 (zhī) it them ，不 (b ú) not 善 (shàn) good, kind, love 者 (zhě) person, that 吾 (wú) I 亦 (yì) also 善 (shàn) good, kind, love 之 (zhī) it them ，德 (dé) Te, obtain 善 (shàn) good, kind, love 。信 (xìn) truthful, trustworthy 者 (zhě) person, that 吾 (wú) I 信 (xìn) truthful, trustworthy 之 (zhī) it, them ，不 (b ú) not 信 (xìn) truthful, trustworthy 者 (zhě) person, that 吾 (wú) I 亦 (yì) also 信 (xìn) truthful, trustworthy 之 (zhī) it, them ，德 (dé) Te, obtain 信 (xìn) truthful, trustworthy 。圣人 (shèngrén) shengren, sage 在 (zài) in, lives, exist 天下 (tiānxià) the world 怵 (chù) 怵 (chù) cautious, vigilant ，为 (w è i) help, make, act 天下 (tiānxià) the world 浑 (hún) mix, make as one 其 (qí) its 心 (xīn) mind, wish 。百 (bǎi) 100 姓 (xìng) surname the people 皆 (jiē) all 注 (zhù) focus 其 (qí) its 耳 (ěr) ears 目 (mù) eyes ，圣人 (shèngrén) shengren, sage 皆 (jiē) all 孩 (hái) child, infant 之 (zhī) it, them 。

Sentence for Sentence Translation:

圣人无常心 : Shengren has no fixed mind ，
以百姓心为心 : He regards the people’s mind as his mind.
善者吾善之 : For the good people, I treat them good.
不善者吾亦善之 : For the no good people, I also treat them good.

德善 : This is the Te of goodness.
信者吾信之 : For the trustworthy people, I trust them.
不信者吾亦信之 : For the untrustworthy people, I also trust them.
德信 : This is the Te of trust.
圣人在天下怵怵 : Shengren walks cautiously in this world.
为天下浑其心： He blends in with the world as one mind.
百姓皆注其耳目 : The people all pay attention to their ears and eyes.
圣人皆孩之 : Shengren sees the child in each of them.

河上公与王弼原文差异对照 Text Commentary on Chapter 49:

Ho 河 64 words 字 : 怵 怵 careful ; 百姓皆注其耳目

Wang 王 57 words 字 : 歙 歙 carefu l ； 0000000

This book 本书 64words 字 : 怵 怵 carefu l ； 百姓皆注其耳 目 the people allpay attention to their ears and eyes

河与王于四十九章的注解是有很大分别的，王除了注解道德经外，还注解了周易，所以他引用周易来注解道德经，周易的“ 十翼”是儒家的作品，王在此大发议论。

河用“ 怵怵 ”;王本用“ 歙歙 ”;本书采用“ 怵怵”。王本漏“ 百姓皆注其耳目 ”。河与王都是“ 无常心 ”，有学者窜改为“ 常无心 ”。

Comment: Wang version misses this verse “ 百姓皆注其耳目 , the people all pay attention to their ears and eyes.” However, Wang comments on that verse in his commentary. This indicates such a verse exists in the original text. Wang has made a long comment on this chapter, using many references from I Ching (Wang has made a classic commentary on I Ching, the book of changes.).

Some scholars, mistakenly, think the ideas of Tao Te Ching are derived from I Ching. However, the oldest part of I Ching does not even have the word Tao. The “Ten Wings” of I Ching were attributed to Confucius who lived no earlier than Lao-tzu.

Ho Shang Kung Commentary Translation:

任 (rèn) 德 (dé) Te of universal lov e 第四十九章（河上公）

圣人无常心：圣人重改更，贵因循，若似无心也。

Shengren has no fixed mind: Shengren emphasizes adaptation to the environment. He follows the ever changing natural flow of things as if he had no mind of his own.

以百姓心为心：百姓心之所便，圣人因而从之。

He regards the people's mind as his mind : What the people want is to live better. Therefore, Shengren follows and serves the needs of the people.

善者，吾善之：百姓为善，圣人因而善之。

For the good people, I treat them good: The people act with good deeds; therefore Shengren is good to them.

不善者，吾亦善之：百姓虽有不善者，圣人化之使善也。

For the no good people, I also treat them good : When some people are not good, Shengren transforms them to become good.

德善：百姓德化，圣人为善。

This is the Te of goodness: The people are transformed by this virtuous Te of goodness. Therefore, Shengren acts in goodness and becomes the symbol of goodness.

信者吾信之：百姓为信，圣人因而信之。

For the trustworthy people, I trust them: When the people act truthfully, Shengren trusts them.

不信者吾亦信之：百姓为不信，圣人化之使信也。

For the untrustworthy people, I also trust them : When the people are not trustworthy, Shengren transforms them to make them trustworthy.

德信：百姓德化，圣人为信。

This is the Te of trust: The people are transformed by this virtuous Te of trust. Shengren acts truthfully and becomes the symbol of trust.

圣人在天下怵怵：圣人在天下，怵怵常恐惧，富贵不敢骄奢。

Shengren walks cautiously in this world: Shengren lives cautiously in this world. When he has money and power he dares not to be arrogant.

为天下浑其心： 言圣人为天下百姓浑浊其心，若愚暗不通也。

He blends in with the world as one mind: This means that Shengren blends his mind with the world so that he appears to be foolish and uninitiated.

百姓皆注其耳目：注，用也。百姓皆用其耳目，为圣人视听也。

The people all pay attention to their ears and eyes : 注 (zhu) (focus) means use. All the people use their ears and eyes to assist Shengren (sage) to hear and see.

圣人皆孩之：圣人爱念百姓，如婴孩赤子，长养之而不责望其报。

Shengren sees the child in each of them: Shengren loves the people and regards them as infants. He raises and nourishes them without expecting returns (Chapter 51).

Wang Pi Commentary Translation:

第四十九章（王弼）

圣人无常心，以百姓心为心：动常因也。
Shengren has no fixed mind. He regards the people's mind as his mind: Act by following the natural flow of things (don't act egoistically).
善者，吾善之；不善者，吾亦善之：各因其用，则善不失也。
For the good people, I treat them good. For the no good people, I also treat them good: Each person is employed according to their good use and therefore good is not wasted.
德善：无弃人也。
This is the Te of goodness: No one is abandoned (Chapter 27).
信者，吾信之；不信者，吾亦信之，德信。圣人在，天下歙歙，为天下浑其心。
For the trustworthy people, I trust them. For the untrustworthy people, I also trust them. This is the Te of trust. Shengren walks cautiously in this world. He blends in with the world as one mind.
(No comment)
（百姓皆注其耳目）：各用聪明。
(The people all pay attention to their ears and eyes): Each person uses the ears to hear and eyes to see.
(Note: Wang version has omitted this verse 百姓皆注其耳目. But he makes a comment on it. Therefore the original Wang version should have this verse.)
圣人皆孩之：皆使和而无欲，如婴儿也。夫"天地设位，圣人成能，人谋鬼谋，百姓与能"者（见周易系辞下），能者与之，资者取之，能大则大，资（货物）贵则贵，物有其宗，事有其主。如此则可冕疏（在王帽前的装饰物）充（蔽）目，而不惧于欺，黈纩（在王帽左右的装饰物）塞耳而无戚（忧）于慢，又何为劳一身之聪明，以察百姓之情哉？夫以明察物，物亦竞以其明应之，以不信察物，物亦竞以其不信应之。夫天下之心不必同，其所应不敢异，则莫肯用其情矣。甚矣，害之大也，莫大于用其明矣。夫任智则人与之讼，任力则人与之争。智不出于人而立乎讼地，则穷矣，力不出于人而立乎争地，则危矣。未有能使人无用其智力于己者也，如此则己以一敌人，而人以千万敌己也。若乃多其法网，烦其刑罚，塞其径路，攻其幽宅，则万物失其自然，百姓丧其手足，鸟乱于上，鱼乱于下，是以圣人之于天下，歙歙焉，心无所主也，为天下浑心焉，意无所适莫也。无所察焉，百姓何避？无所求焉，百姓何应？无避无应，则莫不用其情矣。人无为，舍其所能而为其所不能，舍其所长而为其短。如此则言者言其所知，行者行其所能，百姓各皆注其耳目焉，吾皆孩之而已。
Shengren sees the child in each of them: Let all the people behave like infants, without desires. "The Heaven and Earth have established

hierarchy. The sages have obtained great abilities. Men and ghosts (gui) each develop their own plans. The people are given positions according to their abilities." (I Ching 周易系辞下) Therefore the capable persons occupy important positions; the precious goods become precious. All the people and things have found their suitable usages. Under such a fair society, even a person who has his eyes covered will not be cheated; even a person who has his ears covered will not be slighted. The ruler does not need to use his cleverness to govern the people.

If the ruler uses cleverness to differentiate people, people will use cleverness to resist. If the ruler does not trust the people, the people will not trust the ruler. If the ruler uses cleverness, the people will follow and the country will have many lawsuits and disputes. If the ruler uses force, the people will follow and the country will have many contentions. Therefore when the ruler uses cleverness he has to fight all the people who use cleverness; the number is one person (the ruler) against tens of thousands of persons (the people).

The ruler has resorted to use strict laws to govern. Too many strict laws will cause confusion and unrest (even birds get confused in the air and fish are lost in the water). Therefore, Shengren is cautious in his dealings and he does not have a fixed mind. When the ruler (Shengren) does not have a fixed way to discriminate the people, the people have no need to avoid the ruler; when the ruler does not have a demand from the people, the people have no reason to trick the ruler. They speak the truth; they act the natural way; each person is employed to his own ability. Therefore the people act according to what they hear and see; the ruler treats them as innocent as children.

(Note: Wang has made a commentary on the book, I Ching. In this Chapter 49, he uses I Ching to comment on Tao Te Ching.)

Chapter 50 (5-3. The rhinoceros can find no place to thrust their horns.)

第五十章原文

出生入死。生之徒，十有三；死之徒，十有三；人之生，動之死地，十有三。夫何故？以其求生之厚。蓋聞善攝生者，陸行不遇兕虎，入軍不被甲兵。兕無所投其角，虎無所措其爪，兵無所容其刃。夫何故？以其無死地。

Verbatim Translation:

出 (chū) out, go out 生 (shēng) life, born 入 (rù) enter, go in 死 (sǐ) death 。生 (shēng) life, long life 之 (zhī) 徒 (tú) follower, disciple, companion 十 (shí) ten 有 (yǒu) have, posses 三 (sān) three ；死 (sǐ) death 之 (zhī) 徒 (tú) disciple ，十 (shí) ten 有 (yǒu) 三 (sān) three ；人 (rén) men, people 之 (zhī) 生 (shēng) life ，动 (dòng) move 之 (zhī) 死 (sǐ) death 地 (dì) land， place, realm, 十 (shí) ten 有 (yǒu) have 三 (sān) three 。夫 (fū) 何 (hé) why 故 (gù)reason ？以 (yǐ) because 其 (qí) they 求 (qiú) want, desire 生 (shēng) life 之 (zhī) 厚 (hòu) too much, thick 盖 (gài)so 闻 (wén) hear 善 (shàn) good 摄 (shè) nourish 生 (shēng) life 者 (zhě) whom. 陆 (lù) land, on land 行 (háng) walk, travel 不 (b ú) 遇 (yù) encounter, meet, harmed by 兕 (sì) rhinoceros 虎 (hǔ) tiger. 入 (rù) enter 军 (jūn) battlefield, army 不 (b ú) not 被 (bèi) being wounded, touched 甲 (jiǎ) armor, armed 兵 (bīng) soldier, weapon. 兕 (sì) rhinoceros 无 (wú) no 所 (suǒ) place 投 (tóu) thrust 其 (qí) their 角 (jiǎo) horns ，虎 (hǔ) tigers 无 (wú) no 所 (suǒ) place 措 (cuò) put 其 (qí) their 爪 (zhǎo) claws ，兵 (bīng) soldiers 无 (wú) no 所 (suǒ) place 容 (róng) pierce, enter 其 (qí) their 刃 (rèn) blade 。夫 (fū) 何 (hé) why 故 (gù) reason ？以 (yǐ) because 其 (qí) they 无 (wú) no 死 (sǐ) death 地 (dì) land, territory.

Sentence for Sentence Translation:

出生入死 : Out of life into death.

生之徒，十有三： The disciple of life has ten and three.

死之徒，十有三 : The disciple of death has ten and three.
人之生，动之死地，十有三 : Men of long life but entering into the land of death have ten and three.
夫何故 : Why is that?
以其求生之厚 : Because they want too much out of life.
盖闻善摄生者，陆行不遇兕虎 : So I heard that those who are good at preserving life can walk on land without encountering rhinoceros and tigers.
入军不被甲兵 : Enter the battlefield without being wounded by the armed soldiers.
兕无所投其角 : Rhinoceros can find no place to thrust their horns,
虎无所措其爪 : Tigers have no place to put their claws,
兵无所容其刃 : Soldiers have no place to pierce with their blade.
夫何故 : Why is that so?
以其无死地 : Because they stay away from the death land of the thirteen desires.

河上公与王弼原文差异对照 Text Commentary on Chapter 50:

Ho 河 79 words 字 : 求 生之厚。 0 十有三
Wang 王 80 words 字:生 生之厚。亦 (also) 十有三

This book 本书 79 words 字:求 生之厚； 0 十有三

十有三:韩非子和河上公都以四肢九窍来解十三。近代学者都纷纷跟王弼把人的生命的长短分成四份 3 个 30% 和一个10%，成了统计学。“ 长短相形 ”，长寿短寿的年龄分界线是什么呢？以近代人的寿命来说是很难下定论的。

求生之厚:见第七十五章。河 “ 求生之厚 ” 与第七十五章同。王 “ 生生之厚 ” 也是求生之厚之意，所以本书经文用 “ 求生之厚 ” 。

Comment: Ho interprets “Ten and three” as thirteen body parts (two hands, two legs; nine holes: two eyes, two nostrils, two ears, one mouth, two front and back yin (anus and genital)). Hanfeizi was the first person to comment on Tao Te Ching (he only commented on 26 chapters) and he interpreted “Ten and three” the same as Ho.

Wang interprets “Ten and three” as three out of ten (33%). Many translators adopt Wang’s commentary. Reluctantly, Lao-tzu becomes a statistician!

Ho Shang Kung Commentary Translation:

贵 (guì) 生 (shēng) Value lif e 第五十章（河上公）

出生入死：出生，谓情欲出于五内，魂定魄静，故生也。入死，谓情欲入于胸臆，精神劳惑，故死。（婴儿无思虑，肚子饿了就哭，是自然五脏出来的反应，成年人情欲在脑中胡思乱想，所以走向死亡。）

Out of life into death: " Out of life" means emotions and desires are coming from the internal organs which calm the mind and spirit. This means long life. "Into death" means emotions and desires are coming from imagination of the mind, which exhausts the mind and spirit. This means death.

生之徒，十有三；死之徒，十有三：言死生之类各有十三，谓九窍四关也。其生也，目不妄视，耳不妄听，鼻不妄香臭，口不妄言，舌不忘味，手不妄持，足不妄行，精不妄施，其死反是也。

The disciple of life has ten and three; the disciple of death has ten and three: This means that each of the disciples of life and death has thirteen body parts, namely nine holes and four limbs. The disciple of life does not see mindlessly, hear mindlessly, smell mindlessly, speak mindlessly, taste mindlessly, move (hand) mindlessly, move (legs) mindlessly and waste (sperm) mindlessly. The disciple of death does the opposite.

人之生，动之死地，十有三：人之求生，动作反之，十三死地也。

Men of long life but entering into the land of death have ten and three: Men want to live long life but their actions are contrary to long life. Thus they enter into the death territory.

夫何故：问何故动之死地也。

Why is that: Asking why they enter into the death territories.

以其求生之厚：所以动之死地者，以其求生活之事太厚，违道忤天，妄行失纪。

Because they want too much out of life: It is because they are obsessed with the desires of life and thus act against Tao and violate the laws of Heaven. Their mindless actions lead to the loss of life principles.

盖闻善摄生者：摄，养也。

So I heard that those who are good at preserving life: she 摄 means nourishing.

陆行不遇兕虎：自然远避，害不干也。

Walk on land without encountering rhinoceros and tigers: To avoid the harmful things and to stay away from them naturally.

入军不被甲兵：不好战以杀人。（被：遭受；避。）

Enter the battlefield without being wounded by the soldiers: Does not want to fight to kill people.

兕无所投其角，虎无所措其爪，兵无所容其刃：养生之人，兕虎无由伤，兵刃无从加也。

Rhinoceros can find no place to thrust their horns; tigers have no place to put their claws; soldiers have no place to pierce with their blade: For those who know how to preserve their life give the rhinoceros and tigers no chance to attack them and the soldiers to harm them.
夫何故: 问兕虎兵甲，何故不害之。
Why is that: Asking why the rhinoceros, tigers, soldiers do not harm them.
以其无死地: 以其不犯上十三之死地。言神明营护之，兵兕不敢害。
Because they stay away from the death land of thirteen desires: They stay away from the thirteen desires of the death territory. The infinite intelligence (神明 shenming, enlightened beings) protects them and therefore soldiers and animals dare not to harm them.

Wang Pi Commentary Translation:

第五十章（王弼）

出生入死: 出生地，入死地。
Out of life into death: Going out of the land of life and entering into the land of death.
生之徒，十有三；死之徒，十有三；人之生，动之死地，亦十有三。夫何故 ？ 以其生生之厚。盖闻善摄生者，陆行不遇兕虎，入军不被甲兵；兕无所投其角，虎无所措其爪，兵无所容其刃。夫何 故 ？ 以其无死地: 十有三，犹云十分有三分。取其生道，全生之极，十分有三耳。取死之道，全死之极，十分亦有三耳。而民生生之厚，更之无生之地焉。善摄生者，无以生为生，故无死地也。器之害者，莫甚乎兵戈。兽之害者，莫甚乎兕虎。而令兵戈无所容其锋刃，虎兕无所措其爪角，斯诚不以欲累其身者也，何死地之有乎？夫蚖蟺以渊为浅，而凿穴其中；鹰鹯以山为卑，而增巢其上。矰缴不能及，网罟不能到，可谓处于无死地矣。然而卒以甘饵，乃入于无生之地，岂非生生之厚乎？故物苟不以求离其本，不以欲渝其真，虽入军而不害，陆行而不可犯也。赤子之可则而贵，信矣。（善摄生者：善于养生的人。无以生为生：不要把生看得太重，见第七十五章。矰缴：箭。渝：污；变。可则：可以效法的法则。）
The disciple of life has ten and three; the disciple of death has ten and three …stay away from the death land of thirteen desires: "Ten and three" means three out of ten (30%). For the people, three out of ten belong to the long life group and three out of ten belong to the short life group. Yet there are people who want too much out of life and they end up in the short life group. Yet those who do not live for themselves and do not obsess with their bodily desires can live long life (Refer to Chapter 75).

Nothing is more lethal than a soldier's weapon and no animals are more ferocious than rhinoceros and tigers. Yet soldiers, rhinoceros and tigers cannot harm them. So they are in the 'no death' zone.

However, if the people in the 'no death' zone are tempted by desires then they may enter the 'death' zone. For the eel-like fish live not only in the deep water but also in the holes under water and the eagles live not only on the high mountains but also they build nests upon them. The eels and eagles live in the 'no death' zone as the arrows and net cannot reach them. Yet, when they are lured by food, they enter the 'death zone' and get caught by men.

If men behave like newborns, they hold on to their true nature and have no desires. Thus they enter into the battlefield and will not be hurt; and they walk on the land and will not be harmed by the rhinoceros and tigers. The power of the newborn is truly whole (Refer to Chapter 55).

Chapter 51 (1-9. What is the Mysterious Te of Oneness?)
第五十一章原文

道生之，德畜之，物形之，勢成之。是以萬物莫不尊道而貴德。道之尊，德之貴，夫莫之命而常自然。故道生之，德畜之，長之育之，成之熟之，養之覆之。生而不有，為而不恃，長而不宰，是謂玄德。

Verbatim Translation:

道 (dào) Tao 生 (shēng) begets 之 (zhī) them 德 (dé) Te, virtue 畜 (x ù) rear 之 (zhī) them, 物 (wù) matter, things 形 (xíng) shape 之 (zhī) them, 势 (shì) circumstance, seasons, time 成 (chéng) complete 之 (zhī) them. 是 (shì) 以 (yǐ) thus 万物 (wànwù) all things 莫 (mò) none, no 不 (bù) not 尊 (zūn) respect 道 (dào) Tao 而 (ér) and 贵 (guì) treasure, value 德 (dé) Te. 道 (dào) Tao 之 (zhī) 尊 (zūn) respect, esteem 德 (dé) Te 之 (zhī) 贵 (guì) treasure, honor 夫 (fū) 莫 (mò) none 之 (zhī) 命 (mìng) order, words 而 (ér) and 常 (cháng) always 自然 (zìrán) natural. 故 (gù) therefore 道 (dào) Tao 生 (shēng)beget 之 (zhī) them, 德 (dé) Te 畜 (x ù) rear, nourish 之 (zhī) them, 长 (cháng) grow 之 (zhī) them 育 (yù) rear, nourish 之 (zhī) them 成 (chéng) complete 之 (zhī) them 熟 (shú) mature, ripen 之 (zhī) 养 (yǎng) nourish 之 (zhī) them 覆 (fù) cover, protect 之 (zhī) them. 生 (shēng) give birth, create 而 (ér) but 不 (bù) not 有 (yǒu) possess, have 为 (wéi) act 而 (ér) but 不 (b ú) not 恃 (shì) expect 长 (cháng) grow 而 (ér) but 不 (bù) 宰 (zǎi) control, butcher 是谓 (shì wèi) is called 玄 (xuán) mysterious 德 (dé) Te.

Sentence for Sentence Translation:

道生之 : Tao begets all things;
德畜之 : Te nourishes them;
物形之 : Matter shapes them;
势成之 : Time expressing in seasons completes their life cycles.
是以万物莫不尊道而贵德 : Therefore the ten thousand things all respect Tao and treasure Te.
道之尊，德之贵，夫莫之命而常自然 : The respect of Tao and the treasure of Te are not expressed in words but are self evident in nature of things.
故道生之，德畜之 : Therefore Tao begets them; Te nourishes them.

长之育之 : Grow them and nurture them;
成之熟之 : Complete them and mature them;
养之覆之 : Nourish them and protect them.
生而不有 : Give birth but don't possess;
为而不恃 : Act but don't expect;
长而不宰 : Grow but don't control.
是谓玄德 : This is called Mysterious Te.

河上公与王弼原文差异对照 Text Commentary on Chapter 51:
Ho 河 72 words 字 : 成 complet e 之熟 matur e 之
Wang 王 72 words 字:亭 之毒 之
This book 本书 72 words 字:成 complet e 之熟 matur e 之
第五十三章是描写道与德的分别,河以一来注解德、物、势,天地万物的生长过程都是德的作用,是道在现象界的表现。
河本用“ 成之熟之 ”,王本用“ 亭之毒之 ”,意思一样,本书采用平易的河本。
Comment: Ho and Wang versions are similar. The words 成 (cheng) 熟 (shu) have the same meaning of 亭 (ting) 毒 (du).

Ho Shang Kung Commentary Translation:
养 (yǎng) 德 (dé) Te of nourishmen t 第五十一章(河上公)
道生之: 道生万物。
Tao begets all things: Tao gives birth to all things.
德畜之: 德,一也。一主布气而畜养之。
Te nourishes them : 德 (de) Te is Oneness (the One). Oneness distributes Chi, life energy to raise and nourish all things.
物形之: 一为万物设形象也。
Matter shapes them: Oneness gives shapes and forms to all things.
势成之: 一为万物作寒暑之势以成之。
Time expressing in seasons completes their life cycles: Oneness expresses as seasons of hot and cold weather to complete all things.
是以万物莫不尊道而贵德: 道德所为,万物莫不尽惊(敬)动而尊敬之。
The respect of Tao and the treasure of Te are not expressed in words but are self evident in nature of things: Tao and Te complete everything; therefore all things respect them.
道之尊,德之贵,夫莫之命而常自然:道一不命召万物而常自然。应之如影响。
The respect of Tao and the treasure of Te are not expressed in words but are self evident in nature of things: The Oneness of Tao does not

issue orders but all things follow it as shadows and echoes follow light and sound.

故道生之，德畜之，长之育之，成之熟之，养之覆之：道之于万物，非但生之而已，乃复长养成熟覆育，全其性命。人君治国治身，亦当如是也。

Therefore Tao begets them; Te nourishes them. Grow them and rear them; complete them and mature them; nourish them and protect them: Tao not only begets all things but also completes their life cycles. The ruler should follow the same way to rule a country and to cultivate life.

生而不有：道生万物，不有所取以为利也。

Give birth but don't possess: Tao begets all things but does not want to get profits out of them.

为而不恃：道所施为，不恃望其报也。

Act but don't expect: Tao bestows to all things but does not expect returns.

长而不宰：道长养万物，不宰割以为利也。

Grow but don't control: Tao grows and nourishes all things without butching them for profits (not like man raises chickens, cows, etc for meat).

是谓玄德：道之所行恩德，玄暗不可得见。

This is called Mysterious Te: The action of Tao is mysterious and invisible.

Wang Pi Commentary Translation:

第五十一章（王弼）

道生之，德畜之，物形之，势成之：物生而后畜，畜而后形，形而后成。何由而生？道也。何得而畜？德也。何因而形？物也。何使而成？势也。唯因也，故能无物而不形；唯势也，故能无物而不成。凡物之所以生，功之所以成，皆有所由。有所由焉，则莫不由乎道也。故推而极之，亦至道也。随其所因，故各有称焉。

Tao begets all things; Te nourishes them; matter shapes them; time expressing in seasons completes their life cycles: All things must be born and they are nurtured in a life supporting ecosystem. All things must then grow into different shapes and complete their life cycles including reproduction of the next generation. What gives birth? Tao. What provides a life supporting ecosystem? Te. What provides for growth? Matter. What completes the life cycles? Time expressing as seasons. All things have shapes and have the ability to complete their life cycles. What gives shapes and life cycles to all things? We can trace back

to matter, time and then to Te. Where does the matter, time, and Te of all things come from? Tao. (Note: But where does Tao come from? We don't know - Chapter 4 and Chapter 25).

是以万物莫不尊道而贵德：道者，物之所由也。德者，物之所得也。由之乃得，故不得不尊；失之则害，故不得不贵也。

The respect of Tao and the treasure of Te are not expressed in words but are self evident in the nature of things: Tao is where all things come from; Te is where all things get developed and completed. From Tao comes Te; through Te all things are nourished. Therefore all things have no alternatives but to respect Tao and treasure Te.

道之尊，德之贵，夫莫之命而常自然 。故道生之，德畜之。长之育之，亭之毒之，养之覆之：谓成其实，各得其庇荫，不伤其体矣。

Therefore Tao begets them; Te nourishes them. Grow them and rear them; complete them and mature them; nourish them and protect them: All things have appeared in different forms. Each has found a way to exist under the protection of Tao and Te.

生而不有，为而不 恃，长而不宰：为而不有。

Give birth but don't possess; Act but don't expect; Grow but don't control: All the actions are not for the purpose of possessing.

是谓玄德：有德而不知其主也，出乎幽冥，故谓之玄德也。

This is called Mysterious Te: The existence of Te is obvious but nobody knows its source. Te comes from that which is profound, invisible, and mysterious; therefore it is called Mysterious Te.

Chapter 52 (1-8. Tao is the mother of all things.)

第五十二章原文

天下有始，以為天下母。既得其母，以知其子；既知其子，復守其母，沒身不殆。塞其兌，閉其門，終身不勤。開其兌，濟其事，終身不救。見小曰明，守柔曰強。用其光，復歸其明。無遺身殃，是謂習常。

Verbatim Translation:

天下 (tiānxià) the world 有 (yǒu) has 始 (shǐ) origin, beginning 以为 (yǐwéi) become 天下 (tiānxià) the world 母 (mǔ) mother 既 (jì) already 得 (dé) obtain 其 (qí) the, its 母 (mǔ) mother 以 (yǐ) so 知 (zhī) know 其 (qí) its 子 (zǐ) children 既 (jì) already, when 知 (zhī) know 其 (qí) its 子 (zǐ) child 复 (fù) again 守 (shǒu)keep 其 (qí) the 母 (mǔ) mother 没 (m ò) end, whole, disappear 身 (shēn) life 不 (b ú) not 殆 (dài) danger 塞 (s è) shut 其 (qí) its 兑 (duì) opening, mouth 闭 (bì) close 其 (qí) its 门 (mén) door 终 (zhōng) entire, end 身 (shēn) life 不 (bù) not 勤 (qín) labor, hard work 开 (kāi) open 其 (qí) the 兑 (duì) mouth 济 (jì) interfere, meddle 其 (qí) its 事 (shì) affair 终 (zhōng) entire 身 (shēn) life, body 不 (b ú) not 救 (jiù) help, rescue 见 (jiàn) see, discern 小 (xiǎo) small 曰 (yuē) call 明 (míng) enlightenment 守 (shǒu) keep 柔 (róu) soft 曰 (yuē) call 强 (qiáng) strength 用 (yòng) use 其 (qí) its 光 (guāng) light 复 (fù) again 归 (guī) return 其 (qí) its 明 (míng) enlightenment, insight 无 (wú) without 遗 (yí) expose, leave 身 (shēn) life 殃 (yāng) danger 是 (shì) 为 (wéi) is called 习 (xí) practice 常 (cháng) absolute, the unchanging laws of Tao.

Sentence for Sentence Translation:

天下有始，以为天下母 : The world has a beginning; it is the mother of the world.

既得其母，以知其子 : Now that there is a mother, there must be children.

既知其子，复守其母 : Now that knowing the children, then keep to the mother.

没身不殆 : The whole life is not in danger.

塞其兑 : Shut the openings.

闭其门 : Close the doors.

终身不勤 : The whole life is not laborious.
开其兑 : Open the openings.
济其事 : Interfere with its affairs,
终身不救 : The whole life is without help.
见小曰明 : Seeing the small is called enlightenment;
守柔曰强 : Keeping the soft is called strength.
用其光 : Use the light,
复归其明 : To return again to the enlightenment.
无遗身殃 : Without exposing life in danger
是谓习常 : This is called Practicing the Absolute.

河上公与王弼原文差异对照 Text Commentary on Chapter 52:
Ho 河 72 words 字：既知 kno w 其母，复 agai n 知其子；守柔曰 dail y 强；是谓 calle d 习常；
Wang 王 72 words 字：既得 其母，以 知其子；是为 习常；守柔曰 强
This book 本书 72 words 字：既得 其母，以 知其子；守柔曰 强；是谓 习常

河本影宋本用“既知其母，复知其子”，但河本 S 三九二六和 P 二六三九用“既得其母，以知其子”，因为二十五章说明道是不可以知的，天下万物是道的德（得道），所以“既得其母”是比较好。又傅本、帛本皆同王本，所以本书采用王本。

又有河版本作“守柔曰强”，用“日”字代替“曰”字，“日”字提醒行道的人要日日行道，守柔才能强，但“曰”字也含有这意思，又道藏用“曰”，所以本书也用“曰”不用“日”。又河用眼睛注“兑”，口注“门”，意是要读者落实到自己的身上。
Comment: There is one look alike word 日 (ri) and 曰 (yue). Wang uses 曰 (yue) which means “called”. Ho uses 日 (ri) which means daily. The word 日 (ri) reminds the readers that to practice Tao means daily practice.

Ho Shang Kung Commentary Translation:
归 (guī) 元 (yuán) Returning to Onenes s 第五十二章（河上公）
天下有始，以为天下母：始者道也。道为天下万物之母。
The world has a beginning; it is the mother of the world : 始 (shi) (beginning) is Tao. Tao is the mother of all things under Heaven.
既知其母，复知其子：子，一也。既知道已，当复知一也。
Now that there is a mother, there must be children : 子 (zi) (Child) is the One. Now that man knows Tao, man should also know there is the One.

既知其子,复守其母: 已知一,当复守道,反无为。
Now that knowing the children, then keep to the mother: Already knowing the One, people should keep to Tao, by returning to invisible action wuwei.
没身不殆: 不危殆也。
The whole life is not in danger: Not in danger of perishing.
塞其兑: 兑，目也。目不妄视也。
Shut the openings : 兑 (dui) (opening) means the eyes. Closing the eyes means not to use the eyes to look mindlessly.
闭其门: 门，口也。使口不妄言。
Close the doors : 门 (men) (door) means the mouth. Closing the mouth means one does not speak mindlessly.
终身不勤: 人当塞目不妄视,闭口不妄言,则终身不勤苦。
The whole life is not laborious: Men should close their eyes and mouths in order not to look and speak mindlessly. If they can do that, their whole life will not suffer.
开其兑: 开其目视情欲也。
Open the openings: Open the eyes to see and be aroused by emotional and sexual desires.
济其事: 济，益也。益情欲之事。
Interfere with its affairs : 济 (ji) (interfere) means gaining. This means to involve in desirable, emotional and sexual activities.
终身不救: 祸乱成也。
The whole life is without help: (When the ruler indulges himself in desirable activities) the country becomes chaotic.
见小曰明: 萌芽未动,祸乱未见为小,昭然独见为明。
Seeing the small is called enlightenment : 小 (xiao) (small) means the seed has not yet sprouted and the signs of unrest have not been seen. 明 (ming) (enlightenment) means unique understanding - one knows events about to happen before someone else.
守柔 曰 (王 : 曰) 强: 守柔弱,日以强大也。
Keeping the soft daily (Wang: is called) strength: Keeping softness and yielding, daily one becomes strong and great.
用其光: 用其目光于外,视时世之利害。
Use the light: Use the eyes to see the outside world and to discern the benefits and the harms of the worldly activities.
复归其明: 复当反其光明于内,无使精神泄也。
To return again to its insight: One should use the light as insight and not allow the mind and spirit to be distracted.
无遗身殃: 内视存神,不为漏失。

Without exposing life in danger: Keeping the vision inward, one can keep his spirit inside without leaking his essence energy.
是谓习常：人能行此，是谓习修常道。
This is called Practicing the Absolute: When one can do the above, one is practicing the long life Tao.

Wang Pi Commentary Translation:

第五十二章（王弼）

天下有始，以为天下母：善始之，则善养畜之矣。故天下有始，则可以为天下母矣。
The world has a beginning; it is the mother of the world: What is good at creating all things will be good at providing for all things. Therefore, what begets the world is also the mother of the world.
既得其母，以知其子，既知其子，复守其母，没身不殆：母，本也。子，末也。得本以知末，不舍本以逐末也。
Now that there is a mother, there must be children. Now that knowing the children, then keep to the mother. The whole life is not in danger : 母 (mu) (mother) is the root. 子 (zi) (children) are the branches. By obtaining the root, one knows there are branches and therefore one does not abandon the root to chase after the branches.
塞其兑，闭其门：兑，事欲之所由生。门，事欲之所由从也。
Shut the openings. Close the doors : 兑 (dui) (opening) is where the desires come from. 门 (men) (door) is where the desires pass through.
终身不勤：无事永逸，故终身不勤（劳）也。
The whole life is not laborious: Having nothing to do, one can always be at ease; therefore the whole life is not laborious.
开其兑，济其事，终身不救：不闭其原而济其事，故虽终身不救。
Open the openings, Interfere with its affairs, the whole life is without help: Not to heal the root but only to take care of the symptoms, therefore the whole life is beyond help.
见小曰明，守柔曰强：为治之功不在大。见大不明，见小乃明。守强不强，守柔乃强也。
Seeing the small is called enlightenment; keeping the soft is called strength: The ability to rule is not seeing the big but seeing the small. The ability to remain strong is not keeping the hard but keeping the soft.
用其光：显道以去民迷。**复归其明：**不明察也。
Use the light, to return again to its enlightenment: This means to use the light of Tao to clear the confusion of the people, not to pry on their privacy.
无遗身殃，是为习常：道之常也。

Without exposing life in danger, this is called practicing the Absolute: Practice the absolute laws of Tao.

Chapter 53 (6-10. The great path of Tao is smooth but people prefer by-paths.)

第五十三章原文

使我介然有知，行於大道，唯施是畏。大道甚夷，而民好徑。朝甚除，田甚蕪，倉甚虛。服文彩，帶利劍，厭飲食，財貨有餘，是謂盜誇。非道也哉！

Verbatim Translation:

使 (shǐ) if; now that 我 (wǒ) I 介 (jiè) suddenly, subtle 然 (rán) so 有 (yǒu) have 知 (zhī) know 行 (háng) walk, practice 于 (yú) on 大 (dà) great 道 (dào) Tao ，唯 (wéi) only 施 (shī) action, interfering 是 (shì) yes, is 畏 (wèi) fear 。大 (dà) great 道 (dào) Tao 甚 (shèn) very 夷 (yí) smooth, broad, fair 而 (ér) yet 民 (mín) people 好 (h à o) prefer, fond of 径 (jìng) by-paths, shortcuts, 朝 (cháo) palaces 甚 (shèn) very 除 (chú) clean, splendid, maintain 田 (tián) fields 甚 (shèn) very 芜 (wú) weedy, barren 仓 (cāng) granaries 甚 (shèn) very 虚 (xū) empty. 服 (fú) wear 文 (wén) embroidered, elegant 彩 (cǎi) colors, clothes 带 (dài) carry 利 (lì) sharp 剑 (jiàn) sword, weapon ，厌 (yàn) tired of, waste 饮 (yǐn) drinking 食 (shí) food ，财 (cái) money, wealth 货 (huò) properties, goods 有 (yǒu) have 余 (yú) excess ，是 (shì) 谓 (wèi) called 盗 (dào) thief 夸 (kuā) extravagance, pride 非 (fēi) not 道 (dào) Tao 也 (yě) indeed 哉 (zāi) !

Sentence for Sentence Translation:

使我介然有知，行于大道 : If I suddenly have obtained the truth and begin to walk on the path of Tao.
唯施是畏 : Only I fear my interfering actions.
大道甚夷，而民好径 : The path of the great Tao is very broad, yet men prefer by-paths.
朝甚除 : The palaces are very clean;
田甚芜 : The fields are very weedy;
仓甚虚 : The granaries are very empty.
服文彩 : Wear embroidered clothes;
带利剑 : Carry sharp swords;
厌饮食 : Waste food and drinks;

财货有余 : Accumulate excess money and properties.
是谓盗夸。非道也哉 : This is called extravagance of a thief; it is not Tao really.

河上公与王弼原文差异对照 Text Commentary on Chapter 53:
Ho 河 52 words 字:是谓盗夸 extravagance
Wang 王 52 words 字 : 是谓盗夸 extravagance
This book 本书 52 words 字 : 是谓盗夸 extravagance
在经文中只出现一次的字比较难解，在五十三章中有“介”、“施”、“夸”只出现一次。“介”字河以“大”来注解，不容易了解。“施”字河与王都以“施为”注解，现代学者多以“快捷方式”来注解。“施为”是与“知”相对解；“快捷方式”是与“好径”相对解；“夸”与“夸”同，河与王都以“夸大”注解，但现代学者都以“首领”为解，因为韩非子以盗竽、盗的首领来解。本书以河的注解为主。
Comment: Both Ho and Wang versions are the same.
Both Ho and Wang comment on the word 夸 (kua) as extravagance. Some scholars (e.g. hanfeizi) interpret 夸 (kua) as chief.

Ho Shang Kung Commentary Translation:
益 (yì) 证 (zhèng) Obvious Proo f 第五十三章（河上公）
使我介然有知，行于大道： 介，大也。老子疾时王不行大道，故设此言：使我介然有知于政事，我则行于大道，躬行无为之化。
If I suddenly have obtained the truth and beginto walk on the path of Tao : 介 (jie) means big. Lao-tzu was concerned that the current kings were not practicing Tao. So he made this supposition: If I had a chance to govern a country, I would walk on the great Tao and heartily embrace wuwei to govern the country.
唯施是畏： 唯，独也。独畏有所施为，恐失道意。欲赏善，恐伪善生。欲信忠，恐诈忠起。
Only I fear my interfering actions: I am only afraid that I interfere too much on people’s affairs. If I reward the kind people, I am afraid that this would attract people faking kindness. If I trust the loyal people, I am afraid that others would fake royalty in an attempt to gain my favor.
大道甚夷，而民好径： 夷，平易也。径，邪不平正也。大道甚平易，而民好从邪径也。
The path of the great Tao is very broad, yet men prefer by-paths: The great Tao is smooth and easy but people prefer deviated by-paths.
朝甚除： 高台榭，宫室修。
The palaces are very clean: All high terraces and palaces are well kept.

田甚芜：农事废，不耕治而失时也。
The fields are very weedy: The farming is abandoned. Not to cultivate the fields on time, the farmers will have no harvest.
仓甚虚： 五谷伤害，国无储也。
The granaries are very empty: The five main crops are damaged. There is no food reserved in the country.
服文彩：好饰伪，贵外华。
Wear embroidered clothes: Being fond of decoration and trickery, the rulers value the outside appearance.
带利剑： 尚刚强，武且奢。
Carry sharp swords: Being fond of showing force; being contentious and being wasteful.
厌饮食： 多嗜欲，无足时。
Waste food and drinks: Too many desires, and never feeling you have enough.
财货有余，是谓盗夸：百姓不足而君有余者，是由劫盗以致。服饰持行夸人，不知身死家破，亲戚并随之也。
Accumulate excess money and properties. This is called extravagance of a thief: Common people don't have enough while the rulers have too much. It is because the rulers have stolen from the people. By wearing elegant clothes to show off their wealth, the rulers don't realize that they will be killed and their families will be broken. All his relatives and friends will follow his demise.
非道也哉：人君所行如是，此非道也。复言哉者，痛伤之辞。
It is not Tao really: The way of the rulers is not the way of Tao. The last word 'zai 哉 (really)'expresses the lament of the enlightened one.

Wang Pi Commentary Translation:

第五十三章（王弼）

使我介然有知，行于大道，唯施是畏：言若使我可介然有知，行大道于天下，唯施为是畏也。
If I suddenly have obtained the truth and begin to walk on the path of Tao, only I fear my interfering actions: This is to say that I have obtained Tao, and walk on the path of Tao. The only fear I have is my action of interfering with the natural flow of things.
大道甚夷，而民好径：言大道荡然正平，而民犹尚舍之而不由，好从邪径，况复施为以塞大道之中（正）乎？故曰大道甚夷，而民好径。
The path of the great Tao is very broad, yet men prefer by-paths: This is to say that the path of Tao is open and fair. However, the people still abandon it to seek deviated by-paths. How much worse if the rulers

would use the interfering approach, yowei, to create more blockages on the main road? So it says ‘the great Tao is smooth and easy but people prefer deviated by-paths.’

朝甚除：朝，宫室也。除，洁好也。

The palaces are very clean: This means palaces are cleaned and maintained well.

田甚芜，仓甚虚：朝甚除，则田甚芜，仓甚虚。设一而众害生也。

The fields are very weedy; the granaries are very empty: When the palaces are maintained well, the fields are weedy and the granary empty. This is to say that the palaces benefit one person while harming all others.

服文彩，带利剑，厌饮食，财货有余，是为盗夸。非道也 哉：凡物不以其道得之，则皆邪也，邪则盗也。夸而不以其道得之，盗夸也；贵而不以其道得之，窃位也。故举非道以明，非道则皆盗夸也。（夸指“厌饮食，财货有余”的奢侈生活。）

Wear embroidered clothes; carry sharp swords; waste food and drinks; accumulate excess money and properties. This is called extravagance of a thief; it is not Tao really: When goods are not obtained in accordance with Tao, they are obtained through evil ways of the thieves. When acclaims are not obtained in accordance with Tao, they are boastings of the thieves. When high positions are not obtained in accordance with Tao, they are stolen positions. These are examples of consequences of not following Tao; they serve to illustrate the importance of following Tao. When things are not obtained in accordance with Tao, they are the bounties of the thieves.

Chapter 54 (2-6. The column of Oneness echoes through space and time.)

第五十四章原文

善建者不拔，善抱者不脱，子孫祭祀不輟。修之於身，其德乃真；修之於家，其德乃餘；修之於鄉，其德乃長；修之於國，其德乃豐；修之於天下，其德乃普。故以身觀身，以家觀家，以鄉觀鄉，以國觀國，以天下觀天下。吾何以知天下之然哉？以此。

Verbatim Translation:

善 (shàn) good 建 (jiàn) build; root 者 (zhě) who 不 (bù) not 拔 (bá) uprooted ， 善 (shàn) good 抱 (bào) embrace; grasp; hold 者 (zhě) who 不 (bù) not 脱 (tuō) slip; separated; let go 子 (zǐ) children 孙 (sūn) grandchildren 祭 (jì) offering; honor 祀 (sì) memorial, sacrifice 不 (bù) not 辍 (chuò) cease; end; stop 。修 (xiū) cultivate; practice; embody 之 (zhī) it 于 (yú) in, to 身 (shēn) person; oneself; body ，其 (qí) his; its 德 (dé) Te 乃 (nǎi) is; then 真 (zhēn) true; real 修 (xiū) practice; cultivate 之 (zhī) it 于 (yú) in, to 家 (jiā) family; home 其 (qí) his; its 德 (dé) Te 乃 (nǎi) is; then 余 (yú) surplus; excess; overflow; multiple 修 (xiū) practice 之 (zhī) it 于 (yú) in, to 乡 (xiāng) village; community 其 (qí) his; its 德 (dé) Te 乃 (nǎi) is; then 长 (cháng) last; long; endure 修 (xiū) cultivate; practice 之 (zhī) it 于 (yú) in, to 国 (guó) country ，其 (qí) his; its 德 (dé) Te 乃 (nǎi) is; then 丰 (fēng)abundant; plentiful ；修 (xiū) practice 之 (zhī) it 于 (yú) in, to 天下 (tiānxià) the world, 其 (qí) his; its 德 (dé) Te 乃 (nǎi) is; then 普 (pǔ) universal 。故 (gù) Therefore 以 (yǐ) through; use 身 (shēn) oneself; person; body; life 观 (guān) view; examine; observe 身 (shēn) person; others 以 (yǐ) through; use 家 (jiā) family; home 观 (guān) examine; observe 家 (jiā) family 以 (yǐ) through; use 乡 (xiāng) village 观 (guān) examine; view; observe 乡 (xiāng) village ，以 (yǐ) use; through 国 (guó) country 观 (guān) examine; observe 国 (guó) country ，以 (yǐ) use 天下 (tiānxià) the world 观 (guān) examine; observe 天下 (tiānxià) the world 。吾 (wú) I 何 (hé) how 以 (yǐ) to

知 (zhī)know 天下 (tiānxià) the world 之 (zhī) is 然 (rán) so 哉 (zāi) ? 以 (yǐ) base on 此 (cǐ) this.

Sentence for Sentence Translation:

善建者不拔 : He who is good at building cannot be uprooted;
善抱者不脱 : He who is good at embracing cannot be slipped.
子孙祭祀不辍 : Children and grandchildren keep their ceremonial sacrifice to their ancestors unceasingly.
修之于身,其德乃真 : Cultivate it for himself, his Te becomes real;
修之于家,其德乃余 : Cultivate it in his family, his Te overflows;
修之于乡,其德乃长 : Cultivate it in his village, his Te multiplies;
修之于国,其德乃丰 : Cultivate it in his country, his Te is abundant;
修之于天下,其德乃普 : Cultivate it in the world, his Te is universal.
故以身观身 : Therefore, through himself to observe others;
以家观家 : Through his own family to observe other families;
以乡观乡 : through his own village to observe other villages;
以国观国 : through his own country to observe other countries;
以天下观天下 : Through his own world to observe the world.
吾何以知天下之然哉?以此 : How do I know the world is like this? By this.

河上公与王弼原文差异对照 Text Commentary on Chapter 54:

Ho 河 91 words 字 : 天下之 ’ s 然 ; 子孙 0 祭祀
Wang 王 91 words 字:天下 0 然 ; 子孙以 s o 祭祀。
This book 本书 91 words 字:天下之 ’ s 然 ; 子孙 0 祭祀

河与王都以修内知外来注解五十四章,也顺便解释了四十七章。

河解 “ 天下”为君王。河本和王本经文基本同,王本 “ 子孙以祭祀不辍 ” ,多了个 “ 以 ” 字。 “ 吾何以知天下然哉 ” ,少了个 “ 之 ” 字。本书跟河本。

Comment: Both Ho and Wang versions are basically the same. Ho version has one extra word 之 (zhi)(’s) and one less word 以 (yi)(so). Since there is no difference in the meaning of words, this book adopts the Ho version.

Ho Shang Kung Commentary Translation:

修 (xiū) 观 (guān) Cultivate observatio n 第五十四章(河上公)

善建者不拔 : 建,立也。善以道立身立国者,不可得引而拔也。

He who is good at building cannot be uprooted: He, who is good at using Tao to establish himself as a person and as ruler of a country, cannot be tempted and uprooted.

善抱者不 脱： 善以道抱精神者，终不可拔引解脱。
He who is good at embracing cannot be slipped: He who is good at using Tao to embrace spirit can never be uprooted or corrupted.
子孙祭祀不 辍： 为人子孙，能修道如是，则长生不死，世世以久，祭祀先祖宗庙，无有绝时。
Children and grandchildren keep their ceremonial sacrifice to their ancestors unceasingly: If his children and grandchildren can cultivate Tao, they can live a long life without dying young. Generations after generations, posterity will continue to honor their ancestors.
修之于身，其德乃 真： 修道于身，爱气养神，益寿延年，其德如是，乃为真人。
Cultivate it for himself, his Te becomes real: When one cultivates Tao for oneself, one treasures Chi and nourishes Shen. This will prolong one's life. When one has accumulated much virtuous Te, he can become a true person.
修之于家，其德乃 余： 修道于家，父慈子孝，兄友弟顺，夫信妻正。其德如是，乃有余庆及于来世子孙。
Cultivate it in his family, his Te overflows: To cultivate Tao in one's family means the father is caring while the son is pious; big brother is friendly and little brother is obedient; husband is trustworthy and wife is chaste. When the virtuous Te is like that, then one will have surplus virtuous Te for his posterity.
修之于乡，其德乃 长： 修道于乡，尊敬长老，爱养幼少，教诲愚鄙。其德如是，乃无不覆及也。
Cultivate it in his village, his Te multiplies: To cultivate Tao in the village means to respect the elders, love the young, and teach the stupid and stubborn. When one's Te is like that, one can achieve anything.
修之于国，其德乃 丰： 修道于国，则君信臣忠，仁义自生，礼乐自兴，政平无私。其德如是，乃为丰厚也。
Cultivate it in his country, his Te is abundant: To cultivate Tao in the country means the king is trustworthy and the ministers are loyal. There are natural love and justice, manners and music. All politicians are unselfish. When Te is like that, it is abundant.
修之于天下，其德乃 普： 人主修道于天下，不言而化，不教而治，下之应上如影响，其德如是，乃为普博。
Cultivate it in the world, his Te is universal: When the ruler cultivates Tao in the world, he teaches without words and governs without preaching. The people respond to the ruler like echoes and shadows. When Te is like that, it is universal.
故以身观 身： 以修道之身观不修道之身，孰亡孰存也。

Therefore, through himself to observe others: From one who cultivates Tao to observe who does not, will know who is alive and who is dead.

以家观 家： 以修道之家观不修道之家也。

Through his own family to observe other families: The family which cultivates Tao observes the family which doesn't.

以乡观 乡： 以修道之乡观不修道之乡也。

Through his own village to observe other villages: The village which cultivates Tao observes the village which doesn't.

以国观 国： 以修道之国观不修道之国也。

Through his own country to observe other countries: The country which cultivates Tao observes the country which doesn't.

以天下观天 下： 以修道之主观不修道之主也。

Through his own world to observe the world: The ruler who cultivates Tao observes the ruler who doesn't.

吾何以知天下之然哉？以 此： 老子言：吾何以知天下修道者昌，背道者亡？以此五事观而知之也。

How do I know the world is like this? By this: Lao-tzu says, 'How do I know that the world which cultivates Tao is prosperous while the world which does not cultivate Tao is suffering?' This is based on the five ways of observations mentioned above.

Wang Pi Commentary Translation:

第五十四章（王弼）

善建者不 拔： 固其根而后营其末，故不拔也。

He who is good at building cannot be uprooted: Firm up its root first and then bring nutrition to its branches. Therefore, it won't be uprooted.

善抱者不 脱： 不贪于多，齐其所能（各能其能），故不脱也。

He who is good at embracing cannot be slipped: He is not greedy for more and does what he is able to. Therefore, his embrace is not slipped.

子孙以祭祀不 辍： 子孙传此道，以祭祀则不辍也。

Children and grandchildren keep their ceremonial sacrifice to their ancestors unceasingly: The posterity propagates this Tao; and the ceremonial sacrifice to their ancestors never ends.

修之于身，其德乃真；修之于家，其德乃余： 以身及人也。修之身则真，修之家则有余。修之不废，所施转（愈）大。

Cultivate it for himself, his Te becomes real; Cultivate it in his family, his Te overflows: Cultivate Tao begins from oneself then progresses to others. He who cultivates Tao becomes real; he who

cultivates in the family has surplus Te. When he continues to grow in the cultivation of Tao, his Te becomes larger.

修之于乡，其德乃长；修之于国，其德乃丰；修之于天下，其德乃普。故以身观身，以家观家，以乡观乡，以国观国：彼皆然也。

Cultivate it in his village, his Te multiplies; Cultivate it in his country, his Te is abundant; Cultivate it in the world, his Te is universal. Therefore, through himself to observe others; through his own family to observe other families; through his own village to observe other villages; through his own country to observe other countries: They are the same.

以天下观天 下：以天下百姓心，观天下之道也。天下之道逆顺吉凶，亦皆如人之道也。

Through his own world to observe the world: 'Through his own world to observe the world' means through the mind of the people in the world to observe the way Tao works in the world. The way Tao works in the world is sometimes rough and sometimes smooth; sometimes fortunate and sometimes unfortunate. It is the same as the Tao of human.

吾何以知天下之然哉？以 此：此，上之所云也。言吾何以得知天下乎，察己以知之，不求于外也，所谓不出户以知天下者也。（见第四十七章）

How do I know the world is like this? By this: How do I know this? I know it by inspecting my inner-self, not by searching outside. This is like 'not going out the door, one knows the world.' (Chapter 47)

Chapter 55 (5-2. Breathing like a baby is the key for long life.)

第五十五章原文

含德之厚，比於赤子。毒蟲不螫，猛獸不據，攫鳥不搏。骨弱筋柔而握固，未知牝牡之合而峻作，精之至也。終日號而不啞，和之至也。知和曰常，知常曰明。益生曰祥，心使氣曰強。物壯則老，謂之不道，不道早已。

Verbatim Translation:

含 (hán) achieved, contain, attained 德 (dé) Te; virtue 之 (zhī) so 厚 (hòu) thick; profound; abundant; full 比 (bǐ) compare 于 (yú) to 赤 (chì) bare; newborn; infant 子 (zǐ) child 。毒 (dú) poisonous 虫 (chóng) insects; worms 不 (b ú) not 螫 (shì) sting 猛 (měng)) ferocious, fierce 兽 (shòu) animals, beasts 不 (b ú) not 据 (jù) attack; pounce ，攫 (jué) predatory; prey 鸟 (niǎo) birds 不 (bù) not 搏 (bó) grasp; seize 。骨 (gǔ) bone 弱 (ruò) weak; tender 筋 (jīn) muscles; sinews; tendons 柔 (róu) soft 而 (ér) yet; but 握 (wò) grasp; hold 固 (gù) firm ，未 (wèi) not yet; has not 知 (zhī) know 牝 (pìn) female 牡 (mǔ) male 之 (zhī)'s 合 (hé) union; mating 而 (ér) but 峻 (zuī)male organ 作 (zuò) arise; aroused 精 (jīng) jing Chi; essence energy 之 (zhī)'s; its 至 (zhì) utmost; highest; fullest; zenith 也 (yě) indeed 。终 (zhōng) whole 日 (rì) day 号 (h á o) cry 而 (ér) but 不 (bù) not 哑 (yǎ) hoarse 和 (hé) ho, harmony; harmonious Chi 之 (zhī)'s; its 至 (zhì) fullest; utmost 也 (yě) 。知 (zhī) know 和 (hé) harmonious Chi 曰 (yuē) called 常 (cháng) natural unchanging law ，知 (zhī) know 常 (cháng) natural unchanging law 曰 (yuē) called 明 (míng) enlightenment; illumination 。益 (yì) benefit 生 (shēng) life 曰 (yuē) called 祥 (xiáng) good omen; blessing; propitious 心 (xīn) mind 使 (shǐ) direct; conduct 气 (qì) Chi; life energy; vital breath 曰 (yuē) called 强 (qiáng) strong; strength 物 (wù) things; all things 壮 (zhuàng) too strong; prime 则 (zé) then 老 (lǎo) old; decay 谓 (wèi) called 之

(zhī) it 不 (b ú) not 道 (dào) Tao ， 不 (b ú) not 道 (dào) Tao 早 (zǎo) early; soon 已 (yǐ) die; finish 。

Sentence for Sentence Translation:

含德之厚 : He who has achieved so much Te
比于赤子 : is comparable to that of a newborn baby.
毒虫不螫 : Poisonous insects do not sting,
猛兽不据，攫鸟不搏 : Ferocious animals don't pounce, predatory birds don't seize.
骨弱筋柔而握固 : His bones and muscles are soft and supple but can hold firmly.
未知牝牡之合而峻作，精之至也 : Not yet know the female and male union but the male organ can rise. For his vital energy Jing is at its height.
终日号而不哑，和之至也 : Crying the whole day but not getting hoarse; harmonious breath, Ho Chi, is at its fullest.
知和曰常 : Knowing harmonious breath is called Chang (the unchanging Tao law; the Absolute).
知常曰明 : Knowing Chang is called Ming (enlightenment).
益生曰祥 : Whatever benefits life is called good omen.
心使气曰强 : To use the mind to regulate the breath Chi is called strong.
物壮则老 : Things that reach prime will get old
谓之不道 : This is not the long life Tao.
不道早已 : Whatever is contrary to long life Tao comes to an early end.

河上公与王弼原文差异对照 Text Commentary on Chapter 55:

Ho 河 79 words 字 : 毒 虫 poisonous insect s 不螫 000000; 峻 (zui) male organ ; 日 daily 明;日 祥;日 强。
Wang 王 81 words 字:蜂 was p 虿 scorpio n 虺 wor m 蛇 snak e 不螫;嗄 hoarse ； 全 whol e 作;。
This book 本书 79 words 字 : 毒 虫 poisonous insect s 不螫 ; 峻 (zui) male organ ; 哑 hoarse

我为什么要写道德经呢？其中一个原因是我看到第五十五章时大部分作者都说“ 益生曰祥，心使气曰强 ” 是不好的，这和我们练功人的经验是相反的。原来大多数人都是跟从王弼的注解，而王弼是根据庄子“ 德充符 ” 篇来解经文。庄子有八万多个字，我们要小心不要断章取意。

河上公“知常曰明”，用“日”代替“曰”，这是因为知道常之后，要日日练功才能悟道的。所以本书虽然是用“曰”字，但是我们不要忘记“日”字。

Comment: Ho and Wang have very different interpretations of Chapter 55. Taoist Ho believes Tao can be obtained through daily practice of breathing exercises while scholar Wang believes to obtain Tao, one must leave things alone.

Every Taiji (Tao moving meditation breathing exercise) practitioner knows that the secret of good health is to develop the ability to use the mind to soften the body by circulating Chi (qi). Therefore, the Taiji practitioners can experience the essence of the verse “心使气曰强 To use the mind to regulate the breath Chi is called strong (good health)”.

However, for those scholars (including Wang) who don’t do Tao exercise, the meaning of this verse is just the opposite. They interpret the verse as the mind blocks the Chi and stiffens 强 (qiang) the body.

Ho Shang Kung Commentary Translation:

玄 (xuán) 符 (fú) Mysterious protectio n 第五十五章（河上公）

含德之厚：谓含怀道德之厚者也。

He who has achieved so much Te: This refers to those who have achieved and embraced Tao Te in great depth.

比于赤子：神明保佑含德之人，若父母之于赤子也。

Is comparable to a newborn babe: The spiritual beings (神明) protect those who possess virtuous Te as if parents protecting their newborns.

毒虫不螫：蜂蚖蛇虺不螫。

Poisonous insects do not sting: wasps, scorpions, insects and snakes do not sting (Wang uses these words as original text.)

猛兽不据，攫鸟不搏：赤子不害于物，物亦不害之。故太平之世，人无贵贱，皆有仁心，有刺之物，还反其本，有毒之虫，不伤于人。

Ferocious animals don’t pounce, predatory birds don’t seize: The newborn baby does not harm any creature and thus no creature will harm him. Similarly, in peace time, people treat each other equally and lovingly. The evil forces and poisonous creatures return to their true nature and don’t hurt people.

骨弱筋柔而握固：赤子筋骨柔弱而持物坚固，以其意尊心不移也。

His bones and muscles are soft and supple but can hold firmly: The newborns have soft bones and muscles but they can hold things firmly because their mind is not distracted.

未知牝牡之合而峻作，精之至也：赤子未知男女之合会而阴作怒者，由精气多之所致也。

Not yet know the female and male union but the male organ can rise. For his vital energy Jing is at its height: Newborns do not know the union between men and women but their sexual organs are aroused because they have plenty of essence energy (Jing Chi, jingqi).

终日号而不哑，和之至也：赤子从朝至暮啼号，声不变易者，和气多之所致也。（啼号：啼哭。）

Crying the whole day but not getting hoarse; harmonious breath (Ho Chi, heqi) is at its fullest: Newborns cry from morning till night but their voice does not change because they have plenty of harmonious energy (Ho Chi, heqi).

知和曰常：人能知和气之柔弱，有益于人者，则为知道之常也。

Knowing harmonious breath is called Chang (the unchanging Tao law; the Absolute): If you understand the harmonious breath (Ho Chi, heqi) is good for you, then you understand the unchanging nature of Tao.

知常曰明：人能知道之常行，则日以明达于玄妙也。

Knowing Chang will increase the understanding daily until reaching enlightenment: If you understand the unchanging law of Tao, you can reach enlightenment by practicing Tao daily.

益生曰祥：祥，长也。益生，言欲自生，日以长大。

Whatever benefits life helps life to grow daily. (Wang: Whatever benefits life is called good omen) : 祥 xiang (good omen) means to grow. This means that whatever benefits life will allow life to grow daily on its own accord.

心使气曰强：心当专一和柔，而神气实内，故形柔。而反使妄有所为，则和气去于中，故形体日以刚强也。

To use the mind to regulate the breath Chi, daily brings good health (Wang: To use the mind to regulate the breath Chi is called strong.): If you can focus your mind to breathe softly and evenly, you can keep your spirit and life energy strong and your body flexible. However, if you do things mindlessly, your life energy will not be working as one inside your center and your body will become stiff daily.

物壮则老：万物壮极则枯老也。

Things that reach their prime will get old: All things will get old and withered when reaching their prime.

谓之不道：枯老则不得道矣。

This is not the long life Tao: When things become old and withered, they will not obtain long life Tao.

不道早已：不得道者，早死也。

Whatever is contrary to long life Tao comes to an early end: When they can't obtain long life Tao, they die young.

Wang Pi Commentary Translation:

第五十五章(王弼)

含德之厚,比于赤子。蜂蚖虺蛇不 螫 (毒虫不 螫) ,猛兽不据,攫鸟不搏: 赤子无求无欲,不犯众物,故毒螫之物无犯于人也。含德之厚者,不犯于物,故无物以损其全也。

He who has achieved so much Te is comparable to that of a newborn baby. Wasps, scorpions, worms, and snakes (poisonous insects - Ho) do not sting. Ferocious animals don't pounce and predatory birds don't seize: Newborns have no desires and ambitions and they don't offend all living things and thus the harmful animals and insects will not harm them. Similarly, those who have obtained Te do not offend harmful things and therefore the harmful things will not harm them.

骨弱筋柔而握固: 以柔弱之故,故握能坚固。(握:手握物的意思。)

His bones and muscles are soft and supple but can hold firmly: They are soft and supple and therefore they can hold firm.

未知牝牡之合而 全 (峻) 作 , 精之至也: 作,长也。无物以损其身,故能全长也。言含德之厚者,无物可以损其德,渝其真,柔弱不争而不摧折者,皆若此也。

Not yet know the female and male union but the organs are whole (Ho: rise). For his vital energy Jing is at its height : Nothing can harm their body and therefore newborns can have their organs wholly developed.

终日号而不 嗄 (哑) , 和之至也。: 无争欲之心,故终日出声而不嗄也。

Crying whole day but not getting hoarse; harmonious breath, Ho Chi, is at its fullest : Without the desire to compete, newborns can cry the whole day without getting hoarse.

知和曰常: 物以和为常,故知和则得常也。(和:和谐,不纷不争的意思。)

Knowing harmonious breath is called Chang (the unchanging Tao law; the Absolute) : Being harmonious is Chang, the unchanging law of all things. Therefore knowing harmony is to obtain Chang.

知常曰明: 不皦不昧,不温不凉,此常也。无形不可得而见,故曰知常,曰明也。(见第十六章王弼注。)

Knowing Chang (the unchanging Tao law; the Absolute) is called Ming, enlightenment : Chang (the Absolute) means not bright and not dark, not hot and not cold. If you can see (understand) the formless

Chang (the Absolute), you understand the unchanging nature of things. You become enlightened.

益生曰祥：生不可益，益之则夭也。（出自庄子德充符篇。）

Whatever benefits life is called bad omen (Ho: good omen): Life cannot be benefitted (interfered); trying to benefit (interfere) one's life will lead to premature death. (This interpretation is based on Zhuangzi' dechongfu chapter.)

心使气曰强：心宜无有，使气则强。

To use the mind to regulate the breath Chi is called strong (Ho: brings good health) : The mind should be empty. If the mind is used to regulate Chi, the body will become stiff.

物壮则老，谓之不道，不道早已 。 (No comment)

Chapter 56 (4-4. He who knows doesn't talk.)

第五十六章原文

知者不言，言者不知。塞其兌，閉其門，挫其銳，解其紛，和其光，同其塵，是謂玄同。故不可得而親，亦不可得而疏；不可得而利，亦不可得而害；不可得而貴，亦不可得而賤。故為天下貴。

Verbatim Translation:

知 (zhī) know 者 (zhě) those; he 不 (bù) not 言 (yán) speak; talk 言 (yán) speak 者 (zhě) those; he 不 (bù) not 知 (zhī) know 。塞 (s è) close; shut 其 (qí) the; its 兑 (duì) openings; mouth 闭 (bì) shut; close 其 (qí) the; its 门 (mén) doors; gates ，挫 (cuò) blunt; dull 其 (qí) the; its 锐 (ruì) sharpness ，解 (jiě) resolve; untie 其 (qí) the; its 纷 (fēn) conflicts; tangles ，和 (hé) harmonize; soften 其 (qí) the 光 (guāng) light; brilliance ，同 (tóng) join; become one with 其 (qí) the 尘 (chén) dust; the world ，是 (shì) this is 谓 (wèi) called 玄 (xuán) profound; mysterious 同 (tóng) Oneness; unity; whole 。故 (gù) hence 不 (bù) not 可 (kě) can; able 得 (dé) affected; obtain; attain 而 (ér) by; and; yet 亲 (qīn) closeness; love; attachment ，亦 (yì) also 不 (bù) not 可 (kě) can; able 得 (dé) affected; obtain 而 (ér) by; yet 疏 (shū) separation; hate; aversion ；不 (bù) not 可 (kě) able 得 (dé) affected; obtain 而 (ér) by 利 (lì) profits; benefits; gain, 亦 (yì) also 不 (bù) not 可 (kě) able 得 (dé) affected; obtain 而 (ér) by; yet 害 (hài) loss; harm ；不 (bù) not 可 (kě) able 得 (dé) affected; obtain 而 (ér) by 贵 (guì) glory; rich ，亦 (yì) also 不 (bù) not 可 (kě) able 得 (dé) affected; obtain 而 (ér) by 贱 (jiàn) disgrace; poor; debase 。故 (gù) therefore; hence 为 (wéi) is; make 天 (tiān) Heaven 下 (xià) below; the world 贵 (guì) treasure; value; precious 。

Sentence for Sentence Translation:

知者不言，言者不知 : Those who know do not speak. Those who speak do not know.
塞其兑 : Close the openings.
闭其门 : Shut the doors.
挫其锐 : Blunt the sharpness.
解其纷 : Untie the knots.
和其光 : Harmonize the light.
同其尘 : Become one with the dust.
是谓玄同 : This is called Mysterious Oneness.
故不可得而亲，亦不可得而疏 : Hence, it cannot be affected by closeness, nor can it be affected by separation.
不可得而利，亦不可得而害 : It cannot be affected by profits, nor can it be affected by loss.
不可得而贵，亦不可得而贱 : It cannot be affected by honor, nor can it be affected by disgrace.
故为天下贵 : Therefore, it is treasured by the world.

河上公与王弼原文差异对照 Text Commentary on Chapter 56:

Ho 河 69 words 字 : 亦 als o 不可得踈；解其纷 conflict

Wang 王 66 words 字： 0 不可得疏；解其分 separate

This book 本书 69 words 字:亦 als o 不可得疏；解其纷 conflict

经文：挫其锐，解其纷，和其光，同其尘。出现在第四章和第五十六章。王弼版本在五十六章误写“纷”为“分”。

Comment: There is no difference in meaning of both Ho and Wang versions. Wang version has omitted three times the word 亦 (yi)(also); and miscopied “纷 conflict” as “分 separate”.

The sentences of (挫其锐，解其纷，和其光，同其尘 blunt the sharpness, resolve the conflicts, soften the light and be one with the dust) have also appeared in Chapter 4. The meaning of those sentences can be interpreted differently according to each chapter. They are very powerful words if you memorize and meditate on them. However, some scholars think they are repeated by mistake. If you think this way, your mind will not settle down and it would be difficult for you to apply Tao into your daily life. Therefore, respect every word and treat them as sacred. Only then you can obtain long life Tao that much sooner.

Ho Shang Kung Commentary Translation:

玄 (xuán) 德 (dé) Mysterious T e 第五十六章（河上公）

知者不言：知者贵于行道，不贵于言。

Those who know do not speak: Those who know Tao emphasize the application of Tao, not just talking about Tao.
言者不 知： 多言多患，驷不及舌。
Those who speak do not know: More words more trouble; the speed of a four-horse carriage is not as fast as the tongue.
塞其兑闭其 门： 塞闭之者，欲绝其源。
Close the openings. Shut the doors: To close and to shut is to stop the source of the desires.
挫其 锐： 情欲有所锐为者，当念道无为以挫止之。
Blunt the sharpness: When desires arise sharply, one should meditate on Tao's natural way, wuwei, to blunt and stop the desires.
解其 纷： 纷，结恨不休，当念道淡薄以解释之。
Untie the knots (Resolve the conflicts): " **纷** Fen" means continuously creating conflicts. One should meditate on Tao's serenity and detachments from the material world, in order to resolve the conflicts.
和其 光： 虽有独见之明，当和之使暗昧，不使曜乱人也。
Harmonize the light: Even though one has a unique way of understanding things, one should hide his brightness, not dazzle others.
同其 尘： 不当自别殊也。
Become one with the dust: One should not treat oneself as special.
是谓玄 同： 玄，天也。人能行此上事，是谓与天同道也。
This is called Profound Oneness： **玄** xuan (profound) means Heaven. When one has accomplished what is mentioned above, one has achieved the same virtue as Heaven.
故不可得而 亲： 不以荣誉为乐，独立为哀。
Hence, it cannot be affected by closeness: Not to regard glory and fame as joy; not to regard disgrace and isolation as sadness.
亦不可得而 踈 (疏)： 志静无欲，故与人无怨。
Nor can it be affected by separation: When one's intention is quiet and pure, one will have no desires and therefore one will not engage in conflicts with others.
不可得而 利： 身不欲富贵，口不欲五味。
It cannot be affected by profits: No desire for material riches; no appetite for five tastes.
亦不可得而 害： 不与贪争利，不与勇争气。
Nor can it be affected by loss: Will not compete with the greedy for profit; will not fight with the strong for pride.
不可得而 贵： 不为乱世主，不处暗君位。
It cannot be affected by honor: Will not serve the violent rulers; will not take the dishonest lord's position.

亦不可得而 贱： 不以乘权而骄，不以失志为屈。
Nor can it be affected by disgrace: Will not behave arrogantly when one is in power; will not get depressed when one is in disgrace.
故为天下 贵： 其德如此，天子不得臣，诸侯不得屈，与世浮沉，容身避害，故为天下贵。
Therefore, it is treasured by the world: With such virtues, one will not be subdued by the emperor and will not be bought out by the kings; one will blend in with the world and stay away from danger. Therefore one is treasured by the world.

Wang Pi Commentary Translation:

第五十六章（王弼）

知者不 言： 因自然也。
Those who know do not speak: Follow the nature (Chapter 23).
言者不 知： 造事端也。
Those who speak do not know: Make troubles.
塞其 兑，闭其 门： 含守质也。
Close the openings. Shut the doors: Contain and keep one's purity away from outside influence.

挫其 锐，解其 纷 (分)（第四章:解其纷）：除争原也。
Blunt the sharpness. Resolve the conflicts: Get rid of the source of the conflict.
和其 光： 无所特显，则物无所偏争也。
Harmonize the light: When the ruler does not bestow special preferences, people will not fight for favors.
同其 尘： 无所特贱，则物无所偏耻也。
Become one with the dust: When the ruler does not single out special disgraces, people will not discriminate others for being disgraced.
是谓玄 同．故不可得而亲，亦不可得而 疏： 可得而亲，则可得而疏也。
This is called Profound Oneness. Hence, it cannot be affected by closeness, nor can it be affected by separation: If one can be affected by closeness, one can be affected by separation.
不可得而利，亦不可得而 害： 可得而利，则可得而害也。
It cannot be affected by profits, nor can it be affected by loss: If one can be affected by profits, one can be affected by loss.
不可得而贵，亦不可得而 贱： 可得而贵，则可得而贱也。
It cannot be affected by honor, nor can it be affected by disgrace: If one can be affected by honor, one can be affected by disgrace.
故为天下 贵： 无物可以加之也。

Therefore, it is treasured by the world: Nothing is more precious than it.

Chapter 57 (3-10. The wuwei ruler governs without governing.)

第五十七章原文

以正治國，以奇用兵，以無事取天下。吾何以知其然哉？以此。天下多忌諱，而民彌貧。民多利器，國家滋昏。人多技巧，奇物滋起。法物滋彰，盜賊多有。故聖人云：我無為而民自化。我好靜而民自正。我無事而民自富。我無欲而民自樸。

Verbatim Translation:

以 (yǐ) use; employ 正 (zhèng) norm; righteousness; proper; upright 治 (zhì) govern; rule 国 (guó) nation; country 以 (yǐ) use 奇 (qí) abnormality; surprise tactics; trickery 用 (yòng) use; wage; operate; command 兵 (bīng) army; military 以 (yǐ) use; base 无 (wú) invisible; without 事 (shì) affair; matter; interference 取 (qǔ) take; govern 天 (tiān)) heaven 下 (xià) below; the world 。吾 (wú) I 何 (hé) how 以 (yǐ) thus; by what 知 (zhī) know 其 (qí) its 然 (rán) so 哉 (zāi) indeed ？以 (yǐ) by; through; base 此 (cǐ) these 。天 (tiān) heaven 下 (xià) below; world 多 (duō) many; more 忌 (jì) restrictions 讳 (huì) prohibitions ，而 (ér) and 民 (mín) people 弥 (mí) more; increase 贫 (pín) poor; poverty 民 (mín) people 多 (duō) more 利 (lì) sharp 器 (qì) weapons ，国 (guó) nation 家 (jiā) family 滋 (zī) greater; infested with 昏 (hūn) confused; chaos 人 (rén) man; the people 多 (duō) more 技 (jì) skill; crafty; clever 巧 (qiǎo) trickery; crafty; cunning 奇 (qí) strange; abnormal 物 (wù) things 滋 (zī) more; multiply 起 (qǐ) arise; appear; come up 法 (fǎ) desire; imitate; laws 物 (wù) things 滋 (zī) more 彰 (zhāng) openly; ostentatiously; prominent 盗 (dào) robbers 贼 (zéi) thieves 多 (duō) many; more 有 (yǒu) appear; exist 故 (gù) therefore 圣 (shèng) holy 人 (rén) man; shengren 云 (yún) says ：我 (wǒ) I 无 (wú) invisible; without 为 (wéi) action 而 (ér)and; yet 民 (mín) people 自 (zì) self; natural 化 (huà) transform; change 我 (wǒ) I 好 (hǎo) like; prefer; fond of; practice 静 (jìng) quiet; still; peace 而 (ér) and 民 (mín) people 自 (zì) self; natural 正 (zhèng) righteous; upright; honest; proper; peaceful; normal 。我 (wǒ) I 无 (wú) without; invisible 事 (shì)) affair; service; interfering action 而 (ér) and 民 (mín)

people 自 (zì) self; natural 富 (fù) rich; wealthy; prosper; enrich 我 (wǒ) I 无 (wú) without; invisible 欲 (yù) desire 而 (ér) and 民 (mín) people 自 (zì) naturally 朴 (pǔ) simple; honest; pure.

Sentence by Sentence Translation:

以正治国 : Use righteousness to govern a country.
以奇用兵 : Use trickery to operate the army.
以无事取天下 : Use invisible affair wushi to govern the world.
吾何以知其然哉？以此 : How do I know this is so? By the following observations:
天下多忌讳，而民弥贫 : The more restrictions and prohibitions the world has, the more poverty for the people.
民多利器，国家滋昏 : The more sharp weapons people have, the more chaotic a country becomes.
人多技巧，奇物滋起 : The more clever skills people have, the more strange things appear.
法物滋彰，盗贼多有 : The more obvious the pursuit of materialistic things becomes, the more robbers and thieves appear.
故圣人云： Therefore, Shengren says:
我无为而民自化 : I act with invisible action wuwei and the people are naturally transformed by themselves.
我好静而民自正 : I am fond of peace and quiet and the people become naturally righteous by themselves.
我无事而民自富 : I serve invisible affair wushi and the people are naturally enriched by themselves.
我无欲而民自朴 : I desire invisible desire wuyu and the people become naturally simple and peaceful by themselves.

河上公与王弼原文差异对照 Text Commentary on Chapter 57:

Ho 河 95 words 字 : 我无情而民自清 ; 人多技巧 ; 法物 (things) 滋彰 .
Wang 王 88 words 字： 0000000 ; 人多伎巧;法令 (laws) 滋彰
Zhu 竹本 (Bamboo) :法物滋彰
This book 本书 88 words 字： 0000000 ; 人多技巧 ; 法物 (things) 滋彰 .
Comment: Ho has an extra verse " 我无情而民自清 I have no emotions and the people become clear by themselves." This book does not adopt Ho's extra verse because it does not add much meaning to this chapter and moreover, the phrase " 无情 no emotions" can be misinterpreted as ruthless.

There is another word difference between Ho and Wang versions: 物 (wu)(things) and 令 (laws). Ho uses " 法物 (things) 滋彰 The more obvious the pursuit of materialistic things becomes, the more robbers and thieves appear." Wang uses " 法令 (laws) 滋彰 The more laws, the more thieves." Ho's version is adopted because it makes more sense and also the Zhu 竹本 (Bamboo version) has the same verse.

Ho Shang Kung Commentary Translation:

淳 (chún) 风 (fēng) Simple governin g 第五十七 章 (河上 公)

以正治国: 以,至也。天使正身之人,使至有国也。

Use righteousness to govern a country: Heaven uses the righteous people to govern a country.

以奇用兵: 奇,诈也。天使诈伪之人,使用兵也。

Use trickery to operate the army: Heaven uses the tricky, cunning people to command the army.

以无事取天下: 以无事无为之人,使取天下为之主。

Use invisible service wushi to govern the world: Heaven uses people of wuwei and wushi to take over the world as rulers.

吾何以知其然哉?以此: 此,今也。老子言我何以知天意然哉?以今日所见知之也。

How do I know this is so? By the following observations: Lao-tzu says, "How do I know that the wish of Heaven is so? I know it by observing what is happening today."

天下多忌讳而民弥贫: 天下谓人主也。忌讳者防禁也。令烦则奸生,禁多则下诈,相殆故贫。(相殆:相欺。)

The more restrictions and prohibitions the world has, the more poverty for the people: "The world" refers to the ruler. Too many orders will breed hypocrites and too many prohibitions will prompt the people to cheat. The ruler and the people are against each other and therefore the people become poor.

民多利器,国家滋昏: 利器者,权也。民多权,则视者眩于目,听者惑于耳,上下不亲,故国家昏乱。(权:利己的手段。)

The more sharp weapons people have, the more chaotic a country becomes: "Sharp weapons" refers to power. When the people have too much power, their eyes become dizzy, and their ears become confused; the ruler and the people don't love each other and therefore, the country becomes chaotic.

人多技巧,奇物滋起: 人谓人君,百里诸侯也。多技巧,谓刻画宫观,雕琢章服,奇物滋起。下则化上,饰金镂玉,文绣彩色,日以滋甚。(百里诸侯:臣民众多。宫观:宫宇。下则化上:臣民跟随君主的作风。)

The more clever skills men have, the more strange things appear : 人 (ren)(men) refers to the ruling class including the ruler and his ministers. 'More clever crafts (skills)'refers to the crafty works in the palaces, the embroidery and sculptures, and all kinds of strange things that appeared. The people emulate the ruling class by wearing gold and jade decorated ornaments and colorful clothes. The excessive wastefulness increases daily.

法物滋彰,盗贼多有: 法物,好物也。珍好之物滋生彰着,则农事废,饥寒并至,故盗贼多有也。

The more obvious the pursuit of materialistic things becomes, the more robbers and thieves appear: 'The pursuit of materialistic things' means 'love materialistic things'. When materialistic things become the objects of pursuit, farming is abandoned; when farming is abandoned, the people become hungry and cold. Therefore, there are many robbers and thieves appear.

故圣人云: 谓下事也。

Therefore, Shengren says: Refers to the following affairs.

我无为而民自化: 圣人言:我修道承天,无所改作,而民自化成也。

I act with invisible action wuwei and the people are naturally transformed by themselves: Shengren says: I practice Tao to follow what is given by Heaven and I have nothing to change or add. So, the people can complete their life cycle naturally.

我好静而民自正: 圣人言:我好安静,不言不教,民皆自忠正也。

I am fond of peace and quiet and the people become naturally righteous by themselves: Shengren says: I am fond of peace and quiet. I don't talk nor do I teach. Somehow all the people become loyal and righteous by themselves.

我无事而民自富: 我无徭役征召之事,民安其业,故皆自富也。

I serve with invisible affair wushi and the people are naturally enriched by themselves: I do not confiscate people for war or for building palaces. The people are left alone to tend their businesses and therefore, they enrich themselves.

我无欲而民自朴: 我常无欲,去华饰,民则随我为质朴也 .

I desire invisible desire wuyu and the people become naturally simple and peaceful by themselves: I always have no desires, wuyu. I get rid of all flowery decorations. The people follow my example and all become naturally simple.

我无情而民自清: 圣人言:我修道守真,绝去六情,民自随我而清也。

I have no emotions and the people become clear by themselves. (Wang Pi version does not have this sentence.) : Shengren says: I

practice Tao to keep my true identity. I eliminate the six emotions and the people follow my example to become clear naturally.

Wang Pi Commentary Translation:

第五十七章（王弼）

以正治国，以奇用兵，以无事取天下：以道治国则国平，以正治国，则奇兵起也，以无事则能取天下也。上章云，其取天下者，常以无事，及其有事，不足以取天下也。故以正治国，则不足以取天下，而以奇用兵也。夫以道治国，崇本以息末，以正治国，立辟以攻末。本不立而末浅，民无所及，故必至于以奇用兵也。（上章云：指二十九章。立辟：指刑法。）

Use righteousness to govern a country. Use trickery to operate the army. Use invisible service wushi to govern the world: If the ruler uses Tao to govern a country, there will be peace in that country. If the ruler uses righteousness to govern a country, it can lead to a war. When there is a war, the ruler will resort to the trickery use of an army. If the ruler governs with wushi, without interference with people affairs, he can take over the world. Chapter 48 says 'To govern the world, one should always act before events happen. If one waits until events happen, one is not suitable to govern the world.' Therefore, to use righteousness to govern a country will not be enough to take over the world and will require using the trickery of an army. When a ruler uses Tao to govern a country, he is using the source to control the branches. Contrarily, when a ruler uses the rule of righteousness to govern a country, he is using a branch (mistakenly thought to be a source) to control the branches. When the government is not deeply rooted, the branches are shallow. Therefore, the ruler cannot control the people and thus must resort to the use of force.

吾何以知其然 哉 ？ 以此。天下多忌讳，而民弥贫；民多利器，国家滋昏：利器，凡所以利己之器也。民强则国家弱。

How do I know this is so? By the following observations: The more restrictions and prohibitions the world has, the more poverty for the people. The more sharp weapons people have, the more chaotic a country becomes: 'Sharp weapons' refers to whatever tools that might selfishly benefit a person. When the people are strong, the country is weak.

人多伎巧，奇物滋起：民多智慧则巧伪生，巧伪生则邪事起。

The more clever skills people have, the more strange things appear: When the people have too much cleverness, there will be cunning

hypocrites. When there are cunning hypocritical people around, there will be evil things.

法令滋彰，盗贼多有：立正欲以息邪，而奇兵用。多忌讳欲以耻贫，而民弥贫；利器欲以强国者也，而国愈昏弱。皆舍本以治末，故以致此也。（耻贫：止贫。）

The more laws and regulations, the more robbers and thieves appear. (Ho Shang Kung has a different version: The more obvious the pursuit of materialistic things becomes, the more robbers and thieves appear.): The original idea is to use righteousness to correct deviation but it ends up using the army. The intention is to use more restrictions and prohibitions to stop poverty yet the people become even poorer. The intention is to give people more sharp weapons to strengthen the country yet the country becomes weaker. Why is that so? It is because the ruler tries to use the branches to rule instead of the root of Tao to rule. Therefore, the result is the opposite of what he intends to do.

故圣人云：我无为而民自化，我好静而民自正，我无事而民自富，我无欲而民自朴：上之所欲，民从之速也。我之所欲唯无欲，而民亦无欲自朴也。此四者，崇本以息末也。

Therefore, Shengren says: I act with invisible action wuwei and the people are naturally transformed by themselves. I am fond of peace and quiet and the people become naturally righteous by themselves. I serve invisible affair wushi and the people are naturally enriched by themselves. I desire invisible desire wuyu and the people become naturally simple and peaceful by themselves: The people follow the wishes of the ruler. So when the ruler is without desire, people will naturally have no desire and live a simple life. The above mentioned four things occur because the ruler correctly uses the root to govern the branches.

Chapter 58 (2-8. Misfortune is fortune in disguise.)

第五十八章原文

其政悶悶，其民醇醇；其政察察，其民缺缺。禍兮福之所倚，福兮禍之所伏。孰知其極？其無正。正復為奇，善復為妖。人之迷，其日固久。是以聖人方而不割，廉而不害，直而不肆，光而不耀。

Verbatim Translation:

其 (qí) its 政 (zhèng) policy, government 闷 (mèn) 闷 (mèn) dull, 其 (qí) its 民 (mín) people 醇 (chún) 醇 (chún) simple, honest 其 (qí) its 政 (zhèng) government 察 (chá) 察 (chá) sharp, exacting, prying 其 (qí) its 民 (mín) people 缺 (quē) 缺 (quē) lacking, cunning 祸 (huò) misfortunate, calamity 兮 (xī) oh 福 (fú) fortune, blessing 之 (zhī) 所 (suǒ) where, place 倚 (yǐ) depend, support, root 福 (fú) blessing, fortune 兮 (xī) oh 祸 (huò) calamity, misfortunate 之 (zhī) 所 (suǒ) where 伏 (fú) hide, hidden 孰 (shú) who 知 (zhī) know 其 (qí) its 极 (jí) limit, future 其 (qí) it 无 (wú) no 正 (zhèng) normal, standard 正 (zhèng) normal, standard 复 (fù) return, revert 为 (wéi) as 奇 (qí) abnormal, odd 善 (shàn) good 复 (fù) return, revert 为 (wéi) as 妖 (yāo) evil, bad. 人 (rén) people 之 (zhī) 迷 (mí) confusion 其 (qí) 日 (rì) time, day 固 (gù) already, firmly 久 (jiǔ) long, lasting 是 (shì) 以 (yǐ) 圣人 (shèngrén) thus shengren 方 (fāng) square, upright 而 (ér) but 不 (bù) not 割 (gē) cut, injure 廉 (lián) incorruptible, pointed 而 (ér) but 不 (bú) not 害 (hài) harm 直 (zhí) straight, true 而 (ér) but 不 (bú) not 肆 (sì) extend, unrestrained 光 (guāng) bright, light 而 (ér) but 不 (bú) not 耀 (yào) dazzle, blind.

Sentence for Sentence Translation:

其政闷闷 : When the government is dull and sluggish,

其民醇醇 : The people are honest and simple ；
其政察察 : When the government is sharp and exacting,
其民缺缺 : The people are cunning and lacking.

祸兮福之所倚 : Misfortune is the root for fortune ，
福兮祸之所伏 : Fortune is hidden in misfortune.

孰知其极 : Who knows what the future holds for one at any moment ？

其无正，正复为奇 : Honesty cannot exist by itself as honesty can turn into dishonesty at anytime;
善复为妖 : So can goodness turn into evil.
人之迷,其日固久 : This has been puzzling man for a long time.
是以圣人方而不割 : Thus Shengren avoids extremes by being square but not cutting,

廉而不害 : Uncorrupted but not harmful ,

直而不肆 : Straight but not unrestrained ,
光而不耀 : Bright but not dazzling.

河上公与王弼原文差异对照 Text Commentary on Chapter 58:

Ho 河 70 words 字 : 醇 醇 simple and hones t ; 不害 harm .

Wang 王 70 words 字:淳 淳 simple and hones t ; 不刿 (gui) harm .

This book 本书 70 words 字:醇 醇 simple and hones t ; 不害 harm .

河用“醇”、“害”、“耀”字,王用“淳”、“刿”、“耀”字,意思一样,所以本书采用河本比较易明。

河与王都以治国来注解“孰知其极?其无正。正复为奇,善复为妖。人之迷,其日固久”。现代人喜欢用福祸无常来解释，可能受“塞翁失马”的故事影响。

Comment: Ho and Wang versions are similar. Ho version uses 醇 (chun) (simple) 害 (hai)(harm) while Wang version 淳 (chun)(simple) 刿 (gui) (harm). This book adopts Ho version because the words are commonly used today.

Both Ho and Wang comment on this chapter as how rulers should govern (wuwei and yowei). However, this chapter reminds modern readers about their fate (fortune or misfortune).

Ho Shang Kung Commentary Translation:

顺 (shùn) 化 (huà) Follow the flo w 第五十八章(河上公)

其政闷闷:其政教宽大,闷闷昧昧,似若不明也。
When the government is dull and sluggish: The government policy is tolerant and fair, dull and sluggish, like not enlightened.
其民醇醇:政教宽大,故民醇醇富厚,相亲睦也。
The people are honest and simple: When the government policy is tolerant and fair, the people are simple, sufficient and harmonious.
其政察察:其政教急疾,言决于口,听决于耳也。

When the government is sharp and exacting: When the government has many regulations, the ruler makes reckless decisions on the spot.
其民缺缺：政教烦疾，民不聊生，故缺缺日以疏薄。
The people are cunning and lacking: When there are too many laws and regulations, the people cannot make a living. Therefore, the people become lacking and aloof.
祸兮福之所倚： 倚，因也。夫福因祸而生，人遭祸而能悔过责己，修善行道，则祸去而福来。
Misfortune is the root for fortune : 倚 (yi) (support) means reason. One has obtained fortune because he has encountered misfortune. When one encounters misfortunes and calamity, he regrets and goes into soul searching. He begins to practice Tao and love people. Therefore his misfortune turns into fortune.
福兮祸之所伏：祸伏匿于福中，人得福而为骄恣，则福去祸来。
Fortune is hidden in misfortune: Misfortune is hiding inside fortune. When one has obtained fortune, he becomes arrogant. Thus he loses his fortune.
孰知其极：祸福更相生，谁能知其穷极时。
Who knows what the future holds for one at any moment: Misfortune and fortune is an interchanging pair. Who can know when it will end?
其无正：无，不也。谓人君不正其身，其无国也。
Honesty cannot exist by itself: When the ruler is dishonest and does not behave himself correctly, he will lose his country.
正复为奇：奇，诈也。人君不正，下虽正，复化上为诈也。
Honesty can turn into dishonesty at anytime : 奇 (qi) means trickery. When the ruler is dishonest, the people will follow him and become dishonest.
善复为妖：善人皆复化上为妖祥也。
Goodness can turn into evil: All the good people follow the corrupted ruler to become bad.
人之迷，其日固 久：言人君迷惑失正以来，其日已固久
This has been puzzling men for a long time: This means that the ruler is confused; he has lost his good behavior a long time ago.
是以圣人方而不割：圣人行方正者，欲以率下，不以割截人也。
Thus Shengren avoids extremes by being square but not cutting: Shengren (the good ruler) uses his squarely uncorrupted behavior to govern the people. He does not intend to injure the people with his square.
廉而不害：害，伤也。圣人廉清，欲以化民，不以伤害人也。今则不然，正己以害人也。

Pointed but not harmful: Shengren, the good ruler, is clear and uncorrupted. His uncorrupted behavior is like a sharp weapon pointing to the corrupted ones. However, Shengren intends to guide the people back to honesty and does not intend to harm them.

直而不肆: 肆,申也。圣人虽直,曲己从人,不自申之也。

Straight but not unrestrained : 肆 (si) means stretch. Although Shengren is straight, he yields to accommodate others. He does not want to stretch his straightness to harm others.

光而不耀: 圣人虽有独知之明,常如暗昧,不以耀乱人也。

Bright but not dazzling: Even though Shengren has unique insight, he behaves humbly to avoid dazzling others.

Wang Pi Commentary Translation:

第五十八章(王弼)

其政闷闷,其民淳 淳 (河:醇 醇) : 言善治政者,无形无名,无事无政可举,闷闷然,卒至于大治,故曰其政闷闷也。其民无所争竞,宽大淳淳,故曰其民淳淳(朴实、宽厚)也。

When the government is dull and sluggish, the people are honest and simple: "The government is dull and sluggish" means that the ruler, who is good at governing, quietly achieves peace without fanfare. "The people are honest and simple" means that the people do not need to compete and they behave harmoniously.

其政察察,其民缺缺: 立刑名,明赏罚,以检奸伪,故曰其政察察也。殊类分析(分别好坏、贵贱等),民怀争竞,故曰其民缺缺也。

When the government is sharp and exacting, the people are cunning and lacking: "The government is sharp and exacting" means that the egoistic ruler establishes laws and regulations to punish the bad, to reward the good, and to pry on the people. "The people are cunning and lacking" means that the people are ruthlessly competing for rewards and for what is considered as worthy.

祸兮福之所倚, 福兮祸之所伏。孰知其 极 ? 其 无 , 正: 言谁知善治之极乎?唯无可正举,无可形名,闷闷然而天下大化,是其极也。

Misfortune is the root for fortun e , fortune is hidden in misfortune. Who knows what the future holds for one at any momen t ? Honesty cannot exist by itself: Who can know the best way of governing a country? Only the ruler who knows wuwei – actions which are invisible and events accomplished without doing. This is the utmost way of governing - seemingly dull and sluggish but the world is at peace.

正复为奇：以正治国，则便复以奇用兵矣。故曰，正复为奇。（见第五十七章）

Honesty can turn into dishonesty at anytime: "Honesty can turn into dishonesty at anytime" means that "To use norm (honesty) to rule a country will end up employing trickery (dishonesty) to conduct a war." (Refer to Chapter 57)

善复为妖：立善以和万物，则便复有妖之患也。

Goodness can turn into evil: The egoistic ruler tries to use kindness to harmonize the conduct of the ten thousand things but ends up using evil ways.

人之迷，其日固久：言人之迷惑失道，固久矣。（便）不可便正善治以责。

This has been puzzling men for a long time: Over a long period of time, the egoistic rulers are confused and have lost their way of governing. History has shown us that using the egoistic standard (goodness) to rule a country is not a good way to govern.

是以圣人方而不割：以方导物，令去其邪，不以方割物，所谓大方无隅。（见第四十一章）

Thus Shengren avoids extremes by being square but not cutting: The rectitude of a good ruler is like the edge of a square. It is used to correct corrupted persons but not to injure people. This is called "Great square has no corners" (Chapter 41).

廉而不刿（河：害）：廉，清廉也。刿，伤也。以清廉导民，令去其污，不以清廉刿伤于物也。

Pointed but not harmful : 刿 (gui) means harm. A good ruler is incorruptible. His conduct is like a pointed weapon to clean the dirt of the people but not to harm the people.

直而不肆：以直导物，令去其僻（邪），而不以直激拂于物也。所谓大直若屈也。（激拂：违道。即第四十五章注"随物而直，直不在一，故若屈也"。）

Straight but not unrestrained: A good ruler uses his straightness to guide the people not to provoke them. This is called "Great straightness seems bent" (Chapter 41).

光而不耀：以光鉴（照）其所以迷，不以光照求其隐匿也，所谓明道若昧也，此皆崇本以息末，不为攻而使复之也。（明道若昧：见第四十一章。）

Bright but not dazzling: A good ruler uses his light to guide the people but not to pry on their privacy. This is called "Bright Tao seems dim" (Chapter 41).

The good ruler is good at governing because he goes to the root of the problems not just the symptoms. Therefore he does not rely on regulations to govern.

Chapter 59 (3-4. Wuwei is to act urgently and persistently.)

第五十九章原文

治人事天，莫若嗇。夫唯嗇，是謂早服。早服謂之重積德，重積德則無不克，無不克則莫知其極。莫知其極則可以有國。有國之母可以長久。是謂深根固蒂，長生久視之道。

Verbatim Translation:

治 (zhì) govern; rule 人 (rén) people 事 (shì) serve; manage 天 (tiān) Heaven; life (天命 (tiānmìng)) ， 莫 (mò) nothing 若 (ruò) like 嗇 (sè) save time; treasure (爱惜 (àixī)); frugal 。夫 (fū) 唯 (wéi) only 嗇 (sè) save time; frugal ，是 (shì) is 谓 (wèi) called; means 早 (zǎo) early 服 (fú) obtain; follow Tao 。早 (zǎo) early 服 (fú) obtain 谓 (wèi) called; means 之 (zhī) 重 (zhòng) diligent; heavy 积 (jī) accumulate 德 (dé) Te; virtuous Te ，重 (zhòng) heavily; much 积 (jī) accumulated 德 (dé) Te 则 (zé) then 无 (wú) nothing 不 (bú) not 克 (kè) overcome ，无 (wú) nothing 不 (bú) not 克 (kè) overcome 则 (zé) then 莫 (mò) not 知 (zhī) know 其 (qí) its 极 (jí) limit 。莫 (mò) Not 知 (zhī) know 其 (qí) its 极 (jí) limit 则 (zé) then 可以 (kěyǐ) can 有 (yǒu) have; govern 国 (guó) country 。有 (yǒu) have; govern 国 (guó) country 之 (zhī) 母 (mǔ) mother; Tao ，可以 (kěyǐ)) can 长 (cháng) long 久 (jiǔ) lasting 。是 (shì) is 谓 (wèi) called 深 (shēn) deep 根 (gēn) root 固 (gù) firm 蒂 (dì) stalk ，长 (cháng) long 生 (shēng) life 久 (jiǔ) lasting; eternal 视 (shì) vision 之 (zhī) 's 道 (dào) Tao; way; path 。

Sentence for Sentence Translation:

治人事天，莫若嗇 : To govern people and to manage life, nothing is more important than saving time.

夫唯嗇，是谓早服 : Saving time is to act now to follow Tao early.

早服谓之重积德 : To act now to follow Tao early means to diligently accumulate virtuous Te.

重积德则无不克 : When one has achieved much virtuous Te, one can overcome all difficulties.
无不克则莫知其极 : When one can overcome all difficulties, one has reached a state of unlimited power.
莫知其极则可以有国 : When one has reached the state of unlimited power, one can govern a country.
有国之母,可以长久 : If one governs a country with the virtues of Mother Tao, the country will last long.
是谓深根固蒂,长生久视之道 : This means having deep roots and firm stalks is the way to long life and lasting vision Tao.

河上公与王弼原文差异对照 Text Commentary on Chapter 59:
Ho 河 65 字 : 则 可以; 无不克 ; 深根固蒂 stalks
Wang 王 64 字 : 0 可以;无不克 ;深根固柢 foundation
Here 本书 65 字:则 可以;无不克 ;深根固蒂 stalks
Comment: There is one word different: Ho uses 蒂 (di) stalk while Wang 柢 (di) uses foundation. This book adopts Ho's 蒂 (di) stalk because the expression "deep root firm stalks" is commonly used today.
Ho and Wang comment on the word 啬 (se)(love; value)(farmer)very differently. Most modern scholars link this word 啬 (se) to 俭 (jian) (frugality) of Chapter 67.

This chapter consists of the idea of natural long life Tao. This book regards natural long life Tao as the essence of Tao Te Ching.

Ho Shang Kung Commentary Translation:

守 (shǒu) 道 (dào) Follow Ta o 第五十九章(河上公)

治人事天: 谓人君欲治理人民。事, 用也。当用天道, 顺四时。
To govern people and to manage life: When a ruler wants to govern people, he should use the Tao of Heaven by following the four seasons naturally.
莫若啬: 啬, 爱也。治国者当爱民财, 不为奢泰。治身者当爱精气, 不放逸。
Nothing is more important than saving time : 啬 (se) means to treasure. A ruler should treasure people's resources, not waste them. A Tao practitioner should treasure his essence energy Jing and life energy Chi and should not waste them.
夫唯啬,是谓早服: 早,先也。服,得也。夫独爱民财,爱精气,则能先得天道也。
Saving time is to act now to follow Tao early: Those who can treasure people's resources and save their own essence and life energy Jing Chi, are the first ones to obtain Heaven's Tao.

早服谓之重积德：先得天道，是谓重积德于己也。
To act now to follow Tao early means to diligently accumulate virtuous Te: First to obtain Heaven's Tao means having accumulated much virtuous Te.
重积德则无不克：克，胜也。重积德于己则无不胜。
When one has achieved much virtuous Te, one can overcome all difficulties: Having accumulated much virtuous Te, one can overcome all difficulties.
无不克则莫知其极：无不克胜，则莫有知己德之穷极也。
When one can overcome all difficulties, one has reached a state of unlimited power: When one can overcome all difficulties, one becomes so profound that nobody knows the limit of one's virtuous Te.
莫知其极，可以有国：莫知己德有极，则可以有社稷，为民致福。
When one has reached the state of unlimited power, one can govern a country: When one has achieved unlimited virtuous Te, one can have the job of governing a country, hereby to help people to obtain happiness.
有国之母，可以长久：国身同也，母，道也。人能保身中之道，使精气不劳，五神不苦，则可以长久。
If one governs a country with the virtues of Mother Tao, the country will last long: 'Mother' means Tao. 'Country' can refer to either a person or a country or both. If one can keep to Tao within oneself, his essential energy Jing Chi will not be wasted, his five spirits will not be sad, thus he can live a long life.
是谓深根固 蒂： 人能以气为根，以精为蒂，如树根不深则拔，蒂不坚则落，言深藏其气，固守其精，使无漏泄 .
This means having deep roots and firm stalks: If one can regard the life energy Chi as his root and the essence energy Jing as his stalk, like a tree with shallow roots can be uprooted easily and with loose stalks can drop easily, he therefore hides his Chi deep and keeps his Jing firm, and does not let them leak away.
长生久视之道： 深根固蒂者，乃长生久视之道。
The way to long life and lasting vision Tao: Keeping the roots deep and stalks firm is the way of long life and enduring vision Tao.

Wang Pi Commentary Translation:

第五十九章（王弼）

治人事天，莫若啬。莫若，犹莫过也。啬，农夫。农人之治田务，去其殊类，归于齐一也。全其自然，不急其荒病，除其所以荒病。上承天命，下绥百姓，莫过于此。

To govern people and to manage life, nothing is more important than saving time : 啬 (se) mean farmers. When a farmer tends to his crops, he gets rid of the weed and lets the same kind of crop grow. He follows the rhythm of nature, not to hasten to get rid of the symptom of disease but eliminate the cause of disease. Thus the way to follow the mandate of Heaven above and to govern people below cannot surpass the way of a farmer tending his crops.

夫唯啬, 是谓早服 早服常也。

Saving time is to act now to follow Tao early: To obtain Tao early.

早服谓之重积 德 : 唯重积德不欲锐速, 然后乃能使早服其常, 故曰早服谓之重积德者也。

To act now to follow Tao early means to diligently accumulate virtuous Te : Only if one accumulates Te patiently without haste, one can obtain Tao early.

重积德则无不克, 无不克则莫知其 极 : 道无穷也。

When one has achieved much virtuous Te, one can overcome all difficulties. When one can overcome all difficulties, one has reached a state of unlimited power: Tao is without limit.

莫知其极, 可以有 国 : 以有穷而莅国, 非能有国也。

When one has reached the state of unlimited power, one can govern a country: One who has limited ability is not able to govern a country.

有国之母, 可以长 久 : 国之所以安谓之母, 重积德是唯图其根, 然后营末, 乃得其终也。

If one governs a country with the virtues of Mother Tao, the country will last long: A country has peace because it has a mother (Tao). To accumulate virtuous Te is to reach its root (the mother). Once the root is reached, the country can nourish its branches (people) and therefore all can last long.

是谓深根固柢, 长生久视之道 。 (No comment)

Chapter 60 (6-9. The wuwei ruler governs a big country like frying small fish.)

第六十章原文

治大國若烹小鮮。以道蒞天下，其鬼不神。 非其鬼不神，其神不傷人。非其神不傷人，聖人亦不傷人。夫兩不相傷，故德交歸焉。

Verbatim Translation:

治 (zhì) govern; rule 大 (dà) large 国 (guó) country; nation 若 (ruò) like 烹 (pēng) frying; cooking 小 (xiǎo) small 鲜 (xiān) fish 。以 (yǐ) use 道 (dào) Tao 莅 (lì) arrive; govern 天 (tiān) Heaven 下 (xià) under ，其 (qí) its 鬼 (guǐ) ghost; evil 不 (bù) not 神 (shén) shen; spirit; power 。非 (fēi) not 其 (qí) its 鬼 (guǐ) evil 不 (bù) not 神 (shén) spirit ，其 (qí) its 神 (shén) spirit; power 不 (bù) not 伤 (shāng) harm 人 (rén) man; people; 非 (fēi) not 其 (qí) its 神 (shén) spirit; power 不 (bù) not 伤 (shāng) harm; hurt 人 (rén) man; people ，圣 (shèng) holy 人 (rén) shengren; sage 亦 (yì) also 不 (bù) not 伤 (shāng) harm 人 (rén) man 。夫 (fū) these 两 (liǎng) two 不 (bù) not 相 (xiāng) mutually 伤 (shāng) harm ，故 (gù) so 德 (dé) Te 交 (jiāo) cross; interact; united 归 (guī) return; harmonize 焉 (yān) there 。

Sentence by Sentence Translation:

治大国若烹小鲜： Governing a large country is like frying small fish.
以道莅天下，其鬼不神 : Use Tao to govern the world, its evil force has no power.
非其鬼不神，其神不伤人 : It is not that its evil force has no power; its power does not harm people.
非其神不伤人，圣人亦不伤人 : It is not that its power does not harm people; Shengren also does not harm people.
夫两不相伤 : These two forces do not harm each other.
故德交归焉 : Therefore, their Te interacts to return to harmony.

河上公与王弼原文差异对照 Text Commentary on Chapter 60:

Ho 河 48 words 字 ;Wang 王 48 words 字 ;
This book 本书 48 words 字 ..
Comment: Same text for both Ho and Wang versions. The first verse of the chapter is widely quoted by politicians all over the world (Ronald Reagan, for one).

Does 小鲜 (xiaoxian) mean one small fish or many different kinds of small fish being lumped together in a frying pan? Obviously, a big country has different kinds of people. Therefore, this book adopts the view that 小鲜 (xiaoxian) means different kinds of small fish.

Ho Shang Kung Commentary Translation:

居 (jū) 位 (wèi) Staying in powe r 第六十章（河上公）

治大国若烹小 鲜： 鲜，鱼也。烹小鱼不去肠，不去鳞，不敢挠，恐其糜也。治国烦则下乱，治身烦则精散。（糜：烂。）

Governing a large country is like frying small fish: In frying small fish, you fry them as they are; you don't need to gut them nor scale them. You dare not to stir them too much because they break easily. Governing a country is the same way, if you interfere too much with people's affairs, the people will become restless. Cultivating life is the same way - if you have too many desires, your spirit will break up.

以道莅天下，其鬼不 神： 以道德居位治天下，则鬼不敢见其精神以犯人也。

Use Tao to govern the world, its evil force has no power: When the rulers govern the world according to Tao, the evil forces are afraid to use their spirits to harm man.

非其鬼不神，其神不伤 人： 其鬼非无精神也，邪不入正，不能伤自然之人。

It is not that its evil force has no power; its power does not harm people: This is not that the evil forces have no spirits; their evil spirits cannot penetrate the good spirits. They cannot harm the people who follow the nature of Tao.

非其神不伤人，圣人亦不伤 人： 非鬼神不能伤害人，以圣人在位不伤害人，故鬼神不敢干之也。

It is not that its power does not harm people; Shengren also does not harm people: It is not that the evil spirits of ghosts cannot harm people; it is that Shengren governs the world with Tao and Shengren does not harm people. Therefore, the evil forces dare not to use their evil spirits to harm the people.

夫两不相 伤： 鬼与圣人俱两不相伤也。

These two forces do not harm each other: The ghost and Shengren do not harm each other.

故德交归焉： 夫两不相伤，则人得治于阳，鬼得治于阴，人得全其性命，鬼得保其精神，故德交归焉。

Therefore, their Te interacts to return to harmony: They don't harm each other. Therefore, man governs in the yang domain and the ghost governs in the yin domain; man can complete his life cycle and the ghost can protect its spirit. So, their Te interacts and returns to harmony.

Wang Pi Commentary Translation:

第六十章（王弼）

治大国若烹小鲜： 不扰也。躁则多害，静则全真。故其国弥大，而其主弥静，然后乃能广得众心矣。

Governing a large country is like frying small fish: This means that you should not interfere with people's affairs. Why is that? It is because if you act restlessly, you bring much harm to yourself and to others; if you remain quiet, you can preserve the true nature of yourself and others. Therefore, the larger a country is the more the ruler should remain quiet in order to gain the support of the people.

以道莅天下，其鬼不神： 治大国则若烹小鲜，以道莅天下，则其鬼不神也。

Use Tao to govern the world, its evil force has no power: When the ruler governs a country like frying small fish, Tao rules the world and the evil force will not have power.

非其鬼不神，其神不伤人： 神不害自然也。物守自然，则神无所加；神无所加，则不知神之为神也。

It is not that its evil force has no power; its power does not harm people: Spirit does not harm nature. Therefore, if people keep to the natural way, then spirit will not harm them. When spirit does not harm people, it remains hidden and seems like it has no spiritual power.

非其神不伤人，圣人亦不伤人： 道洽则神不伤人，神不伤人，则不知神之为神。道洽则圣人亦不伤人，圣人不伤人，则亦不知圣人之为圣也。犹云非独不知神之为神，亦不知圣之为圣也。夫恃威网以使物者，治之衰也。使不知神圣之为神圣，道之极也。（洽：通合。）

It is not that its power does not harm people; Shengren also does not harm people: When spirit follows Tao, it won't harm people. When spirit won't harm people, nobody knows spirit has power. It is the same for Shengren: When Shengren follows Tao, he does things naturally and does not harm people. When Shengren does things naturally, nobody knows that he is a holy man. When the ruler shows his power over

people, he is not a good ruler. On the other hand, when the ruler governs naturally without showing his holiness and power, there is peace, the ultimate Tao governing.

夫两不相伤，故德交归焉： 神不伤人，圣人亦不伤人，圣人不伤人，神亦不伤人。故曰，两不相伤也。神圣合道，交归之也。（交：俱、共。）

These two forces do not harm each other. Therefore, their Te interacts to return to harmony: Spirit does not harm people and so Shengren does not harm people either and vice verse. This is called "these two forces do not harm each other." Spirit and Shengren, both follow Tao and both return to the harmony of Tao.

Chapter 61 (5-8. In big or small country, what the people want is peace.)

第六十一章原文

大國者下流，天下之交，天下之牝。牝常以靜勝牡，以靜為下。故大國以下小國，則取小國；小國以下大國，則取大國。故或下以取，或下而取。大國不過欲兼畜人，小國不過欲入事人。夫兩者各得其所欲，大者宜為下。

Verbatim Translation:

大 (dà) big; great 国 (guó)country; nation 者 (zhě) 下 (xià) below; 流 (liú) flow; river; delta 天下 (tiānxià) the world 之 (zhī)'s 交 (jiāo) meeting ground; concourse ，天下 (tiānxià) the world 之 (zhī)'s 牝 (pìn) female 。牝 (pìn) female 常 (cháng) often; always 以 (yǐ) by 静 (jìng) quiet; still; peaceful 胜 (shèng) overcome; conquer 牡 (mǔ) male ，以 (yǐ) because; by 静 (jìng) quiet; peaceful 为 (wéi) make; become; act 下 (xià) humble; lower; below 。故 (gù) Therefore 大 (dà) big 国 (guó) country 以 (yǐ) by 下 (xià) humble; lower 小 (xiǎo) small 国 (guó) country ，则 (zé) then; and so 取 (qǔ) take over; win over 小 (xiǎo) small 国 (guó) country ；小 (xiǎo) small 国 (guó) country 以 (yǐ) by 下 (xià) humble; lower 大 (dà) big 国 (guó) country ，则 (zé) then 取 (qǔ) take; take over; win over 大 (dà) big 国 (guó) country 。或 (huò) some; either 下 (xià) humble; lower 以 (yǐ) to 取 (qǔ) take; win ，或 (huò) or; some; others 下 (xià) lower 而 (ér) to be; 取 (qǔ) taken 。大 (dà) big 国 (guó) country 不 (bù) not 过 (guò) more 欲 (yù) want; wish 兼 (jiān) unite; join; annex 畜 (x ù) feed; care for 人 (rén) people ，小 (xiǎo) small 国 (guó) country 不 (bù)) not 过 (guò) more 欲 (yù) want; desire 入 (rù) enter 事 (shì) serve 人 (rén) the people; others 。夫 (fū) truly; when 两 (liǎng) both; the two 者 (zhě) countries 各 (gè) each 得 (dé) obtain; get 其 (qí) their 所 (suǒ) what

欲 (yù) want; desire ，大 (dà) big 者 (zhě) country 宜 (yí) should; better 为 (wéi) become 下 (xià) low; humble 。

Sentence by Sentence Translation:

大国者下流： A big country lays low.
天下之交 : It is the meeting place for the world.
天下之牝 : It is the female of the world.
牝常以静胜牡 : The female often overcomes the male by remaining quiet.
以静为下 : To remain quiet is to remain low.
故大国以下小国,则取小国 : Therefore, when the big country remains low, it can take over the small country.
小国以下大国,则取大国 : When a small country remains low, it can win over the big country.
或下以取,或下而取 : Whether to remain low is to take over or to remain low to win over;
大国不过欲兼畜人 : What the big country wants is to absorb the small country to serve its people.
小国不过欲入事人 : What the small country wants is to join the big country to protect its people.
夫两者各得其所欲,大者宜为下 : After both countries achieve what they want, the big country should remain quiet and low.

河上公与王弼原文差异对照 Text Commentary on Chapter 61:

Ho 河 81 words 字 : 0 或下以取
Wang 王 82 words 字:故 therefor e 或下以取
This book 本书 82words 字： 0 或下以取 ，
第六十一章文字比较好解释,但是字里行间却含有几千年的治国智慧,就是不同民族、不同宗教都可以和平相处,主要是领导人能守虚静、处谦下。
Comment: There is no significant difference between Ho and Wang text versions. Wang has one extra word 故 (gu)(therefore).

Ho Shang Kung Commentary Translation:

谦 (qiān) 德 (dé) Te of Humblenes s 第六十一章（河上公）

大国者下流： 治大国如江海者居下流,不逆细微。
A big country lays low: Governing a big country resembles the river-sea, staying at the low course and not refusing small streams.
天下之交： 大国者,天下士民之所交会。

It is the meeting place for the world: A big country is the meeting place for the people of the world.
天下之 牝： 牝者，阴类也。柔谦和而不唱也。
It is the female of the world: Female belongs to the yin kind which is soft, humble, peaceful, and not egoistic.
牝常以静胜 牡： 女所以能屈男，阴胜阳，以其安静，不先求之也。
The female often overcomes the male by remaining quiet: The reason that women can overcome men, yin overcomes yang, is because they are calm and quiet, they do not make demands first.
以静为 下： 阴道以安静为谦下。
To remain quiet is to remain low: The female (way of yin) uses peace and quiet to express humbleness and lowness.
故大国以下小国，则取小 国；小国以下大国，则取大国： 能谦下之，则常有之。此言国无大小，能执谦畜人，则无过失也。
Therefore, when the big country remains low, it can take over the small country; when a small country remains low, it can win over the big country: Able to be humble and below others, the ruler will always have a country. This is to say that the rulers of countries, big or small, who can practice humility in managing people, then will not make the mistake of losing his country.
或下以取，或下而取： 下者谓大国以下小国，小国以下大国，更以义相取。
Whether to remain low is to take over or to remain low to win over: 'Low 下 (xia)' means 'big country to lie below small country, small country to lie below big country'. They treat each other with honesty and justice.
大国不过欲兼畜人： 大国不可失下，则兼并小国，而牧畜之。（大国没有失去谦下的态度，就可以兼并小国，从而畜养保护小国。）
What the big country wants is to absorb the small country to serve its people: If a big country has not lost its humble attitude, it can unite with the small countries and govern them.
小国不过欲入事人： 欲为臣仆
What the small country wants is to join the big country to protect its people : Wish to be subordinates.
夫两者各得其所欲，大者宜为下： 大国小国，各得其所欲。大国又宜为谦下。
When both countries achieve what they want, the big country should remain quiet and low: After the big country and small country have obtained what they want, the big country should behave humbly.

Wang Pi Commentary Translation:

第六十一章（王弼）

大国者下流：江海居大而处下，则百川流之。大国居大而处下，则天下归之，故曰，大国下流也。

A big country lays low: The River-Sea is big and stays low. Therefore, all rivers flow to it. If the big country stays low and humble, then the people in the world will come to it. So it says 'big country lays low'.

天下之交：天下之所归会者也。

It is the meeting place for the world: It is a place for the world to meet and do business.

天下之牝：静而不求，物自归之也。

It is the female of the world: Being quiet and having no demands, the female will attract all things naturally.

牝常以静胜牡，以静为下：以其静，故能为下也。牝，雌也。雄躁动贪欲，雌常以静，故能胜雄也。以其静复能为下，故物归之也。

The female often overcomes the male by remaining quiet. To remain quiet is to remain low: She is quiet therefore she is able to stay low and humble. The male is agitated and full of desires. The female is often calm and quiet and therefore she can overcome the male. If a big country is quiet and humble, all things come to it naturally.

故大国以下小 国，则取小国：大国以下，犹云以大国下小国。小国则附之。

Therefore, when the big country remains low, it can take over the small country: 'Big country remains low' means when a big country lowers itself to a small country, the small country will submit itself to the big country.

小国以下大国，则取大国：大国纳之也。

When a small country remains low, it can win over the big country: The big country accepts the small country.

故或下以取，或下而取：言唯修卑下，然后乃各得其所。

So whether to remain low is to take over or to remain low to win over: This is to say that only when each country remains humble then each country will get what it wants.

大国不过欲兼畜人，小国不过欲入事人。夫两者各得其所欲，大者宜为下：小国修下，自全而已，不能令天下归之。大国修下，则天下归之。故曰各得其所欲，则大者宜为下也。

What the big country wants is to absorb the small country to serve its people. What the small country wants is to join the big country to protect its people. When both countries achieve what they want, the big country should remain quiet and low: When the small country

remains humble, it can only self preserve; it cannot make the world come to it. When the big country remains humble, it can make the world come to it. So it is said ‘When both countries have achieved what they want, the big country should remain quiet and low.’

Chapter 62 (1-10. Tao is the sanctuary for all things.)

第六十二章原文

道者萬物之奧,善人之寶,不善人之所保。美言可以市,尊行可以加人。人之不善,何棄之有?故立天子,置三公,雖有拱璧以先駟馬,不如坐進此道。古之所以貴此道者何?不曰:求以得,有罪以免耶?故為天下貴。

Verbatim Translation:

道 (dào)Tao 者 (zhě) 万物 (wànwù) 10,000 things 之 (zhī)'s 奥 (ào) sanctuary, refuge 善 (shàn) good 人 (rén) man 之 (zhī)'s 宝 (bǎo) treasure, 不 (bù) not 善 (shàn)good 人 (rén) man 之 (zhī)'s 所 (suǒ) so 保 (bǎo) protector. 美 (měi) beautiful, pleasing 言 (yán) words 可以 (kěyǐ) can 市 (shì) sell, market, trade. 尊 (zūn) respectful, honorable 行 (háng) conduct, actions 可以 (kě yǐ) can 加 (jiā) add, reward 人 (rén) man 。人 (rén) man 之 (zhī)'s 不 (bù) not 善 (shàn) good, 何 (hé) why 弃 (qì) abandon, discard 之 (zhī)'s 有 (yǒu) has, reason ? 故 (gù) thus 立 (lì) crowning 天 (tiān) Heaven 子 (zǐ) son, the emperor 置 (zhì) appoint, establish 三 (sān) three 公 (gōng) ministers, officials. 虽 (suī) although 有 (yǒu) have 拱 (gǒng) large, precious 璧 (bì) jade 以 (yǐ) 先 (xiān) preceding, before 驷 (sì) four 马 (mǎ) horses, 不 (bù) not 如 (rú) like, as good as 坐 (zuò) sit, sitting still 进 (jìn) advance, offer 此 (cǐ) this 道 (dào) Tao 。古 (gǔ) old, past, ancient 之 (zhī)'s 所以 (suǒyǐ) thus 贵 (guì) honor,value 此 (cǐ) this 道 (dào)Tao 者 (zhě) 何 (hé) why ? 不 (bù) not 曰 (yuē) (Ho: 日 (rì) ri: day) say 求 (qiú) ask, seek, pray 以 (yǐ) so, will 得 (dé) get, 有 (yǒu) have, yo 罪 (zuì) burden, worry, crime, sin 以 (yǐ) so, will 免 (miǎn) free, forgiven, lessen, eliminate 耶 (yē) ? 故 (gù) thus 为 (wéi) become 天下 (tiānxià) the world 贵 (guì) treasure, honor, value.

Sentence for Sentence Translation:

道者万物之奥 : Tao is the sanctuary for all things ,
善人之宝 : The treasure of the good man,
不善人之所保 : And the protector of the bad.
美言可以市 : Beautiful words can sell things,
尊行可以加人 : Respectful deeds can gain honor.

人之不善，何弃之有 : If a man is no good, is this a reason to abandon him?
故立天子 : Therefore when the emperor is crowned,
置三公 : And the three ministers installed,
虽有拱璧以先驷马，不如坐进此道 : Though there are gifts of large jades preceding four-horse carriages, it is not as good as to sit calmly to advance in this Tao.
古之所以贵此道者何 : Why do the ancients treasure this Tao so much?
不曰求以得，有罪以免耶 : Isn't it because when one seeks and obtains Tao, one is freed from sufferings?
故为天下贵 : Therefore it is treasured by the world.

河上公与王弼原文差异对照 Text Commentary on Chapter 62:
Ho 河 80 words 字： 不日 dail y 求 as k 以 得； 耶
Wang 王 80 words 字：不曰 say ：以 求 as k 得； 邪
This book 本书 80 words 字：不曰 sa y ：求 as k 以 得； 耶

有学者遇到比较难解的经文，就马上想到窜改经文，“美言可以市，尊行可以加人”比较难解，河与王的注解各异，所以从“淮南子．道应”起就窜改成“美言可以市尊，美行可以加人”，本书还是从河与王文字，不改一字。

河本（道藏）“不日求以得”，王本“不曰：以求得”，一个是“日”字，一个是“曰”字，那注解就不同了。傅本和帛书：“不曰：求以得”。本书：“不曰：求以 得 ”.

Comment: There is a major difference in Ho and Wang versions. Ho uses the word 日 (ri)(daily), to emphasize that when one practices Tao daily, one can be freed from sufferings. Wang uses the word 曰 (yue)(say), to emphasize that when one seeks one will find.

Ho Shang Kung Commentary Translation:

为 (wéi) 道 (dào) Practicing Ta o 第六十二章（河上公）

道者万物之奥：奥，藏也。道为万物之藏，无所不容也。
Tao is the sanctuary for all things: Tao is the sanctuary for all things. There is nothing it cannot accommodate.
善人之宝：善人以道为身之宝，不敢违。
The treasure of the good man: The good man regards Tao as his treasure and does not violate it.
不善人之所保：道者，不善人之所保倚也。遭患逢急，犹知自悔卑下。
And the protector of the bad: Tao is the protector for all things and it provides a place for the bad man (he who doesn't practice Tao) to lean

on. When calamity and emergency occurs, the people become aware of Tao and the need for humility and atonement.

美言可以市：美言者，独可于市耳。夫市交易而退，不相宜（售）善言美语，求者欲疾得，卖者欲疾售也。

Beautiful words can sell things: Beautiful words can only sell things in the market. In a marketplace, the seller wants to sell quickly and the buyer wants to buy fast. Therefore beautiful words can facilitate the transactions.

尊行可以加人：加，别也。人有尊贵之行，可以别异于凡人，未足以尊道。

Respectful deeds can gain honor: 加 (jia) (gain) means differentiation. Even though respectful deeds can differentiate the worthy from the common people, they are not good enough to gain Tao.

人之不善，何弃之有：人虽不善，当以道化之。盖三皇之前，无有弃民，德化淳也。

If a man is no good, is this a reason to abandon him: Although the people are not good, the ruler should use Tao to transform them. Before the Three Emperors appeared, there weren't any abandoned people. Why? Because the Te of the rulers was simple and honest.

故立天子，置三公：欲使教化不善之人。

Therefore when the emperor is crowned, and the three ministers installed: It is to install rulers in order to educate and transform the bad people.

虽有拱璧以先驷马，不如坐进此道：虽有美玉以，先驷马而至，故不如坐进此道。

Though there are gifts of large jades preceding four-horse carriages, it is not as good as to sit calmly to advance in this Tao: Although there are beautiful jades come before the four-horse carriage, (they are just like the beautiful words and respectful deeds); therefore it is not as good as to sit calmly to advance in this Tao.

古之所以贵此道者何？不日求以得：古之所以贵此道者，不日日远行求索，近得之于身。

How do the ancients treasure this Tao? They daily practice Tao inside themselves. (Wang: Isn't it because when one seeks and obtains Tao): How do the ancients treasure this Tao? Daily, they practice Tao internally, and do not seek Tao in the faraway places.

有罪以免耶：有罪，谓遭乱世，暗君妄行刑诛，修道则可以解死，免于罪耶。

One is freed from sufferings : 有罪 (youzui) (having sufferings) means that when one is born into a chaotic world where the bad rulers

kill ruthlessly, if one practices Tao he will be free from death and sufferings.

故为天下贵：道德洞远，无不覆济，全身治国，恬然无为，故可为天下贵也。

Therefore it is treasured by the world: Tao and Te are profound and all embracing. The action of Tao is invisible action wuwei. Man can act with wuwei to gain longevity for himself and peace for a country. Therefore Tao is treasured by the world.

Wang Pi Commentary Translation:

第六十二章（王弼）

道者万物之奥：奥，犹爱也。可得庇荫之辞。

Tao is the sanctuary for all things： 奥 (ao) is to love. Tao provides a sanctuary for all things.

善人之宝：宝以为用也。

The treasure of the good man: It is a treasure because it is useful.

不善人之所保：保以全也。

And the protector of the bad: It is a protector because it completes all.

美言可以市，尊行可以加人：言道无所不先，物无有贵于此也。虽有珍宝璧马，无以匹之。美言之，则可以夺众货之贾，故曰美言可以市也。尊行之，则千里之外应之，故曰可以加于人也。

Beautiful words can sell things, Respectful deeds can gain honor: This means that Tao is the best of all things; nothing is more precious than it. Although jades and horses are precious, they cannot match with Tao. When one speaks with the beautiful words of Tao, one can get the highest price of all in the market place. When one respects and walks with Tao, the people from a thousand miles away will follow. Therefore it is to say that beautiful words can sell things and respectful deeds can gain honor.

人之不善，何弃之有：不善当保道以免放（弃）。

If a man is no good, is this a reason to abandon him: The bad people should protect Tao in order not to be abandoned.

故立天子，置三 公：言以尊行道也。

Therefore when the emperor is crowned, and the three ministers installed: This means to practice Tao with respectful actions.

虽有拱璧以先驷马，不如坐进此 道：此道，上之所云也。言故立天子，置三公，尊其位，重其人，所以为道也。物无有贵于此者，故虽有拱抱宝璧以先驷马而进之，不如坐而进此道也。

Though there are gifts of large jades preceding four-horse carriages, it is not as good as to sit calmly to advance in this Tao: The position of

an emperor is most prominent and the ability of the three ministers is most important. It is priceless for those powerful people to walk with Tao. Therefore precious jade and horses are not as good as to sit calmly to advance in this Tao.

古之所以贵此道者 何 ？ 不 曰 ： 以求得，有罪以免 邪 ？ 故为天下 贵 ： 以求则得求，以免则得免，无所而不施，故为天下贵也。

Why do the ancients treasure this Tao so much? Isn't it because when one seeks and obtains Tao, one is freed from sufferings? Therefore it is treasured by the world: To seek you will find; to ask forgiveness you will be forgiven. Tao answers all requests and therefore it is treasured by the world.

Chapter 63 (3-2. Wuwei is to take a small step at a time.)

第六十三章原文

為無為，事無事，味無味。大小多少，報怨以德。圖難於其易，為大於其細。天下難事必作於易，天下大事必作於細。是以聖人終不為大，故能成其大。夫輕諾必寡信，多易必多難。是以聖人猶難之，故終無難矣。

Verbatim Translation:

为 (wéi) act; do 无 (wú) wu; invisible; without 为 (wéi) action ，事 (shì) serve; work 无 (wú) wu; invisible; without 事 (shì) service; affair; event 味 (wèi) taste; savor 无 (wú) wu; without; invisible; plain 味 (wèi) taste 。大 (dà) large; big; great 小 (xiǎo) small 多 (duō) more; much 少 (shǎo) less; little; few 报 (bào) repay; solve 怨 (yuàn) conflict; hatred 以 (yǐ) use; with 德 (dé) Te; virtue 。图 (tú) begin; solve; overcome; plan 难 (nán) difficulty 于 (yú) from; while 其 (qí) it's 易 (yì) easy; still easy 为 (wéi) make; begin; accumulate; do 大 (dà) large; big; great 于 (yú) from; when 其 (qí) it's 细 (xì) small; details; minute 天 (tiān) Heaven 下 (xià) below; the world 难 (nán) difficult 事 (shì) matter; affair 必 (bì) surely; must 作 (zuò) begin; arise 于 (yú) when; from 易 (yì) easy ，天 (tiān) Heaven 下 (xià) below; the world 大 (dà) big; complicated; great 事 (shì) matter; affair 必 (bì) surely; must 作 (zuò) begin; arise 于 (yú) from 细 (xì) small; details 。是 (shì) 以 (yǐ) therefore 圣 (shèng) holy 人 (rén) man; shengren 终 (zhōng) to the end; 不 (bù) not 为 (wéi) act 大 (dà) big; great 故 (gù) therefore 能 (néng) able 成 (chéng) accomplish 其 (qí) his 大 (dà) greatness 。夫 (fū) this; he 轻 (qīng) light; frivolous 诺 (nuò) promise 必 (bì)surely; must 寡 (guǎ) little; few; lack 信 (xìn) trust; sincerity 多 (duō) more; too; much 易 (yì) easy 必 (bì) must 多 (duō) more 难 (nán) difficult 。是 (shì) 以 (yǐ) so; therefore 圣 (shèng) holy 人 (rén) man; shengren 犹 (yóu) careful; cautious; regard 难 (nán) difficult; serious 之 (zhī) it ，故 (gù) therefore 终 (zhōng) to the end; end up; finish 无 (wú) without 难 (nán) difficulty 矣 (yǐ)!

Sentence for Sentence Translation:

为无为 : Act with invisible action wuwei
事无事 : Serve invisible affairs.
味无味 : Taste invisible taste.
大小多少 : Big is from small, more is from less.
报怨以德 : Resolve hatred with virtuous Te.
图难于其易 : Overcome difficulty when it is easy.
为大于其细 : Accomplish big when it is small.
天下难事必作于易 : The difficult affairs of the world must be dealt with when they are easy.
天下大事必作于细 : The big events of the world must be worked with in their details.
是以圣人终不为大,故能成其大 : So, Shengren never acts great and is therefore able to accomplish greatness.
夫轻诺必寡信 : He who gives promises easily must lack sincerity.
多易必多难 : He who treats things too easy surely ends up with many difficulties.
是以圣人犹难之 : Therefore, Shengren treats things seriously.
故终无难矣 : So, end up with no difficulties.

河上公与王弼原文差异对照 Text Commentary on Chapter 63:

Ho 河 78 words 字 : 故终无难 0
Wang 王 79 words 字:故终无难矣
This book 本书 79 words 字:故终无难矣
Comment: Ho and Wang have similar text with Wang one extra word 矣 (ai), which functions as a full stop.

Ho and Wang commentaries are similar except for the verses, 大小多少,报怨以德 (Big is from small, more is from less. Repay hatred with virtue Te). Wang comments on these two verses as one verse and he links his comments on Chapter 79 to here. Therefore, some scholars use Wang'scommentary as a base to suggest that 报怨以德 (repay hatred with virtue Te) should be moved to Chapter 79.

This book follows the traditional text.

Ho Shang Kung Commentary Translation:

恩 (ēn) 始 (shǐ)Careful about the beginnin g 第六十三章(河上公)
为无为: 因循而成,无所造作。(因循自然而终成,没有人为的改造。)
Act with invisible action wuwei: It is because the action is completed according to the natural flow of things, not according to man.
事无事: 豫设备,除烦省事也。(早有准备,事半功倍)

Serve invisible affairs: Be well prepared before events happen. By doing the preparatory work it will eliminate a lot of troubles and save a lot of work later.

味无味：深思远虑，味道意也。

Taste invisible taste: Thinking profoundly and pondering far, one can taste the plain taste of Tao.

大小多少：陈其戒令也。欲大反小，欲多反少，自然之道也。

Big is from small, more is from less: This is a warning that if you want big you will get small; if you want more you will get less. This is the natural way of Tao.

报怨以德： 修道行善，绝祸于未萌也。

Repay hatred with virtue Te: To cultivate Tao by doing good deeds will nip the trouble in the bud.

图难于其易： 欲图难事，当于易时未及成也。

Overcome difficulty when it is easy: If you want to overcome difficult tasks, you should act when they are not yet completed and are easy to be dealt with.

为大于其细： 欲为大事，必作于小，祸乱从小来也。

Accomplish big when it is small: If you want to accomplish a big thing, you must do it when it is small. Calamity begins from small troubles.

天下难事必作于易，天下大事必作于细：从易生难，从细生着。

The difficult affairs of the world must be dealt with when they are easy. The big events of the world must be worked with in their details: This is to say that difficulty comes from easiness and largeness comes from smallness.

是以圣人终不为大，故能成其大：处谦虚也天下共归之也。

So, Shengren never acts great and therefore is able to accomplish greatness: Shengren remains humble and therefore people in the world rally around him.

夫轻诺必寡信：不重言也。

He who gives promises easily must lack sincerity: His words are frivolous and not sincere.

多易必多难：不慎患也。

He who treats things too easy surely ends up with many difficulties: His action is careless, without considering consequences.

是以圣人犹难之：圣人动作举事，犹进退重难之，欲塞其源。（参考第十五章“ 若冬涉川，心难之也 ”。重难：两难。）

Therefore, Shengren treats things seriously: Shengren is cautious about every step he takes. Whether going forward or retreating, Shengren

is serious about his action because he wants to shut the source of excessive desires (Refer to Chapter 15).
故终无难：圣人终身无患难之事，由避害深也。
So, end up with no difficulties: Shengren goes through his entire life without suffering from calamities. It is because he takes great care to avoid them.

Wang Pi Commentary Translation:

第六十三章（王弼）

为无为，事无事，味无味： 以无为为居，以不言为教，以恬淡为味，治之极也。（参考第十七章太上之君的“ 居无为之事，行不言之教 ”注解。）
Act with invisible action wuwei; Serve invisible affairs; Taste invisible taste: To act without acting (wuwei), to teach without words, and to taste without taste, is the best way of governing.
大小多少，报怨以德：小怨则不足以报，大怨则天下之所欲诛，顺天下之所同者，德也。
Big is from small, more is from less. Repay hatred with virtue Te: When someone commits a petty crime, it does not warrant retribution. When someone commits a massive crime, the whole world wants him killed. When the ruler follows the wishes of the people, he is said to have virtuous Te.
图难于其易，为大于其细；天下难事必作于易，天下大事必作于细。是以圣人终不为大，故能成其大。夫轻诺必寡信，多易必多难。是以圣人犹难之 以圣人之才，犹尚难于细易，况非圣人之才，而欲忽于此乎？故曰犹难之也。
Overcome difficulty when it is easy. Accomplish big when it is small. The difficult affairs of the world must be dealt with when they are easy. The big events of the world must be worked with in their details. So, Shengren never acts great and therefore is able to accomplish greatness. He who gives promises easily must lack sincerity. He who treats things too easy surely ends up with many difficulties. Therefore, Shengren treats things seriously. So, end up with no difficulties: With the ability of Shengren, he still finds the easy and the small as difficult. What is the chance of those who don't have the ability of Shengren but ignore the easy and the small? So, it is to say, "Still find it difficult". (Note: Wang interprets 猶 as 'still' while Ho as 'cautious'.)

Chapter 64 (3-1. Wuwei is to manage things before they become chaotic.)

第六十四章原文

其安易持，其未兆易謀，其脆易破，其微易散。為之於未有，治之於未亂。合抱之木，生於毫末；九層之臺，起於累土；千里之行，始於足下。為者敗之，執者失之。是以聖人無為故無敗，無執故無失。民之從事，常於幾成而敗之。慎終如始，則無敗事。是以聖人欲不欲，不貴難得之貨。學不學，復眾人之所過，以輔萬物之自然，而不敢為。

Verbatim Translation:

其 (qí) That; what; when 安 (ān) rest; peaceful 易 (yì) easy 持 (chí) hold; maintain; continue 其 (qí)That; when 未 (wèi) not yet 兆 (zhào) appear; symptom 易 (yì) easy 谋 (móu) plan; deal with; prevent 其 (qí) when 脆 (cuì) fragile; brittle 易 (yì) easy 破 (pò) break; destroy 其 (qí) when 微 (wēi) small; tiny; few 易 (yì) easy 散 (sàn) disperse; scatter 为 (wéi) do; act 之 (zhī) it 于 (yú) when; while 未 (wèi) not yet 有 (yǒu) exist; being 治 (zhì) govern; manage 之 (zhī) it 于 (yú) when; while 未 (wèi) not yet 乱 (luàn) unrest; war; confusion; trouble 合 (hé) unite; together; close 抱 (bào) embrace 之 (zhī) ’s 木 (mù) tree 生 (shēng) grow; sprout; emerge 于 (yú) from 毫 (háo) small; tiny 末 (mò) seed; tip 九 (jiǔ) nine 层 (céng) stories; levels 之 (zhī)’s 台 (tái) terrace; tower 起 (qǐ) begins; rise; build 于 (yú) from; with 累 (lèi) a heap of; little 土 (tǔ) soil; earth 千 (qiān)) 1000 里 (lǐ) miles 之 (zhī) ’s 行 (háng) journey 始 (shǐ) begins 于 (yú) from 足 (zú) feet 下 (xià) under; underneath 为 (wéi) interfere; act 者 (zhě) he; who 败 (bài) fail 之 (zhī) it ，执 (zhí) grasp; control 者 (zhě) who 失 (shī) lose 之 (zhī) it 。是以 (shìyǐ) therefore 圣人 (shèngrén) shengren 无 (wú) without; invisible 为 (wéi) action; wuwei; invisible action 故 (gù) therefore 无 (wú) without 败 (bài) fail ，无 (wú) not 执 (zhí) grasp; control 故 (gù) so 无 (wú) no 失 (shī) loss 。民 (mín) people 之 (zhī) ’s 从 (cóng) follow; carry; act 事 (shì) affairs; activities 常 (cháng) often 于 (yú) when; at 几 (jǐ) almost 成 (chéng) completion;

success 而 (ér) yet 败 (bài) fail 之 (zhī) it 。慎 (shèn) careful; cautious; serious 终 (zhōng) ending; at the end 如 (rú) like; as if 始 (shǐ) beginning ，则 (zé) then 无 (wú) no 败 (bài) fail 事 (shì) matters; things; affairs 是以 (shì yǐ) therefore 圣人 (shèngrén) sage 欲 (yù) want; desire 不 (bù) not 欲 (yù) desire 不 (bù) not 贵 (guì) value 难 (nán) hard to get; rare 得 (dé) obtain 之 (zhī) 's 货 (huò) goods; treasuers 学 (xué) learn 不 (bù) not 学 (xué) learned 复 (fù) recover; redo; restore 众 (zhòng) many; all 人 (rén) people 之 (zhī) 's 所 (suǒ) such; their 过 (guò) passed by; overlook 以 (yǐ) so 辅 (fǔ) assist; help 万 (wàn) 10,000 物 (wù) things, wanwu 之 (zhī) 's 自 (zì) self 然 (rán) correct; nature 而 (ér) but 不 (bù) not 敢 (gǎn) dare 为 (wéi) to interfere; act.

Sentence for Sentence Translation:

第六十四章

其安易持 : What is at peace is easy to maintain.
其未兆易谋 : What has not yet appeared is easy to prevent.
其脆易破 : What is fragile is easy to break.
其微易散 : What is small is easy to disperse.
为之于未有 : Act when things have not yet appeared.
治之于未乱 : Govern when there are not yet troubles.
合抱之木，生于毫末 : A big two-hand-embrace tree grows from a tiny seed.
九层之台，起于累土 : A nine-story tower rises from a small pile of soil.
千里之行，始于足下 : A ten-thousand-mile journey begins from a single step.
为者败之 : Act to interfere will fail.
执者失之 : Grasp to control will lose.
是以圣人无为故无败 : Therefore, Shengren acts with wuwei so there is no failure.
无执故无失 : No grasp so there is no loss.
民之从事，常于几成而败之 : When people undertake endeavors, they often fail just when they are about to succeed.
慎终如始，则无败事 : If people act as carefully at the end as in the beginning, there won't be any failures.
是以圣人欲不欲 : Therefore, Shengren desires what people don't desire.
不贵难得之货 : Don't value hard-to-get goods.
学不学 : Learn what people don't want to learn.

复众人之所过 : Restore what others have passed.
以辅万物之自然 : Assist all things to return to their natural state.
而不敢为 : And yet don't dare to interfere.

河上公与王弼原文差异对照 Text Commentary on Chapter 64:
Ho 河 123 words 字 : 0 0 圣人无为;其脆易破 break
Wang 王 125 words 字:是以 圣人无为;其脆易泮 break
This book 本书 125words 字:是以 圣人无为 ; 其脆易破
什么叫无为?那可不是无所事事，而是为之于未有,治之于未乱.

Comment: Ho and Wang versions are similar with one word variation Ho 破 (po)(break) and Wang 泮 (pan)(break).

Wuwei is more than non-action. Chapter 64 has a definition of wuwei - deal with it before it happens; manage events before they become chaotic.

Ho Shang Kung Commentary Translation:
守 (shǒu) 微 (wēi) Pay attention to the smal l 第六十四章(河上公)
其安易 持 : 治身治国,安静者易守持也。
What is at peace is easy to maintain: To practice self cultivation or to govern a country, it is easy to maintain peace when a person is calm and a country is at peace.
其未兆易谋: 情欲祸患,未有形兆时,易谋正也。
What has not yet appeared is easy to prevent: When emotions, desires, calamities and troubles have not yet appeared, they are easy to prevent and make right.
其脆易破: 祸乱未至萌，情欲未见于色，如脆弱易除破。
What is fragile is easy to break: When calamities and troubles have not sprouted and when emotions and desires have not become visible, they are in a fragile state and can be easily broken.
其微易散: 其事未彰着,微小易散去也。
What is small is easy to disperse: When events have not become obvious and noticeable, they are still in small scale and therefore can be easily dispersed.
为之于未有: 欲有所为,当于未有萌芽之时,塞其端也。
Act when things have not yet appeared: The best time to act is when things have not yet appeared. This is to prevent things from happening by shutting off their source.
治之于未乱: 治身治国于未乱之时,当预闭其门也。
Govern when there are not yet troubles: The best time to manage life and govern a country is when troubles have not yet appeared. This is to

shut the doors to troubles ahead of time.
合抱之木，生于毫 末：从小成大。
A big two-hand-embrace tree grows from a tiny seed: This means from the small to the large.
九层之台，起于累 土：从卑至高。
A nine-story tower rises from a small pile of soil: This means from the low to the high.
千里之行，始于足 下：从近至远。
A ten-thousand-mile journey begins from a single step: This means from the near to the far.
为者败之： 有为于事，废于自然；有为于义，废于仁；有为于色，废于精神也。
Act to interfere will fail: If you act to interfere, you destroy what is natural; if you act with strict righteousness, you abandon love; if you act to fulfill the bodily desires, you destroy the spirit.
执者失之： 执利遇患，执道全身，坚持不得，推让还及。（推让还及：谦虚处下，才不会失去。）
Grasp to control will lose: To grasp profit will encounter troubles; to hold onto Tao will protect life. So don't hold on to profit but share it with others.
圣人无为故无败：圣人不为华文，不为己利，不为残贼，故无坏败。
Shengren acts with wuwei so there is no failure: Shengren does not use flowery words; does not act selfishly; does not steal. Therefore, he has no failure.
无执故无失：圣人有德以教愚，有财以与贫，无所执藏，故无所失于人也。
No grasp so there is no loss: Shengren has Te to teach the uninitiated; has wealth to share with the poor. Shengren does not hold onto treasures, and therefore he does not lose the trust of the people.
民之从事，常于几成而败之：从，为也。民之为事，常于其功德几成而贪位好名，奢泰盈满而自败之。
When people undertake endeavors, they often fail just when they are about to succeed: When people undertake endeavors, they are often about to succeed but suddenly become greedy for fame. When they become excessive, wasteful and proud, they defeat themselves.
慎终如始，则无败事：终当如始，不当懈怠。
If people act as carefully at the end as in the beginning, there won't be any failures: People should act as cautiously for the last step as that of the first step; they should not become careless and lazy.

是以圣人欲不欲：圣人欲人所不欲。人欲彰显，圣人欲韬光；人欲文饰，圣人欲质朴；人欲于色，圣人欲于德也。（韬光：收敛光芒。）

Therefore, Shengren desires what people don't desire: Shengren desires what people don't desire. People desire to be conspicuous while Shengren desires to be inconspicuous; people desire flowery words and decorations while Shengren desires to remain simple and true; people desire materialistic things while Shengren desires virtuous Te.

不贵难得之货：圣人不眩晃为服，不贱石而贵玉。

Don't value hard-to-get goods: Shengren does not wear flashy clothes and decorations; does not trash stones and value jade.

学不学：圣人学人所不能学。人学智诈，圣人学自然；人学治世，圣人学治身，守道真也。

Learn what people don't want to learn: Shengren learns what people are not able to learn. People learn wise trickery while Shengren learns things from nature; people learn to rule the world while Shengren learns to cultivate life by holding onto the truth of Tao.

复众人之所过：众人学问皆反，过本为末，过实为华。复之者使反本实也。

Restores to what others have passed: People learn the opposite of what is true: When passes the root, it becomes the branch; when passes the solid, it becomes the flowery. "To restore" means to return to the root and the solid.

以辅万物之自然：教人反本实者，欲以辅助万物自然之性也。

Assist all things to return to their natural state: He who wants to teach people to return to the root and the solid is he who wants to assist all things to return to their natural states.

而不敢为：圣人动作因循，不敢有所造为，恐远离本也。（因循：循着自然的规律。）

And yet not dare to interfere: Shengren acts according to the natural flow of things and dares not to interfere with nature because he is afraid of going far away from the root (Tao).

Wang Pi Commentary Translation:

第六十四章（王弼）

其安易持，其未兆易谋：以其安不忘危，持之不忘亡，谋之无功之势，故曰易也。（持之：存。无功之势：尚无作为之时。）

What is at peace is easy to maintain. What has not yet appeared is easy to prevent: When one is secure, one never forgets danger; when one is alive or having possessions, one never forgets death or having nothing. This is planning before things happen. Therefore, it is to say "easy".

其脆易泮，其微易散：虽失无入有，以其微脆之故，未足以兴大功，故易也。此四者，皆说慎终也。不可以无之故而不持；不可以微之故而弗散也。无而弗持则生有焉；微而不散则生大焉。故虑终之患如始之祸，则无败事。（不可以无之故而不持：不可以因为尚未形成，而忽略它。）

What is fragile is easy to break. What is small is easy to disperse: Although things have appeared, they are still in their fragile and small state. It doesn't require a lot of effort to get rid of these fragile and small things. Therefore, it is to say "easy". The above four examples illustrate the need for people to deal with the beginning cautiously because of the serious consequences of the ending if they don't. Therefore, don't forget to keep a vigilant eye because nothing has yet happened; don't delay the action to disperse the newly appeared things because they are small. If you don't make an effort to prevent things from happening, they will happen; if you don't disperse things while they are small, they will grow big. Therefore, by knowing that troubles can appear in the end as well as in the beginning, you will work cautiously from the beginning to the end. If you can do that, you will never fail.

为之于未有：谓其安未兆也。

Act when things have not yet appeared: This means to act while there is still peace and things have not yet appeared.

治之于未乱：谓闭微脆也。（闭：除。）

Govern when there are not yet troubles: This means to get rid of small and fragile things.

合抱之木，生于毫末；九层之台，起于累土；千里之行，始于足下。为者败之，执者失之：当以慎终除微，慎微除乱。而以施为治之，形名执之，反生事原，巧辟滋作，故败失也（而：如、若。巧辟：巧作，巧法。）

A big two-hand-embrace tree grows from a tiny seed. A nine-story tower rises from a small pile of soil. A ten-thousand-mile journey begins from a single step. Act to interfere will fail. Grasp to control will lose: One should prevent the bad consequences in the end by getting rid of the small disturbances now. Dealing with the small disturbances now will prevent big unrest happening later. However, instead of prevention, if the ruler sets up names, rules and regulations to deal with what has already happened, people will respond with more unrest. Therefore, it is to say "failure and loss"

是以圣人无为故无败，无执故无失。民之从事，常于几成而败之：不慎终也。

Therefore, Shengren acts with wuwei so there is no failure. No grasp so there is no loss. When people undertake endeavors, they often fail

just when they are about to succeed: They are not careful about the end consequences. In other words, they fail to prevent failures from happening.

慎终如始，则无败事。是以圣人欲不欲，不贵难得之货：好欲虽微，争尚为之兴。难得之货虽细，贪盗为之起也。

If people act as carefully at the end as in the beginning, there won't be any failures. Therefore, Shengren desires what people don't desire. Don't value hard-to-get goods: Even though the desire to possess things seems insubstantial now, it will turn into conflict later. Even though the hard-to-get goods are small things to possess, they are the beginning of greedy looting.

学不学，复众人之所过：不学而能者，自然也。喻于学者过也。故学不学，以复众人之所过。

Learn from nature. Restore what others have passed: Who knows how to do things without learning? It is nature. This means that the learned man has missed the natural way of doing things. Therefore, it is to say "Learn from nature, to return to what others have passed."

以辅万物之自然，而不敢为：(No comment)

Chapter 65 (5-10. Tao rulers disguise their wisdom as foolishness.)

第六十五章原文

古之善為道者，非以明民，將以愚之。民之難治，以其智多。故以智治國，國之賊；不以智治國，國之福。知此兩者亦楷式。常知楷式，是謂玄德。玄德深矣，遠矣，與物反矣，乃至大順。

Verbatim Translation:

古 (gǔ) old, ancient 之 (zhī) 善 (shàn) good 为 (wéi) use, apply 道 (dào) Tao 者 (zhě) ， 非 (fēi) not 以 (yǐ) use 明 (míng) enlighten, (blind) 民 (mín) people, 将 (jiāng) shall, instead 以 (yǐ) use, (disguise) 愚 (yú) foolishness 之 (zhī). 民 (mín) people 之 (zhī) 难 (nán) difficult, hard 治 (zhì) rule, govern 以 (yǐ) because 其 (qí) 智 (zhì) cleverness 多 (duō) too much. 故 (gù) thus 以 (yǐ) use 智 (zhì) wisdom, cleverness 治 (zhì) govern 国 (guó) country ， 国 (guó) country 之 (zhī) 贼 (zéi) thief ； 不 (bù) not 以 (yǐ) use 智 (zhì) cleverness 治 (zhì) govern 国 (guó) country ， 国 (guó) country 之 (zhī) 福 (fú) blessing 。知 (zhī) know 此 (cǐ) this 两 (liǎng) two 者 (zhě) things, alternatives 亦 (yì) is 楷 (kǎi) proper, standard 式 (shì) model, formula 。常 (cháng) always 知 (zhī) know 楷 (kǎi) standard 式 (shì) model, formula ， 是 谓 (shìwèi) is called 玄 (xuán) mysterious 德 (dé) Te, virtue 。玄 (xuán) mysterious 德 (dé) Te 深 (shēn) deep, profound 矣 (yǐ)! ，远 (yuǎn) 矣 (yǐ)! ，与 (yǔ) give, share, together 物 (wù) all things 反 (fǎn) return, opposite 矣 (yǐ)! ，乃 (nǎi) then, thus, until 至 (zhì) reach 大 (dà) great 顺 (shùn) harmony, Oneness, Tao.

Sentence for Sentence Translation:

古之善为道者 : Since ancient times, those rulers who know Tao ，
非以明民 : Don’t let their wisdom blind the people;
将以愚之 : Instead, they disguise their wisdom in foolishness.
民之难治，以其智多 : Why are people so hard to rule?

Because they are too clever.
故以智治国，国之贼 : Hence he who rules with cleverness is a thief to the country.
不以智治国，国之福 : He who rules without cleverness, is a blessing to the country.
知此两者亦楷式 : Knowing these two are the alternatives of Oneness is a model for the world.
常知楷式，是谓玄德 : Always knowing this model is called Mysterious Te.
玄德深矣，远矣 : Mysterious Te is deep and far.
与物反矣 : It leads all things back to Oneness,
乃至大顺 : Thus they reach the great harmony of Oneness.

河上公与王弼原文差异对照 Text Commentary on Chapter 65:

Ho 河 68 words 字 : 0 0 乃至大顺 ;0 以智治国
Wang 王 69 words 字:然 后 the n 乃至大顺 ; 故 thu s 以智治国
This book 本书 67 words 字： 0 0 乃至大顺 ; 故 thu s 以智治国

这里讲的“愚”字是指婴儿无智无欲的天然状态，行道的人能够保持婴儿的天人合一状态，在治身治国的表现就是大智若愚。这种治国方法是发自内心的，不是故意用心计去愚弄百姓，不是愚民政策。

Comment: There are no major differences in the Ho and Wang versions.

If you just read Chapter 65 by itself, you could have formed the impression that Lao-tzu believes in fooling the people. However, if you understand Tao Te Ching as a whole, you will discover that Shengren himself is a “fool” and he rules with enlightenment disguised as foolishness. The purpose of practicing Tao is to obtain long life Tao – love yourself, love others and love nature. Being a fool and living simply is a way of obtaining natural long life Tao.

Chapter 65 is classified as life, the Fifth Tao Secret because it is related to Chapter 20. It is about being humble and soft (without knowledge and without desires like a baby).

Ho Shang Kung Commentary Translation:

淳 (chún) 德 (dé) Te of honest y 第六十五章（河上公）

古之善为道者：谓古之善以道治身及治国者。
Since ancient times, those rulers who know Tao: This refers to the ancient rulers who are good at cultivating life and governing their country.
非以明民：不以道教民明智巧诈也。

Don't let their wisdom blind the people: Don't use the way of Tao to teach the people to be clever and cunning.
将以愚之：将以道德教民，使朴质不诈伪。
Instead, they disguise their wisdom in foolishness: Instead, they use Tao Te to teach the people to be simple and honest, not to be pretentious and fraudulent.
民之难治，以其智多：民之不可治理者，以其智太多而为巧伪。
Why are people so hard to rule? Because they are too clever: The reason that the people are difficult to rule is that they are too clever, full of schemes and cunning.
以智治国，国之贼：使智惠之人治国之政事，必远道德，妄作威福，为国之贼。
Hence he who rules with cleverness is a thief to the country: When the clever one rules the country, he does not use Tao Te. Instead, he employs intimidation and mindless actions to rob the freedom of the people and thus becomes a thief of the country.
不以智治国，国之福：不使智惠之人治国之政事，则民守正直，不为邪饰，上下相亲，君臣同力，故为国之福也。
He who rules without cleverness is a blessing to the country: When the ruler does not use cleverness to rule, the people are simple and honest. The ruler and the people are of the same mind and they respect each other. Therefore he is a blessing to the country.
知此两者亦楷式：两者，谓智与不智也。常能智者为贼，不智者为福，是治身治国之法式也。
Knowing these two are the alternatives of Oneness is a model for the world: The two alternatives are either to use cleverness to rule or not to use cleverness to rule. He who uses cleverness to rule is a thief and he who does not use cleverness to rule is a blessing. This is the model for cultivating life and governing a country.
常知楷式，是谓玄德：玄，天也。常能知治身治国之法式，是谓与天同德也。
Always knowing this model is called Mysterious Te : 玄 (xuan) means Heaven. When one always employs the model to cultivate life and governing a country, one has the virtuous Te of Heaven.
玄德深矣，远矣：玄德之人深不可测。远不可及也。
Mysterious Te is deep and far: He who possesses Mysterious Te is so profound and far ahead that no one can match him.
与物反矣：玄德之人，与万物反异，万物欲益己，玄德施与人也。
He is opposite to all things: (Wang: It leads all things back to Oneness): He who possesses Mysterious Te is opposite to the common

people. The common people want to benefit themselves while the virtuous one wants to share with others.
乃至于大顺：玄德与万物反异，故能至大顺，顺天理也。
Thus they reach the great harmony of Oneness: Those who achieve Mysterious Te can reach the great harmony – the harmony with the Tao of Heaven.

Wang Pi Commentary Translation:

第六十五章（王弼）

古之善为道者，非以明民，将以愚之：明，谓多智巧诈，蔽其朴也。愚，谓无知守真，顺自然也

Since ancient times, those rulers who know Ta o ， don't let their wisdom blind the people; Instead, they disguise their wisdom in foolishness： 明 (ming) means too many clever schemes and cunning that block the simplicity. 愚 (yu) means simply keeping the truth and following the natural flow of things.
民之难治，以其智多：多智巧诈，故难治也。
Why are people so hard to rule? Because they are too clever: The people tend to engage in clever trickery and frauds; therefore they are hard to rule.
故以智治国，国之贼：智，犹巧也。以智而治国，所以谓之贼者，民之难治，以其多智也。当务塞兑闭门，令无知无欲。而以智术动民，邪心既动，复以巧术防民之伪，民知其术，随防而避之，思唯密巧，奸伪益滋，故曰以智治国，国之贼也。
Hence he who rules with cleverness is a thief to the country： 智 (zhi) (cleverness) is like the deceitful way of a thief. Therefore he who rules with cleverness is like a thief to the country. The people are difficult to rule because they are too clever. Therefore the ruler should close the doors and openings to the materialistic desires of the people in order to let them live simply and contently. On the other hand, if the ruler uses cleverness to set up regulations to rule the people, the people will use their own cleverness to device ways to get around them. As a result, there are more and more schemes and frauds, making a country chaotic. Therefore it is to say "he who rules with cleverness is a thief to the country".
不以智治国，国之福。知此两者亦稽式。常知稽式，是谓玄德。玄德深矣，远矣：稽，同也。古今之所同法则而不可废，能知稽式，是谓玄德，玄德深矣，远矣。
He who rules without cleverness is a blessing to the country. Knowing these two are the alternatives of Oneness is a model for the

world. Always knowing this model is called MysteriousTe. Mysterious Te is deep and far : 稽 means the same. From the ancient to now, the principle is the same and therefore the model of the profound Mysterious Te cannot be abolished.

与物反矣: 反其真也。

It leads all things back to Oneness: Return to their true nature.

然后乃至大顺。

(No comment)

Chapter 66 (5-7. If you wish to rule over the people, you must speak humbly.)

第六十六章原文

江海所以能為百谷王者，以其善下之，故能為百谷王。是以聖人欲上民，必以其言下之；欲先民，必以其身後之。是以聖人處上而民不重，處前而民不害。是以天下樂推而不厭。以其不爭，故天下莫能與之爭。

Verbatim Translation:

江 (jiāng) river 海 (hǎi) sea; ocean 所 (suǒ) 以 (yǐ) why; the reason 能 (néng) able; can 为 (wéi) become 百 (bǎi) 100 hundred, all 谷 (gǔ) valleys 王 (wáng) king 者 (zhě) ，以 (yǐ) because 其 (qí) it 善 (shàn) good 下 (xià) below 之 (zhī) them ，故 (gù) therefore 能 (néng) able 为 (wéi) become 百 (bǎi) 100 谷 (gǔ) valleys 王 (wáng) king 。是 (shì) 以 (yǐ) therefore 圣 (shèng) 人 (rén) shengren 欲 (yù) want; wish; desire 上 (shàng) above 民 (mín) people ，必 (bì) must; surly 以 (yǐ) use 其 (qí) his 言 (yán) words 下 (xià) below 之 (zhī) them ；欲 (yù) want; desire 先 (xiān) ahead 民 (mín) people ，必 (bì) must; surly 以 (yǐ) use 其 (qí) his 身 (shēn) body 后 (hòu) behind; follow 之 (zhī) them 。是 (shì) 以 (yǐ) therefore 圣人 (shèngrén) shengren 处 (chù) stay 上 (shàng) above 而 (ér) yet 民 (mín) people 不 (bù) not 重 (zhòng) heavy; burdened 处 (chù) stay 前 (qián) ahead 而 (ér) yet; but; and 民 (mín) people 不 (b ú) not 害 (hài) harm; injure 是 (shì) 以 (yǐ) therefore 天下 (tiānxià) the world 乐 (lè) happy; joyful 推 (tuī) support 而 (ér) and 不 (b ú) not 厌 (yàn) tire; hate 。以 (yǐ) because 其 (qí) he 不 (bù) not 争 (zhēng) contentious; compete ，故 (gù) therefore 天下 (tiānxià) the world 莫 (mò) not 能 (néng) able 与 (yǔ) against 之 (zhī) his 争 (zhēng) competition; contend.

Sentence by Sentence Translation:

江海所以能为百谷王者 : River-Sea is able to become the king of the hundred valleys,

以其善下之，故能为百谷王 ：Because it is good at staying low. Therefore, it is able to become the king of the hundred valleys.
是以圣人欲上民 ：Therefore, when Shengren wants to stay above the people
必以其言下之 ：He must speak humbly to the people below.
欲先民 ：Wants to stay ahead of the people,
必以其身后之 ：He must stay behind them.
是以圣人处上而民不重 ：Therefore, Shengren stays above yet the people are not burdened.
处前而民不害 ：Stays ahead yet the people are not harmed.
是以天下乐推而不厌 ：Therefore, the world is happy to support him without getting tired of him.
以其不争，故天下莫能与之争 ：Because he does not compete, therefore the world cannot compete with him.

河上公与王弼原文差异对照 Text Commentary on Chapter 66:

Ho 河 80 words 字： 是以圣 人 Shengre n ； 以其 ； 以其

Wang 王 76 words 字：是以 00 ； 以 0 ； 以 0

This book 本书 80 words 字：是以圣 人 Shengre n ； 以其 ； 以其
王弼没有注解第六十六章。
Comment: Ho and Wang versions are similar.
Wang Pi does not comment on Chapter 66 and therefore, Ho's version is adopted in this book.

Ho Shang Kung Commentary Translation:

后 (hòu) 己 (jǐ) Keep humblenes s 第六十六章（河上公）

江海所以能为百谷王者，以其善下之，故能为百谷王：江海以卑下，故众流归之，若民归就于王也。以卑下，故能为百谷王也。
River-Sea is able to become the king of the hundred valleys because it is good at staying low. Therefore, it is able to become the king of the hundred valleys: River-Sea is able to lay low and therefore all rivers flow to it. It is the same as when a king remains humble, the people rally around him.
是以圣人欲上民：欲在民之上也。
Therefore, Shengren wants to stay above the people: Wish to stay above the people.
必以其言下之：法江海，处谦虚。
He must speak humbly to the people below: Resemble the River-Sea to remain humble.

欲先民：欲在民之前也。
Wants to stay ahead of the people: Wishing to stay ahead of the people.
必以其身后之：先人而后己也。
Must stay behind them: Stay behind and let others go first.
是以圣人处上而民不重：圣人在民上为主，不以尊贵虐下，故民戴仰，不以为重。
Therefore, Shengren stays above yet the people are not burdened: Shengren stays above the people as the lord. But he does not use his nobility to mistreat the people. Therefore the people respect him and they don't feel burdened.
处前而民不害： 圣人在民前，不以光明蔽后，民亲之若父母，无有伤害之心也。
Stay ahead yet the people are not harmed: Shengren stays ahead of the people but does not use his brilliance to dazzle the people. The people love him as their parent and do not want to hurt him.
是以天下乐推而不厌：圣人恩深爱厚，视民如赤子，故天下乐推进以为主，无有厌之者。
Therefore, the world is happy to support him without getting tired of him: With much compassion and unconditional love, Shengren treats the people as newborn babies. Therefore, the people in the world are happy to support him as their leader and never get tired of him.
以其不争，故天下莫能与之争：天下无厌圣人之时，是由圣人不与人争先后也。言人皆争有为，无有与吾争无为者。
Because he does not compete, therefore the world cannot compete with him: The people in the world never get tired of Shengren because he never competes with the people for positions. This is to say that the people are acting yowei, competing for something, so they cannot compete with him who acts with invisible action wuwei.

Wang Pi Commentary Translation:

第六十六章（王弼）

江海所以能为百谷王者，以其善下之，故能为百谷王。是以欲上民，必以言下之。欲先民，必以身后之。是以圣人处上而民不重，处前而民不害。是以天下乐推而不厌，以其不争，故天下莫能与之争。

（ 王弼没有注解 ）
(No comment on Chapter 66)

Chapter 67 (6-2. Compassionate courage.)

第六十七章原文

天下皆謂我大，似不肖。夫唯大，故似不肖。若肖久矣， 其細也夫。我有三寶， 持而保之:一曰慈， 二曰儉，三曰不敢為天下先。慈故能勇，儉故能廣，不敢為天下先， 故能成器長。今捨其慈且勇，捨其儉且廣，捨其後且先，死矣！夫慈， 以戰則勝，以守則固。天將救之， 以慈衛之。

Verbatim Translation:

天下 (tiānxià) the world 皆 (jiē) all 谓 (wèi) say 我 (wǒ) I 大 (dà) great, 似 (sì) 不 (bù) not 肖 (xiāo) resemble 。夫 (fū) it 唯 (wéi) only 大 (dà) great ，故 (gù) therefore 似 (sì) 不 (bù) not 肖 (xiāo) resemble 。若 (ruò) if 肖 (xiāo) resemble 久 (jiǔ) long 矣 (yǐ) enough, 其 (qí) it, its 细 (xì) small 也 (yě) 夫 (fū) for sure. 我 (wǒ) I 有 (yǒu) have 三 (sān) three 宝 (bǎo) treasures, 持 (chí) maintain, keep, guard 而 (ér) and 保 (bǎo) protect 之 (zhī) it ：一 (yī) one 曰 (yuē) is called 慈 (cí) compassion, love 二 (èr) two 曰 (yuē) is called 俭 (jiǎn) moderation, frugality, restraint 三 (sān) three 曰 (yuē) is called 不 (bù) not 敢 (gǎn) dare 为 (wéi) act, become 天下 (tiānxià) the world 先 (xiān)) ahead, first, 。慈 (cí) compassion, love 故 (gù) therefore 能 (néng) able, can 勇 (yǒng) courageous, brave, 俭 (jiǎn) moderation, frugality, restraint 故 (gù) therefore 能 (néng) able, can 广 (guǎng) generous, broad, spread, 不 (bù) not 敢 (gǎn) dare 为 (wéi) act, become 天下 (tiānxià) the world 先 (xiān) ahead, first, 故 (gù) therefore 能 (néng) able, can 成 (chéng) become, complete 器 (qì) vessel, thing 长 (cháng) leader, last. 今 (jīn) now, nowadays 舍 (shě) discard, renounce 其 (qí) it, its 慈 (cí) compassion, love 且 (qiě) and, but 勇 (yǒng) courageous, brave, ，舍 (shě) discard, renounce 其 (qí) it, its 俭 (jiǎn)) moderation, frugality, restraint 且 (qiě) and, but 广 (guǎng) generous, broad, spread, 舍 (shě) discard, renounce 其 (qí) it, its 后 (hòu) follow, after, behind 且 (qiě) and, but 先 (xiān) ahead, first 死 (sǐ) die 矣 (yǐ) ！夫 (fū) that 慈 (cí) compassion, love, 以 (yǐ) use, thus 战 (zhàn) battle, fighting 则 (zé) then, will 胜 (shèng) win,

victory, 以 (yǐ) use, thus 守 (shǒu) defense, keep 则 (zé) then, will 固 (gù) firm, strong. 天 (tiān) Heaven 将 (jiāng) shall, about 救 (jiù) rescue, save 之 (zhī) it, 以 (yǐ) use, thus 慈 (cí) compassion, love 卫 (wèi) guard, protect 之 (zhī) it 。

Sentence for Sentence Translation:

天下皆谓我大,似不肖 : The whole world says that my Tao is great and beyond compare.
夫唯大,故似不肖 : Because it is great, it seems to resemble nothing.
若肖久矣 : If it resembles anything,
其细也夫 : It would have become small long ago.
我有三宝，持而保之 : I have three treasures which I hold and protect.

一曰慈 : The first is compassion ，
二曰俭 : The second is frugality,
三曰不敢为天下先 : The third is not daring to be ahead of the world.
慈故能勇 : Being compassionate thus able to be courageous;
俭故能广 : Being moderate thus able to be generous;
不敢为天下先 : Being not daring to be ahead of the world,
故能成器长 : Thus one is able to become the leader.
今舍其慈且勇 : Nowadays to abandon compassion, but try to be brave ，

舍其俭且广 : To abandon frugality, but try to be generous ，

舍其后且先 : To abandon humility, but try to be ahead ，死矣 : That means death.
夫慈，以战则胜,以守则固 : Compassion brings victory in battle and strength in defense.
天将救之，以慈卫之 : When Heaven is about to rescue the people, it bestows compassion to the ruler.

河上公与王弼原文差异对照 Text Commentary on Chapter 67:

Ho 河 101 words 字： 舍其 it s 慈； 舍其 it s 俭； 舍其 it s 后； 谓我 0 大
Wang 王 99 words 字:舍 0 慈; 舍 0 俭; 舍 0 后； 我道 Ta o 大 .
This book 本书 101 words 字:舍其 it s 慈； 舍其 it s 俭； 舍其 it s 后； 谓我 0 大

“ 天下皆谓我大 ” 句,王本多了个 “ 道 ” 字,成 “ 天下皆谓我道大 ”,所以河以圣人的德大来注解,王以道大来注解。其实这几句话不好解释,因为比较难解,所以有学者干脆把它删去。但我却认为这

是一个很好的机会让读者去自由想象发挥，因此我把“ 我大 ” 倒过来成“ 大我 ” 来解释。河本多了三个“ 其 ” 字，傅本与帛书也有三个“ 其 ” 字，所以本书也用其字。

王本多了个道 字，我道 大，学者多以道大来解释，还有人更想把这段文字删除。肖：像。慈：天然的慈爱。俭：知足的自然节俭；有学者把五十九章的‘ 啬 ’ 和‘ 俭 ’ 相提并论。

Comment: Both Ho and Wang versions are similar. Ho has included three words 其 (qi), same as Bo version. Wang has an extra ‘Tao’ after 我 (wo). This makes the commentaries of Ho and Wang very different.

The first few sentences are difficult to explain. Some scholars suggest that these sentences should be deleted. However, if we read 我大 (wo da)(I big) as 大我 (da wo)(big I), it is easier to explain. “Big I” means Oneness.

Some scholars suggest that 俭 (jian)(frugal) is similar to the word 啬 (se)(love) in Chapter 59. But this book does not follow their suggestion.

Ho Shang Kung Commentary Translation:

三 (sān) 宝 (bǎo) The Three Treasure s 第六十七章（河上公）

天下皆谓我大，似不肖：老子言，天下皆谓我德大，我则佯愚似不肖。

The whole world says that my Tao is great and beyond compare: Lao-tzu says that all the people of the world say my Te is great. But I behave foolishly as an unworthy person.

夫唯大，故似不肖：夫自名德大者，为身之害，故佯愚似若不肖。无所分别，无所割截，不贱人而自贵。

Because it is great, it seems to resemble nothing: He who boasts the greatness of his Te brings harm to himself. Therefore I behave as if I am a fool. As a fool, I don’t discriminate against others, don’t take advantage of others and I don’t lower others in order to raise myself.

若肖久矣：肖，善也，谓辨惠也。若夫辨惠之人，身自高贵，行察察之政，所从来久矣。

Ifit resembles anything : 肖 (xiao) means good ability to discriminate against the people. The ruler who is good at discriminating against others behaves arrogantly and governs with harshness. The world has been governed by such rulers for a long time.

其细也夫：言辨惠者唯如小人也，非长者。

It would have become small long ago: Such harsh rulers are small persons, not true leaders.

我有三宝，持而宝之：老子言我有三宝，抱持而保倚之。

I have three treasures which I hold and protect: Lao-tzu says that he has three treasures which he holds and protects.

一曰慈：爱百姓若赤子。
The first is compassion: (The ruler) loves the people as newborn children.
二曰俭：赋敛若取之于己也。
The second is frugality: (The ruler) collects meager taxes from others as if taxing himself.
三曰不敢为天下先：执谦退，不为倡始也。
The third is not daring to be ahead of the world: (The ruler) holds on to humility and does not act to be different.
慈故能勇：先以慈仁，故能勇于忠孝也。
Being compassionate thus able to be courageous: With compassionate heart, one can be courageous, showing loyalty towards the country and piety to the family.
俭故能广： 天子身能节俭，故民日用广矣。
Being moderate thus able to be generous: When the ruler lives moderately and frugally the people have more to share.
不敢为天下先：不敢为天下首先。
Being not daring to be ahead of the world: Dare not to be the head and the first of the world.
故能成器长：成器长，谓得道人也。我能为道人之长也。
And thus able to become the leader of the people： 成器 (chengqi) means enlightened ones. He becomes the leader of the enlightened ones.
今舍其慈且勇：今世人舍慈仁，但为勇武也。
Nowadays to abandon compassion, but try to be brave: Nowadays the people abandon compassion and love but embrace force and daring.
舍其俭且广 舍其俭约，但为奢泰。
To abandon frugality, but try to be generous: Abandon frugality but to embrace extravagance.
舍其后且先：舍其后己，但为人先
To abandon humility, but try to be ahead: Abandon staying behind but act to be the first.
死矣：所行如此，动入死地。
That means death: If they act this way, they enter the death territories.
夫慈，以战则胜，以守则固：夫慈仁者，百姓亲附，并心一意，故以战则胜敌，以守卫则坚固。
Compassion brings victory in battle and strength in defense: The ruler who has a compassionate heart can rally the people together with one mind. Therefore they can win in battles and can hold firm in defense.
天将救之，以慈卫之：天将救助善人，必与慈仁（人）之性，使能自营助也。

When Heaven is about to rescue the people, it bestows compassion to the ruler: When Heaven is about to help the good (Tao) person, It bestows upon him a compassionate heart and helps him to help himself.

Wang Pi Commentary Translation:

第六十七章（王弼）

天下皆谓我道大，似不肖。夫唯大，故似不肖。若肖，久矣其细也夫：久矣其细，犹曰其细久矣。肖则失其所以为大矣，故曰，若肖久矣其细也夫。（大道无形，如果“肖”有形象，就不是大了。）

The whole world says that my Tao is great and beyond compare. Because it is great, it seems to resemble nothing. If it resembles anything, it would have become small long ago: It is to say that Tao would have become small long ago if it could be resembled.

我有三宝，持而保之。一曰慈，二曰俭，三曰不敢为天下先。

(No comment)

慈故能勇：夫慈，以陈（阵）则胜，以守则固，故能勇也。

Being compassionate thus able to be courageous: Why can compassion bring courage? It is because compassion brings victory in battle and strength in defense (Wang uses the last two verses to comment on this verse).

俭故能广：节俭爱费，天下不匮乏，故能广也。

Being frugal thus able to be generous: (When the ruler) is frugal and saves expenditures, the world will not be lacking; therefore he can be generous.

不敢为天下先，故能成器长：唯后外其身，为物所归，然后乃能，为物之长也。（后外其身：见第七章。立成器以为天下利，莫大乎圣人：见周易系辞上。）

Being not daring to be ahead of the world and thus able to become the leader of the people: Only when one stays behind and lives for others will the people support him; thus he can become the leader (Chapter 7).

今舍慈且勇，舍俭且广，舍后且先，死矣！且，犹取也。

Nowadays to abandon compassion, but try to be brave; to abandon moderation, but try to be generous; to abandon humility, but try to be ahea d， that means death：且 (qie) means prefer.

夫慈以战则胜，以守则固：相慜而不避于难，故胜也。（相慜：怜悯，相爱之意。）

Compassion brings victory in battle and strength in defense: Those who have compassion love each other and do not avoid the dangerous tasks. Therefore they are able to win.

天将救之，以慈卫之。
(No comment)

Chapter 68 (6-7. Peace is the best ancient remedy for all.)

第六十八章原文

善為士者不武，善戰者不怒，善勝敵者不與爭，善用人者為之下。是謂不爭之德，是謂用人之力，是謂配天，古之極。

Verbatim Translation:

善 (shàn) Good; excellent 为 (wéi) act; as 士 (shì) general; ruler 者 (zhě) who 不 (bù) not 武 (wǔ) forceful; warlike 善 (shàn) good 战 (zhàn) fighter 者 (zhě) who 不 (b ú) not 怒 (nù) angry; mad 善 (shàn) good 胜 (shèng) win; defeat 敌 (dí) enemy; opponent 者 (zhě) who 不 (bù) not 与 (yǔ) engage; give; contentious; compete 争 (zhēng) contending; contentious; compete 善 (shàn) good 用 (yòng) use; manage 人 (rén) people 者 (zhě) who, one 为 (wéi) act 之 (zhī) himself 下 below; under 。是 (shì) is 谓 (wèi) called 不 (bù) not 争 (zhēng) contending; contentious; compete 之 (zhī) 德 (dé) Te ，是 (shì) is 谓 (wèi) called 用 (yòng) use 人 (rén) people 之 (zhī)'s 力 (lì) strength ，是 (shì) is 谓 (wèi) called 配 (pèi) match; comply 天 (tiān) Heaven ，古 (gǔ) ancient 之 (zhī)'s 极 (jí) best; ultimate; utmost 。

Sentence for Sentence Translation:

善为士者不武 : A good general is not warlike.
善战者不怒 : A good fighter does not get angry.
善胜敌者不与争 : A good winner does not contend.
善用人者为之下 : A good manager lowers himself to serve others.
是谓不争之德 : This is called Te of not contending.
是谓用人之力 : This is called using the strength of others.
是谓配天 : This is called matching Heaven,
古之极 : The best of the ancient.

河上公与王弼原文差异对照 Text Commentary on Chapter 68:

Ho 河 44words 字 : 不与争 compet e ； 为 0 下
Wang 王 44words 字:不与 0 ； 为之 下

This book 本书 44 words 字:不与争 compet e ； 为之 下

据道藏本的河上公本的经文是 " 善胜敌者不与争 "，" 与 " 字下面有个 " 争 " 字 . 傅本 : 善胜敌者不争 .

Comment: Both Ho and Wang versions have the same meaning. Ho version has one extra word 争 (zheng)(compete).

Ho Shang Kung Commentary Translation:

配 (pèi) 天 (tiān) Matching Heave n 第六十八章（河上公）

善为士者不武: 言贵道德, 不好武力。

A good general is not warlike: This is to value Tao Te, therefore not be warlike.

善战者不怒: 善以道战者, 禁邪于胸心, 绝祸于未萌, 无所诛怒也。

A good fighter does not get angry: He who is good at using Tao to fight stops the evil thoughts before they can come out of this chest and eradicates calamities before they come into being. Therefore, nothing can make him angry.

善胜敌者不与争: 善以道胜敌者, 附近以仁, 来远以德, 不与敌争而敌自服也。

A good winner does not contend: He, who is good at using Tao to defeat his enemies, uses love to treat the nearby people and employs virtuous Te to comfort the faraway people. Without engaging his enemies with force, the Tao ruler can overcome his enemies without fighting.

善用人者为下: 善用人自辅佐者, 常为人执谦下也。

A good manager lowers himself to serve others: He who is good at managing people always serves others humbly.

是谓不争之德: 谓上文，为之下也，是乃不与人争之道德也。

This is called Te of not contending: Being humble to serve others is called the Tao Te of not being contentious with others.

是谓用人之力: 能身为人下者, 是谓用人之力。

This is called using the strength of others: He who lowers himself before others is able to use the strength of others.

是谓配天: 能行此者, 德配天也。

This is called matching Heaven: He who is able to do what's mentioned above has virtuous Te that matches the Te of Heaven.

古之极: 是乃古之极约要道也。

The best of the ancient : This is the ancient understanding of the ultimate essence of Tao.

Wang Pi of Commentary Translation:

第六十八章（王弼）

善为士者不武: 士, 卒之帅也。武, 尚先陵人也。(陵:侵犯。)

A good general is not warlike : 士 (shi) means general. 武 (wu) means warlike; like to invade another country.

善战者不怒: 后而不先, 应而不唱, 故不在怒。

A good fighter does not get angry: Able to stay behind and does not compete for staying ahead; able to follow and does not lead, therefore one does not need to be angry.

善胜敌者不与：不与争也。

A good winner does not contend: Not to engage in contention.

善用人者为之下，是谓不争之德，是谓用人之力：用人而不为之下，则力不为用也。

A good manager lowers himself to serve others. This is called Te of not contending. This is called using the strength of others: If one is not humble, one cannot use the strength of others.

是谓配天古之极。

This is called matching Heaven, the best of the ancient. (No comment)

Chapter 69 (6-8. The best fight is no fight and the best war is no war.)

第六十九章原文

用兵有言:吾不敢為主而為客,不敢進寸而退尺。是謂行無行,攘無臂,扔無敵,執無兵。禍莫大於輕敵。輕敵幾喪吾寶。故抗兵相加,哀者勝矣。

Verbatim Translation:

用 (yòng) use, employ 兵 (bīng) soldiers, army, military 有 (yǒu) has 言 (yán) words, saying 吾 (wú) I 不 (bù) not 敢 (gǎn) dare 为 (wéi) act 主 (zhǔ) host 而 (ér) but 为 (wéi) act 客 (kè) guest, 不 (bù) not 敢 (gǎn) dare 进 (jìn) advance 寸 (cùn) inch 而 (ér) but 退 (tuì) retreat, withdraw 尺 (chǐ) foot. 是 (shì) is 谓 (wèi) called 行 (háng)) formation, march 无 (wú) without 行 (háng) formation, march, 攘 (rǎng) raise 无 (wú) without 臂 (bì) arms, 扔 (rēng) throw, engage 无 (wú) without 敌 (dí) enemy, 执 (zhí) 无 (wú) without 兵 (bīng) soldiers, army 。祸 (huò) calamity 莫 (mò) none 大 (dà) greater 于 (yú) than 轻 (qīng) underestimate 敌 (dí) enemy. 轻 (qīng) underestimate 敌 (dí) enemy 几 (jǐ) almost 丧 (sàng) lose 吾 (wú) I, my 宝 (bǎo) treasures. 故 (gù) thus 抗 (kàng) opposing 兵 (bīng) armies 相 (xiāng) each other 加 (jiā) engage, encounter 哀 (āi) compassionate, grief 者 (zhě) who, it 胜 (shèng) win 矣 (yǐ) !, indeed.

Sentence for Sentence Translation:

用兵有言： The Tao ruler who employs soldiers to fight has the following sayings:

吾不敢为主而为客 : I dare not to act as a host but would rather be a guest.

不敢进寸而退尺 : I dare not to advance an inch but would rather withdraw a foot.

是谓行无行 : This is called marching soldiers without soldiers,

攘无臂 : Raising arms without arms ，

扔无敌 : Engaging enemies without enemies ，

执无兵 : Holding weapons without weapons

祸莫大于轻敌 : There is no greater disaster than underestimating the enemy.

轻敌几丧吾宝 ：By underestimating the enemy, I almost lose my treasures.
故抗兵相加 ：Therefore when two opposing armies are engaged,
哀者胜矣 ：The one who fights with compassionate courage will win.

河上公与王弼原文差异对照 Text Commentary on Chapter 69:
Ho 河 54 words 字： 仍 engag e 无敌
Wang 王 54 words 字:扔 engag e 无敌
This book 本书 54 words 字:扔 engag e 无敌
第六十九章从另一个角度说明慈勇无敌,又说明最好的战争是没有战争。河用“仍”字,王用“扔”字,意思差不多,本书用“扔”字,因为“扔”是常用字,比喻“不要随便扔垃圾”。
Comment: Both Ho and Wang versions are similar with one variation of the word 扔 (reng)(engage).

Ho Shang Kung Commentary Translation:
玄 (xuán) 用 (yòng) Mysterious usag e 第六十九章(河上公)
用兵有言: 陈用兵之道。老子疾时用兵，故托此设其义也。
The Tao ruler who employs soldiers to fight has the following sayings: This is to discuss the Tao of employing military actions. Lao-tzu hates the reckless use of military actions and therefore he sets up the following saying as an example of how the ruler should use Tao in military matters.
吾不敢为主: 主,先也。我不敢先举兵。
I dare not to act as a host : 主 (zhu) (host) means first; I dare not to start a war first.
而为客: 客者,和而不倡(唱)。用兵当承天而后动。
But would rather be a guest : 客 (ke) (guest) means harmony, not standing out. To employ the military, one should wait for the sign from Heaven before making any movement.
不敢进寸,而退尺: 侵人境界,利(盗)人财宝,为进。闭门守城,为退。
I dare not to advance an inch but would rather withdraw a foot : 进 (jin) (advance) means to invade another country and take away their wealth and treasures. 退 (tui) (withdraw) means to close the city gate and fortify the city.
是谓行无行: 彼遂不止,为天下贼,虽欲行诛之,不行执也。
This is called marching soldiers without soldiers: The enemy never ceases to invade other countries and it has become the thief of the world. Although wanting to kill them, yet he (I, the enlightened one) does not actually carry it out.

攘无臂：虽欲行（攘臂）大怒，若无臂可攘也。
Raising arms without arms: Although he wants to raise his arms in anger, there are no arms to be raised.
仍无敌：虽欲仍引之，若无敌可仍也。
Engaging enemies without enemies: Although he wants to use force, he finds no enemy to apply the force.
执无兵： 虽欲执持之，若无兵刃可持用也。何者？伤（悯）彼之民，罹罪于天，遭不道之君，悯忍伤丧之痛也。（怜悯无辜的敌国人民。）
Holding weapons without weapons: Although he wants to grasp the weapon to kill but suddenly as if there is no weapon available to use. Why? It is because if one kills the people of the enemy, one will offend Heaven. The compassionate one feels pity on the soldiers of the opposing army which is under the command of a ruthless ruler (who has no Tao).
祸莫大于轻敌： 夫祸乱之害，莫大于欺轻敌家，侵取不休，轻战贪财。
There is no greater disaster than underestimating the enemy: There is nothing more damaging than to treat the enemy lightly. To treat the enemy lightly means to use military force readily in order to pillage the wealth of other countries.
轻敌几丧吾宝： 几，近也。宝，身也。轻欺敌者，近丧身也。
By underestimating the enemy, I almost lose my treasures . 几 (ji) means close. 宝 (bao) means life. To treat one's enemy lightly is to lose one's life.
故抗兵相加：两敌相战也。
Therefore when two opposing armies are engaged: Two opposing armies fight each other in a battle.
哀者胜矣：哀者慈仁，士卒不（怕）远于死。
The one who fights with compassionate courage will win : 哀者 (ai zhe) means compassion and love. The soldiers with compassionate courage do not fear death and therefore they always win.

<u>Wang Pi Commentary: Translation</u>

第六十九章（王弼）

用兵有 言 ： 吾不敢为主而为客，不敢进寸而退尺。是谓行无行，攘无臂，扔无敌，执无兵：彼遂不止（疑河注混入）。行，谓行陈也。言以谦退哀慈，不敢为物先。用战犹行无行，攘无臂，执无兵，扔无敌也。言无有与之抗也。
The Tao ruler who employs soldiers to fight has the following sayings: I dare not to act as a host but would rather be a guest. I dare not to advance an inch but would rather withdraw a foot. This

is called marching soldiers without soldiers, raising arms without arm s ， engaging enemies without enemies and holding weapons without weapons： 行 (xing) means to display formation (marching). This is to say that the leader is humble and compassionate and that he dares not to walk in front of others (he leads from behind. Chapter 66). Therefore when he enters the battle as if he is "marching soldiers without soldiers, raising arms without arms, engaging enemies without enemies and holding weapons without weapons" Why? Because he has no match – he does not compete and therefore he receives no opposition.

祸莫大于轻敌，轻敌几丧吾宝： 言吾哀慈谦退，非欲以取强无敌于天下也。不得已而卒至于无敌，斯乃吾之所以为大祸也。宝，三宝也。故曰几亡吾宝。（不得已也。无敌而卒至于无敌。） **There is no greater disaster than underestimating the enemy. By underestimating the enemy, I almost lose my treasures:** This is to say that "I have no equal in the military matters because I am humble and compassionate. This is not my intention to have the strongest army. Yet because I have the strongest army I become arrogant and bring about calamity. Therefore I almost lose my three treasures. 宝 (bao) refers to the three treasures (Chapter 67).
(Note: Wang uses 无敌 (wudi) (no equals, the strongest army) to comment on 轻敌 (qingdi) (underestimate the enemy).)
故抗兵相加，哀者胜矣： 抗，举也。加（若），当也。哀者必相惜而不趣利避害，故必胜。
Therefore, when two opposing armies are engaged the one who fights with compassionate courage will win： 抗 (kang) means to engage; 加 (jia) means equal. The soldiers who have compassion towards each other will fight without fear of losing their own lives and therefore they will surely win.

Chapter 70 (4-1. When the answer is easy, Tao is answering.)

第七十章原文

吾言甚易知，甚易行。天下莫能知，莫能行。言有宗，事有君。夫唯無知，是以不我知。知我者希，則我者貴。是以聖人被褐懷玉。

Verbatim Translation

吾 (wú) My 言 (yán) words 甚 (shèn) very 易 (yì) easy 知 (zhī) understand, 甚 (shèn) very 易 (yì) easy 行 (háng) practice. 天下 (tiānxià) tianxia; the world 莫 (mò) not 能 (néng) able 知 (zhī) understand, 莫 (mò) not 能 (néng) able 行 (háng) practice. 言 (yán) words 有 (yǒu) have 宗 (zōng) ancestors; root ， 事 (shì) events; deeds; affairs 有 (yǒu) have 君 (jūn) lords; master. 夫 (fū) People; It is 唯 (wéi) only 无 (wú) not 知 (zhī) know, 是 (shì) 以 (yǐ) hence; therefore 不 (bù) not 我 (wǒ) I 知 (zhī) know. 知 (zhī) understand 我 (wǒ) me 者 (zhě) those 希 (xī) few; rare. 则 (zé) follow; emulate 我 (wǒ) me 者 (zhě) those 贵 (guì) precious; treasured. 是 (shì) 以 (yǐ) Hence 圣人 (shèngrén) sages 被 (pī) wear 褐 (hè) coarse clothes; plain 怀 (huái) hide; embrace 玉 (yù) jade.

Sentence for Sentence Translation:

吾言甚易知，甚易行 ：My words are very easy to understand, and very easy to practice.

天下莫能知，莫能行 ：Yet no one in the world knows them or practices them.

言有宗；事有君 ：My words have ancient roots; my deeds have ancient lords.

夫唯无知，是以不我知 ：Because the people do not know, hence they do not know me.

知我者希，则我者贵 ：Those who understand me are few and those who follow me are precious.

是以圣人被褐怀玉 ：Therefore Shengren wears coarse clothes and embraces precious jade.

河上公与王弼原文差异对照 Text Commentary on Chapter 70:

Ho 河 47 words 字 : 惟 .

Wang 王 47 words 字 : 唯

This book 本书 47 words 字 : 唯

第七十章王和河上公的注解大同小异，在“ 言有宗，事有君 ”一句，王弼从道的角度，而河上公从人的角度来注解，这也符合他们一贯的观点。
有人认为这章经文有点无可奈何的感觉，但我们行道的人看法不同，我们认为这章经文对人类充满了信心，虽然得道的人少，但他们能以一抵万，如果更多人得道，世界就更加美好，大道必定流行。
Comment: Both Ho and Wang have similar explanations for Chapter 70. In explaining “words have ancestors, events have lords”, Ho emphasizes the practical aspects while Wang emphasizes the philosophical aspects of the phrase. This is consistent with their respective approaches.

You can view this chapter as a pessimistic one because it can be interpreted as very few people can obtain Tao. However, Tao practitioners regard this chapter as a positive one, because those who realize Tao can change the world to a better place for all living things.

Ho Shang Kung Commentary Translation:

知 (zhī) 难 (nán) Difficult to kno w 第七十章河上公

吾言甚易知，甚易 行： 老子言：吾所言，省而易知，约而易行。

My words are very easy to understand, and very easy to practice: Lao-tzu said: what I have said is brief and easy to know; practical and easy to follow.

天下莫能知，莫能 行： 人恶柔弱，好刚强也。

The world is not able to understand, not able to practice: People hate being soft and supple, they prefer being hard and stiff

言有宗；事有 君： 我所言有宗祖根本，事有君臣上下。世人不知者，非我之无德，心与我反也。

My words have their ancestors; my deeds have their lords: What I have said has ancestry roots. Deeds have been made by lords and ministers. The reason why people in the world do not know me is not because I have no virtuous Te, it is because their thinking is opposite of mine.

夫唯无知，是以不我 知： 夫唯世人之无知者，是我德之暗昧不见于外，穷微极妙，故无知也。

Just because people do not know, hence they do not know me: The reason why people do not know me is that my virtuous Te is hidden inside, not showing outside, and that my virtue is infinitely profound, so people cannot know me.

知我者希，则我者 贵： 希，少也。唯达道者乃能知我，故为贵也。

Those who understand me are few and those who follow me are precious : 希 xi means few. Only those who realize Tao can understand

me, so they are precious.
是以圣人被褐怀 玉： 被褐者薄外；怀玉者厚内。匿宝藏怀，不以示人也。
Therefore Shengren wears coarse clothes and embrace precious jade: Wearing coarse clothes means to slight outside; embracing jade means to emphasize inside. Hide the treasure inside, not to dazzle people.

Wang Pi Commentary Translation:

第七十 章 (王 弼)

吾言甚易知，甚易行。天下莫能知，莫能 行： 可不出户窥牖而知，故曰甚易知也。无为而成，故曰甚易行也。惑于躁欲，故曰莫之能知也。迷于荣利，故曰莫之能行也。
My words are very easy to understand, and very easy to practice. The world is not able to understand, not able to practice: "Without going out of the door and without looking through the window, one can know the world." (Chapter 47), so "it is very easy to know". "Without doing but can accomplish" (Chapter 47), so "it is very easy to practice". People are confused by desires, so "not able to know". And people are consumed by profits and fame, so "not able to practice".
言有宗；事有 君： 宗，万物之宗也。君，万事之主也。
My words have their ancestors; my deeds have their lords： 宗 (zong) (ancestors) means 10,000 things' root. 君 (juan) (lord) means 10,000 deeds' master.
夫唯无知，是以不我 知： 以其言有宗，事有君之故，故有知之人，不得不知之也。
Just because people do not know, hence they do not know me: Because "words have ancestors, deeds have lords", those who know their ancestors and their lords, must be able to know me.
知我者希，则我者 贵： 唯深，故知者希也。知我益希，我亦无匹，故曰知我者希，则我者贵也。
Those who understand me are few and those who follow me are precious: Because it is profound, "those who know me are few". The fewer people know me, the more I become unmatched. So say, "Those who understand me are few and those who follow me are precious".
是以圣人被褐怀 玉： 被褐者，同其尘。怀玉者，宝其真也。圣人之所以难知，以其同尘而不殊，怀玉而不渝，故难知而为贵也。
Therefore the sages wear coarse clothes and embrace precious jade: "Wearing coarse clothes" means "assimilate the dust" (Chapter 56). 怀玉 (huaiyu) (hide jade) means treasure his true identity. The reason Shengren is difficult to know is that he lives without showing off his

abilities, and he embraces his true self without being distracted from outside. The fact that it is difficult to recognize Shengren in the world makes him more precious.

Chapter 71 (4-3. Presumption of knowledge is the ultimate ignorance.)

第七十一章原文

知不知，上；不知知，病。夫唯病病，是以不病。聖人不病，以其病病。是以不病。

Verbatim Translation:

知 (zhī) Know; understand 不 (bù) not 知 (zhī) know ， 上 (shàng) best； superior; 不 (bù) not 知 (zhī) know 知 (zhī) know ， 病 (bìng) sickness; illness 。夫 (fū) 唯 (wéi) only 病 (bìng) sickness 病 (bìng) sickness ，是以 (shìyǐ) hence; therefore 不 (b ú) not 病 (bìng) sick 。圣人 (shèngrén) holy men; shengren; sages 不 (b ú) not 病 (bìng) sickness ，以 (yǐ) because 其 (qí) such 病 (bìng) sickness 病 (bìng) sickness 。是以 (shìyǐ) hence 不 (b ú) not 病 (bìng) sick 。

Sentence for SentenceTranslation:

知不知，上 : Knowing that one does not know is the best.
不知知，病 : Not knowing that one does not know but presuming one knows is sickness.
夫唯病病，是以不病 : Only by recognizing the sickness as sickness, one is not sick.
圣人不病，以其病病。是以不病 : Shengren is not sick, because he is aware of this sickness as sickness; therefore he is free from this sickness.

河上公与王弼原文差异对照 Text Commentary on Chapter 71:

Ho 河 28 words 字 ;
Wang 王 28 words 字 ;
This book 本书 28 words 字 .

这是道德经中第四短的一章，文字虽少，但它含有警世良言：人类的知识是有局限性的，但人类常常以为可以胜天，犯上自大狂的病，这是很危险的事。

Comment: Chapter 71 has only twenty eight words. It is the fourth shortest chapter. Both Ho and Wang versions are the same. Even though the words are few, they contain an important message that human knowledge has its limitations and that we should be humble.

Ho Shang Kung Commentary Translation:

知 (zhī) 病 (bìng) Knowing sicknes s 第七十一章

知不知 上： 知道而言不知，是德之上。

Knowing that one does not know is the best: Knowing Tao but saying one doesn't know is the best Te.

不知知 病： 不知道而言知，是德之病。

Not knowing that one does not know but presuming one knows is sickness: Not knowing Tao but saying one knows is the sickness of Te.

夫唯病病，是以不 病： 夫唯能病苦众人有强知之病，是以不自病也。

Only by recognizing the sickness as sickness, one is not sick: If one can recognize the pain caused by those who have the presumption of knowledge, one can avoid this sickness.

圣人不病，以其病病。是以不 病： 圣人无此强知之病者，以其苦众人有此病。以此悲人也，故不自病。夫圣人怀通达之知，托于不知者，欲使天下质朴忠正，各守纯性，小人不知道意，而妄行强知之事，以自显著，内伤精神，减寿消年也。

Shengren is not sick, because he is aware of this sickness as sickness; therefore he is free from this sickness: Shengren can avoid the sickness of presumption of knowledge because he recognizes the suffering of the people having such a sickness. Shengren feels the pain for the people who suffer from the presumption of knowledge; therefore he doesn't get the sickness. Even though Shengren knows the ultimate truth, he keeps it to himself. He would like the world to remain simple and true. Being simple and true, people can keep to their pure nature. Those who don't know Tao act recklessly by presuming to know in order to distinguish themselves from others. By doing so, they destroy their spirits and shorten their life.

Wang Pi Commentary Translation:

第七十一章（王弼）

知不知，上；不知知，病： 不知知之不足任，则病也。

Knowing that one does not know is the best. Not knowing that one does not know but presuming one knows is sickness: Not knowing that knowledge has its limitations is sickness.

夫唯病病，是以不病。圣人不病，以其病病。是以不病。

(No comment)

Chapter 72 (8-6. If you are one with Tao, you live in love instead of fear.)

第七十二章原文

民不畏威，則大威至矣。無狹其所居，無厭其所生。夫唯不厭，是以不厭。是以聖人自知不自見，自愛不自貴。故去彼取此。

Verbatim Translation:

民 (mín) people 不 (bù) not 畏 (wèi) fear 威 (wēi) authority, power ，则 (zé) then 大 (dà) great, big 威 (wēi) authority, power 至 (zhì) arrive 矣 (yǐ) indeed! 。无 (wú) not 狭 (xiá) disturb, squeeze, oppress 其 (qí) their 所 (suǒ) so, belong, place, way 居 (jū) home, residence not 厌 (yàn) hate, loathe 其 (qí) their 所 (suǒ) so, belong, place, way 生 (shēng) living, life 。夫 (fū) 唯 (wéi) only, because 不 (b ú) not 厌 (yàn) hate, loathe 是 (shì) 以 (yǐ) therefore 不 (b ú) not 厌 (yàn) hate, loathe 。是 (shì) 以 (yǐ)herefore 圣人 (shèngrén) Shengren, sage 自 (zì) self 知 (zhī) know, aware 不 (b ú) not 自 (zì) self 见 (jiàn) see, viewpoint, display ，自 (zì) self 爱 (ài) love 不 (b ú) not 自 (zì) self 贵 (guì) value, honor 。故 (gù) thus 去 (qù) discard 彼 (bǐ) that 取 (qǔ) take 此 (cǐ) this 。

Sentence for Sentence Translation:

民不畏威，则大威至矣 : When the people don't fear the power of the authority, the great power will arrive.

无狭其所居 : Don't disturb their peace at home ，

无厌其所生 : Don't hate their way of living 。

夫唯不厌，是以不厌 : If you don't hate them, they will not hate you.

是以圣人自知不自见 : Hence Shengren knows himself but does not display himself.

自爱不自贵 : He loves himself but does not value himself.

故去彼取此 Therefore he discards that and takes this.

河上公与王弼原文差异对照 Text Commentary on Chapter 72:

Ho 河 46 words 字 : 则大威至矣 indeed ; 狭 squeeze;

Wang 王 45 words 字:则大威至 0 ; 狎 squeeze;

This book 本书 46 words 字:则大威至矣 indeed ; 狭 squeeze.

河以养生来注解第七十二章,王以治国来注解,本书随王的注解。王本少“矣”字。“狎”与“狭”古相通。

Comment: Both Ho and Wang versions are similar.

Like in Chapter 6 commentary, Ho uses Tao practices (meditation/qigong) to comment on this chapter. It has great value for the Tao practitioners but little value for others (scholars).

Ho Shang Kung Commentary Translation:

爱 (ài) 己 (jǐ) Love onesel f 第七十二章(河上公)

民不畏威,则大威至矣: 威,害也。人不畏小害,则大害至,谓死亡也。畏之者,当爱精神,承天顺地也。

When the people don't fear the power of the authority, the great power will arrive : 威 (wei) (power) means harm. If man does not fear small harms, then the big harm (death) will come. Man should stay out of harm's way by loving his spirit and following the natural flows of Heaven and Earth.

无狭其所居: 谓心居神,当宽柔,不当急狭也。

Don't disturb their peace at home : The heart is the home for the spirit 神 Shen. Therefore man should maintain a big capacity of heart, not squeeze it.

无厌其所生: 人所以生者,以有精神,精神托空虚,喜清静。若饮食不节,忽道念色,邪僻满腹,为此伐命散神也。

Don't hate their way of living: Man is alive because he has spirit 精神 . The spirit 精神 occupies the space and prefers peace and quiet. If man does not control his appetites and sexual desires, his spirit will disperse and his life will be shortened.

夫唯不厌,是以不厌: 夫唯独不厌精神之人,洗心濯垢,恬泊无欲,则精神居之而不厌也。

If you don't hate them, they will not hate you: Only he who does not hate his spirit can cleanse his mind and live a simple life. Hence the spirit 精神 will live in his body without leaving.

是以圣人自知: 自知己之得失。**不自见:** 不自显见德美于外,而藏之于内。

Hence Shengren knows himself but does not display himself: Knowing oneself is to know ones' gains and losses. 'Not displaying oneself' is not to show one's virtues in the outside but to hide them inside.

自爱: 自爱其身,以保精气也。**不自贵:** 不自贵高,荣名于世。

He loves himself but does not value himself: Self loving is to take care of the body to protect one's essential life energy Jingqi. Not valuing oneself is not to regard oneself as above others; not to be arrogant.
故去彼取 此： 去彼自见自贵，取此自知自爱。
Therefore he discards that and takes this: Discard self biased and self honored; take self knowing and self loving.

Wang Pi Commentary Translation:

第七十二章（王弼）

民不畏威，则大威至。无狎其所居，无厌其所生： 清静无为，谓之居。谦后不盈，谓之生。离其清静，行其躁欲，弃其谦后，任其威权，则物扰而民僻邪。威不能复制民，民不能堪其威，则上下大溃矣，天诛将至。故曰民不畏威，则大威至。无狎其所居，无厌其所生，言威力不可任也。
When the people don't fear the power of the authority, the great power will arrive. Don't disturb their peace at home. Don't hate their way of living : 居 (ju) (home) means peace and quiet of invisible action wuwei. 生 (sheng) (living) means humility. When the ruler abandons wuwei and humility and becomes agitated and arrogant, the people become unruly. The ruler has lost his power of authority and thus the power of Heaven arrives. This means that power alone cannot effectively rule a country.
夫唯不厌： 不自厌也。**是以不厌：** 不自厌，是以天下莫之厌。
If you don't hate them, they will not hate you: This means that he does not hate himself. Since he does not hate himself no one in the world will hate him.
是以圣人自知不自见： 不自见其所知，以光耀行威也。
Hence Shengren knows himself but does not display himself: Shengren does not display his knowledge so that he will not dazzle the people with his power.
自爱不自贵： 自贵则将狎居厌生。
He loves himself but does not value himself: He who values himself too much will disturb the peace of the people at home and hate their way of living.
故去彼取此。
Therefore he discards that and takes this:
(No comment)

Chapter 73 (6-1. Heaven's net is wide but nothing can escape from it.)

第七十三章原文

勇於敢則殺，勇於不敢則活。此兩者，或利或害。天之所惡，孰知其故？是以聖人猶難之。天之道，不爭而善勝，不言而善應，不召而自來，繟然而善謀。天網恢恢，疏而不失。

Verbatim Translation:

勇 (yǒng) courage 于 (yú) from 敢 (gǎn) bold, daring 则 (zé) then 杀 (shā) killed, perish ， 勇 (yǒng) courage 于 (yú) from 不 (bù) not 敢 (gǎn) bold, daring 则 (zé) then 活 (huó) survive, alive 。此 (cǐ) this 两 (liǎng) two 者 (zhě) things ， 或 (huò) one, either 利 (lì) benefit, gain 或 (huò) one, either 害 (hài) harm 。天 (tiān) Heaven 之 (zhī)'s 所 (suǒ) so 恶 (wù) hate, dislike ， 孰 (shú) who 知 (zhī) know 其 (qí) its 故 (gù) reason ？ 是 (shì) 以 (yǐ) therefore 圣人 (shèng rén) Shengren, sage 犹 (yóu) careful, still 难 (nán) difficult, take it serious 之 (zhī) it 。天 (tiān) Heaven 之 (zhī)'s 道 (dào) Tao ， 不 (bù) not 争 (zhēng) compete 而 (ér) but, and 善 (shàn) good 胜 (shèng) win ， 不 (bù) not 言 (yán) speak 而 (ér) but, and 善 (shàn) good 应 (yìng) response, answer ， 不 (bù) not 召 (zhào) summon, call 而 (ér) but, and 自 (zì) itself, voluntary 来 (lái) come ， 繟 (ch ǎ n) open, calm 然 (rán) so 而 (ér) but, and 善 (shàn) good 谋 (móu) plan 。天 (tiān) Heaven 网 (wǎng) net 恢 (huī) vast, wide 恢 (huī) vast, wide ， 疏 (shū) open, large 而 (ér) but, and 不 (bù) not 失 (shī) lose, slip through 。

Sentence for Sentence Translation:

勇于敢则杀 : He who is courageous out of daring is to be killed.
勇于不敢则活 : He who is courageous out of compassion survives.
此两者，或利或害 : Of these two kinds of courageous people, one is beneficial and the other is harmful.

天之所恶，孰知其故 ：What Heaven hates; who would know the reason?
是以圣人犹难之 ：Therefore, Shengren acts cautiously in dealing with this difficult matter.
天之道，不争而善胜 ：The Tao of Heaven does not compete but always wins.
不言而善应 ：It does not speak, but always responds.
不召而自来 ：It does not summon, but things come voluntarily.
繟然而善谋 ：It acts calmly but it is good in planning.
天网恢恢，疏而不失 ：Heaven's net is vast and wide but nothing can slip through.

河上公与王弼原文差异对照 Text Commentary on Chapter 73:
Ho 河 64 words 字 ;
Wang 王 64 words 字 ;
This book 本书 64 words 字 .

有慈勇的人是勇于不敢的人，顺着自我的天生的勇气，用爱心来保护弱小，与道相通，是会得到天网的帮助的。

有学者认为“ 圣人犹难之 ”是六十三章误入，又举出帛书没有这句为证，这是很可笑的，因为帛书不是完整的，所以不能说帛书没有就可以删掉，如果是这样的话，三分一的经文也可以删去。
道藏集注：河上公章句注（是以圣人犹难之）：言圣人之明德，犹难于勇敢，况无圣人之德而欲行之乎。
宋刻本误混入王弼注。
Comment: Both Ho and Wang text versions are the same.

Some scholars suggest that the sentence 是以圣人犹难之 (Therefore Shengren acts cautiously in dealing with this difficult matter) should belong to Chapter 63 and should be deleted. They argue that the Bo version does not have this sentence. Since the Bo version has only two thirds of the text, they cannot use the Bo version to support their argument. Therefore, this book does not follow their suggestion.

Another 800 year old mistake can be found in the 四库文书 . Ho's commentary of the sentence 是以圣人犹难之 (Therefore Shengren acts cautiously in dealing with this difficult matter) is entered into Wang's commentary by mistake. That's the reason why 道藏 (daozang) is the authoritative source for this book.

Ho Shang Kung Commentary Translation:

任 (rèn) 为 (wéi) Natural actio n 第七十三章（河上公）

勇于敢则杀：勇于敢有为，即杀其身也。

He who is courageous out of daring is to be killed: Being courageous out of daring to act with interfering actions yowei, one will be killed.
勇于不敢则活：勇于不敢有为，则活其身。
He who is courageous out of compassion survives: Being courageous but avoiding daring action of interfering actions yowei, one will survive.
此两者：谓敢与不敢也。
Of these two kinds of courageous men: These two things refer to daring and not daring.
或利或害：活身为利，杀身为害。
One is beneficial and the other is harmful : Being alive is beneficial and being killed is harmful.
天之所恶：恶有为也。
What Heaven hates: What Heaven hates is the interfering action yowei.
孰知其故：谁能知天意之故而不犯之。
Who would know the reason : Who would know the way of Heaven so as to follow it, not act against it?
是以圣人犹难之：言圣人之明德，犹难于勇敢，况无圣人之德而欲行之乎。
Therefore Shengren acts cautiously in dealing with this difficult matter: Even with the profound understanding of the way of Heaven, Shengren still finds that it is difficult to be courageous with daring; what chance do the common people have?
天之道，不争而善胜：天不与人争贵贱，而人自畏之。
The Tao of Heaven does not compete but always wins: Heaven does not compete with men for glory but men are in awe of it naturally.
不言而善 应：天不言，万物自动以应时。
It does not speak, but always responds : Heaven does not speak but all things follow the rhythm of time and seasons naturally.
不召而自来：天不呼召，万物皆负阴而向阳。
It does not summon, but things come voluntarily: Heaven does not summon but all things carry yin and embrace yang (Chapter 1).
繟然而善谋：繟，宽也。天道虽宽博，善谋虑人事，修善行恶，各蒙其报也。
It acts calmly but it is good at planning : 繟 (chan) means broad. Even though Heaven's Tao is wide, it pays attention to men's deeds. When men cultivate good deeds, they are rewarded with goodness; when men commit bad deeds, they are punished accordingly.
天网恢恢，疏而不失：天之网罗，恢恢甚大，虽疏远，司察人之善恶，无有所失。

Heaven's net is vast and wide but nothing can slip through: The Heaven's net is vast and wide but it sees and responds to the good and bad deeds of men; it never misses.

Wang Pi Commentary Translation:

第七十三章（王弼）

勇于敢则杀：必不得其死也。

He who is courageous out of daring is to be killed: A brutal man will not get a natural death (Chapter 42).

勇于不敢则活：必齐命也。（齐命：全命。）

He who is courageous out of compassion survives: A prudent man will complete his natural life span.

此两者，或利或害：俱勇而所施者异，利害不同，故曰或利或害也。（所施者异：指勇于敢与勇于不敢。）

Of these two kinds of courageous men, one is beneficial and the other is harmful: Both men are being courageous yet the way they use their courage makes the difference. Therefore it is to say one is beneficial while the other is harmful.

天之所恶，孰知其 故 ？ 是以圣人犹难之：孰，谁也。言谁能知天下意邪，其唯圣人也。故曰犹难之也。（ 河上公注解：夫圣人之明，犹难于勇敢，况无圣人之明而欲行之也 .)

What Heaven hates; who would know the reason ?Therefore Shengren acts cautiously in dealing with this difficult matter : 孰 (shu) means who. It is to say that only Shengren can understand the way of Heaven. Therefore it is to say that it is difficult to be courageous with daring. (The following commentary appears in some versions of Wang Pi (daozang version does not include this commentary) but it should belong to Ho Shang Kung's: Even with such an understanding, Shengren finds it is difficult to be courageous with daring; what chance do the common people have?)

天之道，不争而善胜：天唯不争，故天下莫能与之争。（见第二十二章与第六十六章。）

The Tao of Heaven does not compete but always wins: Heaven does not compete therefore nothing in the world can compete with it (Chapter 22 and 66).

不言而善应：顺则吉，逆则凶，不言而善应也。

It does not speak, but always responds : When man follows the way of Heaven, he is prosperous; when he does the opposite, he is disastrous. Therefore, without words, Heaven responds to the actions of men.

不召而自来：处下则物自归。（见第六十一章注解。）

It does not summon, but things come voluntarily: Staying at the lowest level, it attracts all things to come voluntary.

繟然而善谋： 垂象而见吉凶(语出周易系辞上)，先事而设诚(诫)，安而不忘危，未召而谋之，故曰然而善谋也。(繟：坦然；坦白无私。)

It acts calmly but it is good at planning: Seeing the images (signs of changes in time) of Heaven, one knows the good or bad omen (Refer to: I Ching). Therefore one can make preparation for the changes and can live calmly while aware of the lurking danger. Thus it says "It acts calmly but is good at planning".

天网恢恢，疏而不 失 ：Heaven's net is vast and wide but nothing can slip through.

(No comment)

Chapter 74 (6-4. There is always a higher natural executioner.)

第七十四章原文

民不畏死，奈何以死懼之？若使民常畏死，而為奇者，吾得執而殺之，孰敢！常有司殺者殺。夫代司殺者殺，是謂代大匠斲。夫代大匠斲者，希有不傷其手矣。

Verbatim Translation:

民 (mín) people 不 (bù) not 畏 (wèi) fear 死 (sǐ) death ， 奈 (nài) lament, 何 (hé) why 以 (yǐ) use 死 (sǐ) death 惧 (jù) terrorize, threaten 之 (zhī) it, him, them ？ 若 (ruò) if 使 (shǐ) make 民 (mín) people 常 (cháng) always 畏 (wèi) fear 死 (sǐ) death ， 而 (ér) and 为 (wéi) act 奇 (qí) odd, abnormal 者 (zhě) he, one 吾 (wú) I 得 (dé) get 执 (zhí) arrest, seize 而 (ér) and 杀 (shā) kill 之 (zhī) it, him, them ， 孰 (shú) who 敢 (gǎn) dare ！ 常 (cháng) always 有 (yǒu) have 司 (sī) official, executioner 杀 (shā) kill 者 (zhě) he, one 杀 (shā) kill 。 夫 (fū) you, one 代 (dài) replace 司 (sī) official, executioner 杀 (shā) kill 者 (zhě) he, one 杀 (shā) kill ， 是 (shì) 谓 (wèi) is called 代 (dài) replace 大 (dà) great 匠 (jiàng) carpenter 斫 (zhuó) cut 。 夫 (fū) you, one 代 (dài) replace 大 (dà) great 匠 (jiàng) carpenter 斫 (zhuó) cut 者 (zhě) he, one ， 希 (xī) seldom 有 (yǒu) have 不 (bù) not 伤 (shāng) hurt 其 (qí) his 手 (shǒu) hands 矣 (yǐ) indeed!

Sentence for Sentence Translation:

民不畏死 : If people do not fear death,
奈何以死惧之 : Why threaten them with death?
若使民常畏死 : If I make the people always in fear of death
而为奇者，吾得执而杀之，孰敢 : And if there is any violator, I will make the arrest and kill him. Who would dare?
常有司杀者杀 : There is always a natural executioner that kills.
夫代司杀者杀，是谓代大匠斫 : If you try to replace the executioner to kill, it is like replacing a master carpenter to cut wood.

夫代大匠斫者，稀有不伤其手矣 : If you try to cut wood like a master carpenter, you can hardly escape the injury to your hands.

河上公与王弼原文差异对照 Text Commentary on Chapter 74:

Ho 河 56words 字： 司杀者 0,0;

Wang 王 59 words 字：司杀者杀 kill ； 杀 ；

This book 本书 59 words 字：司杀者杀 kill ； 杀 ；

河本少了“ 司杀者杀 ”的“ 杀 ” 字，傅本、帛书同王本，所以本书用王本经文。

读第七十四章要小心，在字面上好象是老子都会杀人的：吾得执而杀之。“ 吾 ” 字不是代表老子，而是有为之君。

Comment: Both Ho and Wang versions are similar in meaning. Ho misses one word 杀 (sha)(kill).

Some scholars interpret the word 吾 (wu)(I) as referring to Lao-tzu himself. Therefore, they point out that even Lao-tzu kills (to justify Chapter 5 of ruthlessly treating people as straw dogs). However, the word 吾 (wu)(I) can mean someone else (egoistic ruler in this case and the general in Chapter 69).

Ho Shang Kung Commentary Translation:

制 (zhì) 惑 (huò) Stop confusio n 第七十四章（河上公）

民不畏 死： 治国者，刑罚酷深，民不聊生，故不畏死也。治身者，嗜欲伤神，贪财杀身，民不知畏之也。

If people do not fear death: On the matter of governing, the ruler employs cruel punishments to rule; the people cannot live in peace and therefore they don’t fear death.

On the matter of self-cultivation, one is full of desires for bodily pleasure and wealth that hurt his spirits and shorten his life, and in this way, the people don’t know to fear death.

奈何以死惧 之： 人君不宽其刑罚，教民去情欲，奈何设刑法以死惧之。

Why threaten them with death: The ruler should lessen the punishment and teach the people to reduce their desires. Instead, he establishes strict laws to terrorize people.

若使民常畏 死： 当除己之所残刻，教民去利欲也。

If I make the people always in fear of death: The ruler should avoid his own intolerance and cruelty to teach the people to shun desires.

而为奇者，吾得执而杀之，孰 敢： 以道教化而民不从，反为奇巧，乃应王法，执而杀之，谁敢有犯者。老子疾（伤）时王不先以道德化之，而先刑罚。

And if there is any violator, I will make the arrest and kill him. Who would dare : If some people do not follow the good teachings and become lawbreakers, they should be arrested and executed. Who would dare to break the law? Lao-tzu laments that the rulers only know how to use the death punishment and do not try to correct the people first.

常有司杀 者： 司杀者谓天，居高临下，司察人过，天网恢恢，疏而不失也。（见第七十三章。）

There is always a natural executioner that kills : 司杀者 (ci sha zhe) (natural executioner) means Heaven. Heaven is high above and observes the behavior of the people. The Heaven's net is invisible and wide but nothing can slip through it (Chapter 73).

夫代司杀者，是谓代大匠 斫： 天道至明，司杀者有常，犹春生夏长，秋收冬藏，斗杓（柄）运移，以节度行之。人君欲代杀之，是犹拙夫代大匠斲木，劳而无功也。

If you try to replace the executioner to kill, it is like replacing a master carpenter to cut wood: The Heaven's Tao is fair and clear and predictable. It is like all things give birth in spring and grow in summer, harvest in autumn and store in winter. The stars positions and change of seasons are constant. Therefore if the ruler wants to replace the natural executioner to kill, it is like replacing a master carpenter to cut wood. There would be a lot of work but no accomplishment.

夫代大匠斫者，稀有不伤手 矣： 人君行刑罚，犹拙人代大匠斲木也，则方圆不得其理，还自伤其手。代天杀者，不得其理，还受其殃也。

If you try to cut wood like a master carpenter, you can hardly escape the injury to your hands: It is to say that the ruler tries to execute punishments is like a clumsy person trying to replace a master carpenter to cut wood. A person who does not know the principles of square and circle and tries to cut wood, he will cut his own hands instead. It is the same for the ruler who does not understand the principle of Heaven executioner and tries to kill, he will bring calamity upon himself.

<u>Wang Pi Commentary Translation:</u>

第七十四章（王弼）

民不畏死，奈何以死惧 之 ？ 若使民常畏死，而为奇者，吾得执而杀之，孰敢： 诡异乱群，谓之奇也。

If people do not fear death, why threaten them with death? If I make the people always in fear of death and if there is any violator, I will make the arrest and kill him. Who would dare : 奇 (qi) (violator) means he who disturbs the peace of the people by giving out false predictions and deviated opinions.

常有司杀者杀，夫代司杀者杀，是谓代大匠斲，夫代大匠斲者，稀有不伤其手矣：为逆，顺之所恶（忿）也（庄子天运：帝王顺之则治，逆之则凶。）；不仁者，人之所疾也。故曰常有司杀也。

There is always a natural executioner that kills. If you try to replace the executioner to kill, it is like replacing a master carpenter to cut wood. If you try to cut wood like a master carpenter, you can hardly escape the injury to your hands: What is against the flow of nature evokes the wrath of nature (Refer to Zhuangzi). An evil person evokes the anger of the people. Therefore there is a natural executioner to kill those who are against the natural balance of all things.

Chapter 75 (8-5. The sage lets go of his ego and chooses love.)

第七十五章原文

民之饑，以其上食稅之多，是以饑。民之難治，以其上之有為，是以難治。民之輕死，以其求生之厚，是以輕死。夫唯無以生為者，是賢於貴生。

Verbatim Translation:

民 (mín) people 之 (zhī) is 饥 (jī) hungry, starving ， 以 (yǐ) because 其 (qí) their 上 (shàng) above, ruler 食 (shí) eat, collect 税 (shuì) tax 之 (zhī) is 多 (duō) much 是 (shì) 以 (yǐ) hence 饥 (jī) hungry, starving 。民 (mín) people 之 (zhī) is 难 (nán) hard, difficult 治 (zhì) govern ，以 (yǐ) because 其 (qí) their 上 (shàng) above, ruler 之 (zhī) is 有为 (yǒuwéi) act interfering action ， 是 (shì) 以 (yǐ) hence 难 (nán) hard, difficult 治 (zhì) govern 。民 (mín) people 之 (zhī) is 轻 (qīng) light, slight 死 (sǐ) death 以 (yǐ) because 其 (qí) their 求 (qiú) ask, request, chase 生 (shēng) living, life 之 (zhī)'s 厚 (hòu) thick, abundance, too much 是 (shì) 以 (yǐ) hence 轻 (qīng) light, slight 死 (sǐ) death 。夫 (fū) 唯 (wéi) only 无 (wú) not 以 (yǐ) indulge, use 生 (shēng) living, life, person 为 (wéi) act 者 (zhě) person ， 是 (shì) is, yes 贤 (xián) better, worthy 于 (yú) than 贵 (guì) value, honor 生 (shēng) living, life, person 。

Sentence for Sentence Translation:

民之饥，以其上食税之多，是以饥 ：Why are the people starving? Because the rulers eat up their grain in taxes. That's why they are starving.

民之难治，以其上之有为，是以难治 ：Why are the people difficult to govern? Because the rulers act with interfering actions, yowei. That's why the people are difficult to govern.

民之轻死，以其求生之厚，是以轻死 ：Why do the people treat death so lightly? Because they want too much out of life. That's why they treat death so lightly.

夫唯无以生为者，是贤于贵生 ：He who does not identify himself as the body is better than he who values his body.

河上公与王弼原文差异对照 Text Commentary on Chapter 75:

Ho 河 53 words 字 ;
Wang 王 53 words 字 ;
This book 本书 53 words 字 .

河、王、帛书本都用“ 以其求生之厚 ”,没有“ 上 ”字,“ 其求生之厚 ”可以指上下都犯上求生太厚之病。有学者用傅本“ 以其上求生之厚 ”,意思是一样的,所以本书采用河王本。

Comment: Both Ho and Wang versions are the same.

The lesson of this chapter is that the ruler who does not identify himself as the body is better than he who values his body. When a ruler identifies himself with the people, he has obtained the Te of love. Therefore, the chapter is classified under “love”, the Eighth Tao Secret.

Ho Shang Kung Commentary Translation:

食 (shí) 损 (sǔn) Greed destroy s 第七十五章(河上公)

民之饥,以其上食税之多,是以 饥 : 人民所以饥寒者,以其君上税食下太多。是以民皆化上为贪,叛道违德,故饥。

Why are the people starving? Because the rulers eat up their grain in taxes. That’s why they are starving: The people are hungry because their ruler collects too much tax. The people follow the ruler and become greedy themselves. They depart from the way of Tao and Te and thus they become hungry.

民之难治,以其上之有为,是以难 治 : 民之不可治者,以其君上多欲,好有为也。是以其民化上有为,情伪难治。

Why are the people difficult to govern? Because the rulers act with interfering actions youwei. That’s why the people are difficult to govern: The people are difficult to govern because the ruler desires too much and likes to interfere with things (youwei). The people follow the example of the ruler and act to interfere with things (youwei). They become hypocritical and cunning and thus difficult to govern.

民之轻死,以其求生之 厚 : 人民轻犯死者,以其求生活之事太厚,贪利以自危。

Why do the people treat death so lightly? Because they want too much out of life: The people treat death lightly because they indulge in life too much. They are greedy for wealth and their desires endanger their lives.

是以轻 死 : 以其求生太厚之故,轻入死地也。

That’s why they treat death so lightly: Because they want too much out of life, they enter into the death land easily.

夫唯无以生为者，是贤于贵 生： 夫唯独无以生为务者，爵禄不干于意，财利不入于身，天子不得臣，诸侯不得使，则贤于贵生也。
He who does not identify himself as the body is better than he who values his body: He who does not identify himself as the body is not obsessed with honor and positions; does not indulge himself when he has money; does not serve the emperor; does not follow the orders of the lords. He is free from the bondage of the flesh and therefore he is better than he who values too much of himself.

Wang Pi Commentary Translation:

第七十五章（王弼）

民之饥，以其上食税之多，是以饥。民之难治，以其上之有为，是以难治。民之轻死，以其求生之厚，是以轻死。夫唯无以生为者，是贤于贵生： 言民之所以僻邪，治之所以乱，皆由“上”，不由其下也。民从上也。
(Comment on the entire chapter): The behavior of the people (being hungry and rebellious) is caused by the ruler above. This is to say that the people follow the ruler above, not the other way around.

Chapter 76 (5-1. Wherever there is breath there is life.)

第七十六章原文

人之生也柔弱，其死也堅強。萬物草木之生也柔脆，其死也枯槁。故堅強者死之徒，柔弱者生之徒。是以兵強則不勝，木強則兵。強大處下，柔弱處上。

Verbatim Translation:

人 (rén) people; man 之 (zhī) when 生 (shēng) life; alive 也 (yě) is 柔 (róu) soft 弱 (ruò)weak; tender ，其 (qí) their 死 (sǐ) death 也 (yě) is 坚 (jiān) hard 强 (qiáng) strong 。万 (wàn) 物 (wù) ten thousand things 草 (cǎo) grass 木 (mù) tree 之 (zhī) when 生 (shēng) alive 也 (yě) is 柔 (róu) soft 脆 (cuì) supple; flexible ，其 (qí) their 死 (sǐ) death 也 (yě) is 枯 (kū) withered 槁 (gǎo) dried 。故 (gù) therefore 坚 (jiān) hard 强 (qiáng) strong 者 (zhě) 死 (sǐ) death 之 (zhī) 徒 (tú) followers; companions ，柔 (róu) soft 弱 (ruò) weak 者 (zhě) 生 (shēng) life 之 (zhī) 徒 (tú) followers; companions 。是 (shì) 以 (yǐ) therefore 兵 (bīng) army 强 (qiáng) strong 则 (zé)then 不 (bù) not 胜 (shèng) win ，木 (mù) tree 强 (qiáng) strong 则 (zé) then; will 兵 (bīng) cut; weapon 。强 (qiáng) strong, hard 大 (dà) big, strong 处 (ch ǔ) stay 下 (xià) low; underneath ，柔 (róu) soft 弱 (ruò) weak 处 (ch ǔ) stay 上 (shàng) above; top 。

Sentence by Sentence Translation:

人之生也柔弱 : When men are alive, they are flexible and soft.
其死也坚强 : When they die, they are stiff and hard.
万物草木之生也柔脆 : The ten thousand things including grass and trees are flexible and supple when alive.
其死也枯槁 : When they die, they are withered and dry.
故坚强者死之徒，柔弱者生之徒 : Therefore, the stiff and hard are followers of death and the soft and flexible are followers of life.
是以兵强则不胜 : Thus a hard and unyielding army will not win.
木强则兵 : A hard and unbending tree will be cut down.

强大处下，柔弱处上 ：The hard and big belong to underneath. The flexible and soft belong to the top.

河上公与王弼原文差异对照 Text Commentary on Chapter 76:

Ho 河 57 words 字： 木强则共 (share);
Wang 王 57 words 字:木强则兵 (cut) ;
This book 本书 57 words 字:木强则兵 (cut)

河本‘兵’作‘共’：细菌类共生树上令到树死亡。强大处下，柔弱处上：指万物本身的自然表现，比喻叶在树上根在树下；又可以说做事以强大为下策，以柔弱为上策。

婴儿出生时是柔弱的，慢慢成长到老年时，身体是很硬的，这是和气越来越少的缘故，到和气没有了就是断气了。河上公用“ 木强则共 ”，五弼“ 木强则兵 ”。但王弼注解“ 兵 ”是“ 物所加也 ”，这也可以是“ 共 ”的注解，所以“ 共 ”与“ 兵 ”是相近的，但是为了避现代讳，本书用“ 兵 ”字。

Comment: There is one word different: Ho uses 共 (gong)(share) while Wang 兵 (bing)(soldier, to cut). These two words almost look alike and neither of them makes sense with the verse. So some scholars change the word to 折 (zhe)(break). This book adopts Wang's 兵 (bing)(soldier, to cut) because it is easier to imagine soldiers cutting down trees.

Ho Shang Kung Commentary Translation:

戒 (jiè) 强 (qiáng) Avoid unyieldin g 第七十六章（河上公）

人之生也柔 弱： 人生含和气，抱精神，故柔弱也。

When men are alive, they are flexible and soft: When people are alive, they breathe harmonized Chi (He Qi) and embrace Jing Shen, essence and spirit. Thus, they are soft and supple.

其死也坚 强： 人死，和气竭，精神亡，故坚强也。

When they die, they are hard and stiff: When people die, their harmonized Chi (He Qi) (breath) dries up and their essence and spirit (Jing Shen) disappears. Thus, their corpses are hard and stiff.

万物草木之生也柔 脆： 和气存也。

The ten thousand things including grass and trees are flexible and supple when alive: It is because harmonized Chi (He Qi) (breath) exists.

其死也枯 槁： 和气去也。

When they die, they are withered and dry: It is because harmonized Chi (He Qi) (breath) disappears.

故坚强者死之徒，柔弱者生之 徒： 以其上二事观而知之，坚强者死，柔弱者生也。

Therefore, the hard and stiff are followers of death and the soft and tender are followers of life: Through the two examples mentioned, we

know that hardness means death and softness means life.
是以兵强则不 胜：强大之兵，轻战乐杀，毒流怨结，众弱为一，强故不胜。
Thus a hard and unyielding army will not win: A strong army enters into battles mindlessly and kills for fun. This poisonous act creates reasons for revenge. The suppressed people will come together as one to fight the invaders. So a strong army will not win.
木强则 共：木强大，枝弱共生其上也。
A hard and unbending tree will be shared (Wang Pi version is 'cut down'): When the tree trunk is strong and big, it supports many weak and small branches.
强大处下，柔弱处 上：兴物造功，大木处下，小物处上，大道抑强扶弱，自然之效。
The hard and big belong to the underneath; the flexible and soft belong to the top: When erecting a building, the big wood is used underneath and small items stay upon them. This is the same way that Tao helps the weak and controls the strong. This is a natural phenomenon.

Translation of Wang Pi's Commentary:

第七十六章（王弼）

人之生也柔弱，其死也坚强。万物草木之生也柔脆，其死也枯槁。故坚强者死之徒，柔弱者生之 徒 ：
(No comment)
是以兵强则不 胜：强兵以暴于天下者，物之所恶也，故必不得胜。
Thus a hard and unyielding army will not win: A strong army uses force to dominate the world. All living things hate it. Therefore, for sure, it will not win.
木强则 兵：物所加也。（其他生物会对强大的树木有所加害的。）
A hard and unbending tree will be cut down: A strong tree will be harmed by other things.
强大处 下：木之本也。（树木的根。）
The hard and big belong to underneath: It means the root of the tree is underneath.
柔弱处 上．：枝条是也。
The flexible and soft belong to the top: It means the branches of a tree are at the top.

Chapter 77 (7-3. The Tao of Heaven is like the bending of a bow.)

第七十七章原文

天之道，其猶張弓乎？高者抑之，下者舉之，有餘者損之，不足者補之。天之道，損有餘而補不足。人之道則不然，損不足以奉有餘。孰能有餘以奉天下？唯有道者。是以聖人為而不恃，功成而不處，其不欲見賢。

Verbatim Translation:

天 (tiān) Heaven 之 (zhī)'s, it 道 (dào) Tao, 其 (qí) it, he 犹 (yóu) is like, resemble 张 (zhāng) open, stretch 弓 (gōng) bow 乎 (hū) ? 高 (gāo) high 者 (zhě) it, one 抑 (yì) depress 之 (zhī) it, 下 (xià) low 者 (zhě) it, one 举 (jǔ) raise 之 (zhī) it, ，有 (yǒu) have, possess 余 (yú) excess, abundance 者 (zhě) it, one 损 (sǔn) decrease 之 (zhī)'s, it ，不 (bù) not 足 (zú) enough, adequate 者 (zhě) it, one 补 (bǔ) increase, reimburse 之 (zhī)'s, it 。天 (tiān) Heaven 之 (zhī)'s 道 (dào) Tao, 损 (sǔn) decrease 有 (yǒu) have, possess 余 (yú) excess, abundance 而 (ér) and, but 补 (bǔ) increase, replenish 不 (bù) not 足 (zú) enough, adequate. 人 (rén) man 之 (zhī)'s 道 (dào) Tao 则 (zé) is 不 (bù) not 然 (rán) so, 损 (sǔn) decrease 不 (bù) not 足 (zú) enough, adequate 以 (yǐ) so, to, 奉 (fèng) offer 有 (yǒu) have, possess 余 (yú) excess, abundance 。孰 (shú) who 能 (néng) abloe to 有 (yǒu) have, possess 余 (yú) excess, abundance 以 (yǐ) so, to, 奉 (fèng) offer 天下 (tiānxià) the world 唯 (wéi) only 有 (yǒu) have, possess 道 (dào) Tao 者 (zhě) it, one 。是 (shì) 以 (yǐ) therefore 圣人 (shèngrén) shengren, sage 为 (wéi) act 而 (ér) and, but 不 (b ú) not 恃 (shì) expectation, 功 (gōng) task, mission 成 (chéng) accomplished 而 (ér) and, but 不 (bù) not 处 (ch ǔ) stay, claim credits, 其 (qí) it, he 不 (b ú) not 欲 (yù) desire 见 (jiàn) show off, display 贤 (xián) abilities.

Sentence for Sentence Translation:

天之道，其犹张弓乎 ：Isn't the Tao of Heaven like the bending of a bow?

高者抑之，下者举之 ：When it is too high, it is lowered; too low, it is raised;
有余者损之，不足者补之 ：Too much tension, it is decreased; not enough tension, it is increased.
天之道，损有余而补不足 ：The Tao of Heaven is to reduce those who have too much and give to those who have too little.
人之道则不然 ：Man's way is different
损不足以奉有余 ：he robs those who have little and offers much to those who have plenty.
孰能有余以奉天下？唯有道者 ：Who can give his surplus to the world? Only the followers of Tao.
是以圣人为而不恃 ：Therefore, Shengren acts without expectations;
功成而不处 ：Retreats when the work is done;
其不欲见贤 ：Avoids showing off his abilities.

河上公与王弼原文差异对照 Text Commentary on Chapter 77:

Ho 河 79 words 字： 弓乎？；与 increas e 之 ；

Wang 王 79 words 字:弓与？；补 increas e 之 ；

This book 本书 79 words 字:弓乎？；补 increas e 之。

第七十七章王本“ 不足者补之 ”，河本以“ 益 ”或“ 与 ”代替“ 补 ”，意思一样，帛书、傅本用“ 补 ”，本书也用补字。又“ 其犹张弓乎 ”，王用“ 与 ”代替“ 乎 ”，意思一样。

Comment: Both Ho and Wang versions are similar in meaning.

Wang uses the word 补 (bu)(increase) while Ho 与 (yu)(increase). The meaning is the same but differs in words.

The Yerkes-whatzy law of psychology states that a moderate amount of stress is needed for a person to obtain peak performance. Too little stress will not motivate a person to act with urgency and too much stress will make a person break down. The bell-shaped curve of the Yerkes-whatzy law looks like a fully opened bow in archery.

Ho Shang Kung Commentary Translation:

天 (tiān) 道 (dào) Heaven's Ta o 第七十七章（河上公）

天之道，其犹张弓乎： 天道暗昧，举物类以为喻也。

Isn't the Tao of Heaven like the bending of a bow: The Tao of Heaven is invisible and difficult to understand. Therefore, a physical thing (bow) is used as a metaphor to illustrate its use.

高者抑之，下者举之；有余者损之，不足者与之： 言张弓和调之，如是乃可用。夫抑高举下，损强益弱，天之道也。

When it is too high, it is lowered; too low, it is raised; too much tension, it is decreased; not enough tension, it is increased: A bow must be stretched and adjusted before it can be useful. It resembles Tao's way of suppressing the high and raising the low; decreasing the power of the strong while empowering the weak.

天之道,损有余而补不足: 天道损盈益谦,天道以中和为上。

The Tao of Heaven is to reduce those who have too much and give to those who have too little: The Tao of Heaven diminishes the proud but benefits the humble. Moderation and harmony are the ways of Heaven.

人之道,则不然: 人之道则与天之道反也。

Man's way is different: Man's Tao is the opposite of the Tao of Heaven.

损不足以奉有余: 世俗之人,损贫以奉富,夺弱以益强也。

He robs those who have little and offers much to those who have plenty: The common people take away from the poor to offer to the rich; reduce from the weak and add to the strong.

孰能有余以奉天下,唯有道者: 言谁能居有余之位,自省爵禄以奉天下不足者乎?唯有道德之君而能行也。

Who can give his surplus to the world? Only the followers of Tao: It is to ask who can save his surplus in salary to share with the poor of the world. Only the Tao rulers can do that.

是以圣人为而不恃: 圣人为德施惠,不恃望其报也。

Therefore, Shengren acts without expectations: The enlightened one, Shengren acts virtuously without expecting returns.

功成而不处: 功成事就,不处其位。

Retreats when the work is done: After the work is done and affairs are established, Shengren does not stay to claim credit.

其不欲见贤: 不欲人知己之贤,匿功不居荣名,畏天损有余也。

Avoids showing off his abilities: Shengren does not want others to know his abilities. He remains obscure and shuns fame because he is afraid of the Tao of Heaven taking away the excess.

<u>Wang Pi Commentary Translation:</u>

第七十七章(王弼)

天之道,其犹张弓 与 ? 高者抑之,下者举之;有余者损之,不足者补之。天之道,损有余而补不足。人之道则不然: 与天地合德,乃能包之,如天之道。如人之量,则各有其身,不得相均。如(此)惟无身,无私乎自然,然后乃能与天地合德。

Isn't the Tao of Heaven like the bending of a bow? When it is too high, it is lowered; too low, it is raised; Too much tension, it is decreased; not enough tension, it is increased. The Tao of Heaven is

to reduce those who have too much and give to those who have too little : He who has the virtuous Te of the Heaven and Earth can embrace all things, like the Tao of Heaven. He who has the Te of man's capacity can only take care of himself; he can't be fair to all things. Therefore only when one lives for others and forgets his own interests (Chapter 7 and 13) can one have the Te that matches the Tao of Heaven.

损不足以奉有余。孰能有余以奉天下，唯有道者。是以圣人为而不恃，功成而不处，其不欲见贤： 言谁能处盈而全虚，损有以补无，和光同尘，荡而均者？唯有道者也。是以圣人不欲示其贤，以均天下。

Man's way is different - he robs those who have little and offers much to those who have plenty. Who can give his surplus to the world? Only the followers of Tao. Therefore, Shengren acts without expectations, retreats when the work is done and avoids showing off his abilities: Who can remain humble when he is full of knowledge? Who can decrease his surplus to share with the poor? Who can harmonize his brilliance and be one with the world (Chapter 56)? Who can be fair to all the people? Oh, only the one who has obtained Tao can do that. Therefore Shengren (enlightened one) avoids showing off his abilities in order to be one with the world.

Chapter 78 (5-5. You can achieve any goal if you can resemble water.)

第七十八章原文

天下柔弱莫過於水，而攻堅強者莫之能勝。以其無以易之。柔之勝剛，弱之勝強，天下莫不知，莫能行。是以聖人云：受國之垢，是謂社稷主；受國之不祥，是謂天下王。正言若反。

Verbatim Translation:

天 (tiān) Heaven 下 (xià) under (the world) 柔 (róu)soft; flexible 弱 (ruò) weak; tender 莫 (mò) not 过 (guò) pass; surpass 于 (yú) than 水 (shuǐ) water ， 而 (ér) yet 攻 (gōng) attack; overcome; against 坚 (jiān) hard; firm 强 (qiáng) strong; forceful 者 (zhě) person; thing 莫 (mò) not 之 (zhī) 能 (néng) able 胜 (shèng) win; overcome 。以 (yǐ) for 其 (qí) it 无 (wú) not 以 (yǐ) to 易 (yì) change; replace 之 (zhī) it 。柔 (róu) soft; flexible 之 (zhī) can 胜 (shèng) overcome; defeat 刚 (gāng) hard; rigid ，弱 (ruò) weak; tender 之 (zhī) can 胜 (shèng) overcome; defeat 强 (qiáng) strong; forceful; unyielding 天 (tiān) heaven 下 (xià) under; tianxia 莫 (mò) not 不 (bù)don’t 知 (zhī) know ，莫 (mò) not 能 (néng) able 行 (háng) practice; follow 。是以 (shì yǐ) therefore 圣人 (shèng rén) sage 云 (yún) says ：受 (shòu) tolerate; manage 国 (guó) country 之 (zhī) ’s; its 垢 (gòu) dirt; evil things ，是 (shì) is 谓 (wèi) called 社 (shè) alter; shrine 稷 (jì) grain; soil (社稷 (shè jì) country; society’s) 主 (zhǔ) master; leader; king ；受 (shòu) tolerate; manage 国 (guó) country 之 (zhī)’s 不 (bù) not 祥 (xiáng) fortunate; good omen (不祥 (bù xiáng) misfortune; calamities； ominous) ，是 (shì) is 谓 (wèi) called 天 (tiān) heaven 下 (xià) under(天下 (tiān xià) the world; tianxia) 王 (wáng) king; leader 。正 (zhèng) correct; true 言 (yán) words 若 (ruò) seems 反 (fǎn) opposite 。

Sentence by Sentence Translation:

天下柔弱莫过于水 : Nothing in the world is softer and weaker than water;
而攻坚强者莫之能胜 : Yet when overcoming the hard and strong, nothing is more effective than water.
以其无以易之 : The usefulness of water cannot be replaced.
柔之胜刚 : The soft overcomes the hard;
弱之胜强 : The weak overcomes the strong;
天下莫不知 : Nobody in the world doesn't know it,
莫能行 : Yet no one can practice.
故圣人云 : Therefore, Shengren says:
受国之垢,是谓社稷主 : He who can manage a country's dirt is fit to be the leader of the country;
受国之不祥,是谓天下王 : He who can manage a country's misfortunes is fit to be the king of the world.
正言若反 : True words seem to be the opposite.

河上公与王弼原文差异对照 Text Commentary on Chapter 78:

Ho 河 67words 字 : 天下柔弱莫过于 水 soft than wate r ; 故 圣人 ; 是谓 天下王 ;

Wang 王 67words 字:天下莫柔弱于 水 soft than wate r ; 是以 圣人;是为 天下王 ;
This book 本书 67words 字:天下柔弱莫过于水 ;故 圣人 (Chapter 57 章); 是谓 天下王。

经文河(道藏)本是"柔之胜刚,弱之胜强"。王本相反"弱之胜强,柔之胜刚"。因为"柔弱胜刚强"第三十六章,又帛书、傅本亦与河本同,所以本书用河(道藏)本。
Comment: There is no significant difference in Ho and Wang versions. The sequence of "柔之胜刚 The soft overcomes the hard" and "弱之胜强 The weak overcomes the strong" is reversed for Ho and Wang. Since Po and Fu versions have the same sequence as Ho, therefore Ho version is adopted in this book.

Ho Shang Kung Commentary Translation:

任 (rèn) 信 (xìn) Total confidenc e 第七十八章(河上公)

天下柔弱莫过于 水 : 言水柔弱,圆中则圆,方中则方,拥之则止,决之则行。
Nothing in the world is softer and weaker than water: This is to say that water is soft and flexible. Pour water into something round, water becomes round; pour it into something square, it becomes square. Block its way, it stops; unblock its way, it flows.

而攻坚强者，莫之能 胜： 水能怀山（ 襄陵），磨铁消铜，莫能胜水而以成其功也。
Yet when overcoming the hard and strong, nothing is more effective than water: Water can surround mountains and destroy iron and copper. Nothing is more powerful than water.
以其无以易 之： 夫攻坚强者，无以易于水。
The usefulness of water cannot be replaced: To attack the firm and strong, nothing can replace water.
柔之胜 刚： 舌柔齿刚，齿先舌亡。
The soft overcomes the hard: The tongue is soft and the teeth are strong; the teeth disappear first.
弱之胜 强： 水能灭火，阴能消阳。
The weak overcomes the strong: Water can put down fire; yin can eliminate yang.
天下莫不 知： 知柔弱者长久，刚强者折伤也。
Nobody in the world doesn't know it: To know that the soft and weak can last long and that the strong and rigid die young.
莫能 行： 耻谦卑，好强梁。（耻笑谦卑，嗜好强梁。）
Yet no one can apply: They feel ashamed when behaving humble and low. They like to be strong and forceful.
故圣人 云： 谓下事也。
Therefore Shengren says: Says the following sentences:
受国之垢，是谓社稷 主： 人君能受国垢浊者，若江海不逆小流，则能长保社稷，为一国君主也。
He who can manage the country's dirt is fit to be the ruler of the country: The ruler who can accept the dirt of a country is like the sea that can accept small flows of water. If one can do that, he will be the lord of the country.
受国之不祥，是为天下 王： 君能引过归己，代民受不祥之殃，则可以王有天下。
He who can manage a country's misfortunes is fit to be the king of the world: If the lord can shoulder the responsibility of misfortunes for the people, he will become the king of the world.
正言若 反： 此乃正直之言，世人不知，以为反言。
True words seem to be the opposite: These words are the truthful words. The people of the world don't know them and think they have opposite meanings.

Wang Pi Commentary Translation:

第七十八章（王弼）

天下莫柔弱于水，而攻坚强者莫之能胜：
(No comment)
其无以易 之： 以，用也。其，谓水也，言用水之柔弱，无物可以易之也。
The usefulness of water cannot be replaced: It is to say that the usefulness of the softness and weakness of water cannot be replaced.
弱之胜强，柔之胜刚，天下莫不知莫能行。是以圣人 云 ：「受国之垢，是谓社稷主；受国不祥，是为天下王。」正言若反。
(No comment)

Chapter 79 (6-3. The Tao of Heaven is always on the side of the good man.)

第七十九章原文

和大怨，必有餘怨，安可以為善。是以聖人執左契，而不責於人。有德司契，無德司徹。天道無親，常與善人。

Verbatim Translation:

和 (hé) settle, harmonize, reconcile 大 (dà) great, big, bitter 怨 (yuàn) dispute, hatred ， resentment 必 (bì) must, surely 有 (yǒu) have 余 (yú) remain, residual 怨 (yuàn) dispute, hatred ， resentment ，安 (ān) how 可以 (kě yǐ) can 为 (wéi) act, make 善 (shàn) good, satisfactory 。是以 (shì yǐ) therefore 圣人 (shèng rén) Shengren, sage 执 (zhí) hold, grasp 左 (zuǒ) left, life 契 (qì) contract ，而 (ér) but 不 (bù) not 责 (zé)blame 于 (yú) on 人 (rén) men, others 。有 (yǒu) have 德 (dé) Te, virtue 司 (sī) execute, perform 契 (qì) contract ，无 (wú) no, not 德 (dé) Te, virtue 司 (sī) execute, perform 彻 (chè) claim, fixing guilt, blame on others. 天 (tiān) Heaven 道 (dào) Tao 无 (wú) no, not 亲 (qīn) relative, preference, impartial 常 (cháng) always 与 (yǔ) accompany, give, with 善 (shàn) good 人 (rén) men, people.

Sentence for Sentence Translation:

和大怨，必有余怨 : After settling a great dispute, some resentment must remain.
安可以为善 : How can one make it good?
是以圣人执左契 : Therefore, Shengren keeps the left side of the contract for peace,
而不责于人 : And he does not blame others.
有德司契 : A man of Te performs his contract of peace.
无德司彻 : A man without Te blames others for his failures.
天道无亲，常与善人 : Tao of Heaven is impartial, yet it is always on the side of the good man.

河上公与王弼原文差异对照 Text Commentary on Chapter 79:

Ho 河 40 words 字 ;
Wang 王 40 words 字 ;
This book 本书 40 words 字 .

有学者看到王注“ 大怨已至，而以德和之，其伤不复 ”，就把六十三章的“ 报怨以德 ”搬到第七十九章来成为“ 报怨以德，安可以为善。 ”删改经文是对传统的挑战。

Comment: Both Ho and Wang versions are the same.

Some scholars suggest to move the sentence 报怨以德 (Repay hatred with Te) from Chapter 63 to Chapter 79. Why? Because Wang made a comment using that sentence from Chapter 63. This book does not follow such a suggestion because Wang often uses different chapters to comment on other chapters.

Ho Shang Kung Commentary Translation:

任 (rèn) 契 (qì) To use a contrac t 第七十九章（河上公）

和大怨：杀人者死，伤人者刑，以相和报。

After settling a great dispute: He who kills another person is punished with death; he who hurts others is punished with torture. These are the settlements of crimes.

必有余怨：任刑者失人情，必有余怨及于良人（民）也。

Some resentment must remain: He who carries out strict punishment loses the sight of the compassion of the people. There must be some innocent people being punished unfairly and thus resentment lingers.

安可以为善：言一人吁（呼）嗟，则失天心，安可以和怨为善也。

How can one make it good: This is to say that the ruler alone carries out the punishment according to his wishes and he loses the heart of Heaven. How can he make peace with the people by strict punishment?

是以圣人执左契：古者圣人执左契，合符信也。无文书法律，刻契合符以为信也。

Therefore, Shengren keeps the left side of the contract for peace: In the ancient times, Shengren held the left part of an item (contract) that symbolized trust. There were not written laws and therefore the two halves of an item were put together as a trusting contract.

而不责于人：但刻契为信，不责人以他事也。

And he does not blame others: The item-contract is ingrained for trust purposes only. It does not intend to punish others for other matters.

有德司契：有德之君，司察契信而已。

A man of Te performs his contract of peace: The ruler with virtuous Te carries out what he is entrusted in the contract.

无德司彻：无德之君，背其契信，司人所失。

A man without Te blames others for his failures : The ruler without virtuous Te retracts his promises in the contract and punishes the people for other matters.

天道无亲，常与善人：天道无有亲疏，唯与善人，则与司契同也。
Tao of Heaven is impartial, yet it is always on the side of the good man: The Tao of Heaven does not show closeness or distance (impartial). It is always with the good man because a good man performs the same way as Tao of Heaven does.

Wang Pi Commentary Translation:

第七十九章（王弼）

和大怨，必有余怨：不明（治）理其契，以致大怨已至。而德以和之，其伤不复，故必有余怨也。
After settling a great dispute, some resentment must remain: When one does not manage his conduct (contract) well, one causes a great dispute. Even though one uses virtue Te to settle the dispute, the damage caused by the dispute cannot be totally healed. Therefore there must be some resentment left.
安可以为 善 ？ 是以圣人执左契而不责于人：左契，防怨之所由生也。
How can one make it good? Therefore Shengren keeps the left side of the contract for peace and does not blame others : 左契 (zuo qi) (left side contract) is to prevent disputes from happening.
有德司契：有德之人念思其契，不令怨生而后责于人也。
A man of Te performs his contract of peace: A man of virtue Te plans and acts to prevent disputes from happening. Since there is no dispute, no blaming of others is necessary.
无德司彻：彻，司人之过也。
A man without Te blames others for his failures : 彻 (che) (blame) means to punish others faults.
天道无亲，常与善人。
(No comment)

Chapter 80 (7-11. Return to simplicity.)

第八十章原文

小國寡民。使民有什伯人之器而不用，使民重死而不遠徙。雖有舟輿，無所乘之；雖有甲兵，無所陳之。使民復結繩而用之。甘其食，美其服，安其居，樂其俗。鄰國相望，雞犬之聲相聞，民至老死不相往來。

Verbatim Translation:

小 (xiǎo) small 国 (guó) country 寡 (guǎ) few 民 (mín) people 。使 (shǐ) let, though, even if 民 (mín) people 有 (yǒu) have 什 (sh í) ten 伯 (b ǎ i) 100 人 (rén) man 之 (zhī) 's, it 器 (qì) vessel, tool, machine 而 (ér) but, and 不 (bù) not 用 (yòng) use ，使 (shǐ) let, though, even if 民 (mín) people 重 (zhòng) take serious, important 死 (sǐ) death, die 而 (ér) but, and 不 (bù) not 远 (yuǎn) far 徙 (xǐ) move, travel 。虽 (suī) though 有 (yǒu) have 舟 (zhōu) boat 舆 (yú) carriage ，无 (wú) not, without 所 (suǒ) so 乘 (chéng) ride 之 (zhī) 's, it ；虽 (suī) though 有 (yǒu) have 甲 (jiǎ) armor 兵 (bīng) weapon, soliders ，无 (wú) not, without 所 (suǒ) place, so 陈 (chén) display 之 (zhī) 's, it 。使 (shǐ) let, though, even if 民 (mín) people 复 (fù) return, again 结 (jié) tie, fasten 绳 (shéng) string, rope 而 (ér) but, and 用 (yòng) use 之 (zhī) 's, it 。甘 (gān) relish, enjoy 其 (qí) its, their 食 (shí) food ，美 (měi) beautify, appreciate 其 (qí) its, their 服 (fú) clothes ，安 (ān) live peacefully, content 其 (qí) its, their 居 (jū) home, place ，乐 (lè) enjoy, happy 其 (qí) its, their 俗 (sú) customs 。邻 (lín) neighbor 国 (guó) country 相 (xiāng) one another, mutual, both 望 (wàng) see, in sight of ，鸡 (jī)oosters, cocks 狗 (gǒu) dogs 之 (zhī)'s, it 声 (shēng) sound, barking, crowing 相 (xiāng) one another, mutual, both 闻 (wén) hear ，民 (mín) people 至 (zhì) until, reach 老 (lǎo) old, old age 死 (sǐ) death, die 不 (bù) not, without 相 (xiāng) one another, mutual, both 往 (wǎng) go, visit, invade 来 (lái) come 。

Sentence for Sentence Translation:

小国寡民 : A small country has few people.

使民有什伯人之器而不用 : Even if there are ten-hundred-manpower tools, they are not used.

使民重死而不远徙 : The people take death seriously and do not travel too far.

虽有舟舆，无所乘之 : Though there are boats and carriages, they are not used.

虽有甲兵，无所陈之 : Though there are armor and weapons, they are not displayed.

使民复结绳而用之 : Let the people return to the use of tying knots.

甘其食 : They relish their food,

美其服 : Beautify their clothes,

安其居 : Live peacefully at their homes,

乐其俗 : And enjoy their customs.

邻国相望，鸡狗之声相闻： The people from the neighboring countries can see each other; the sound of their roosters and dogs can be heard from both sides.

民至老死不相往来 : The people grow old and die without invading each other.

河上公与王弼原文差异对照 Text Commentary on Chapter 80:

Ho 河 77 words 字： 使民 peopl e 有什伯，人 ma n 之器而不用；民 peopl e 复结绳 ；

Wang 王 75 words 字：使 0 有什伯， 0 之器而不用；人 ma n 复结绳 ；

This book 本书 77 words 字：使民 peopl e 有什伯，人 ma n 之器而不用；民 peopl e 复结绳。

有学者认为第八十章是不合现代人的理想，是在战国时人们渴望和平的一种发泄心理。其实战国时的人真的是在水深火热之中吗？近代战争是全方面的，比古代战争残忍的多了。如果说古人需要“ 世外桃源 ”、“ 乌托邦 ”，不如现代人更需要心灵的避难所。第八十章刚好给我们心灵上一种安慰，我们的心中永远是一个小国寡民的净土，只要我们诚心修道，哪不是青山绿水？

Comment: Both Ho and Wang versions are similar. Wang version has two words missing, 民 people and 人 man. 狗 dog is the same as 犬 dog.

Some scholars in China insist that understanding of the historical background of Lao-tzu is essential to understand Tao Te Ching. They use this chapter as an example to show that Lao-tzu envisions a society that

would never exist today. Well, if they know the Amish community in America, they might change their view. Many people in the world today have come to a realization that maybe a simple life is a better life. There are virtual spiritual communities (through the computer) which choose to lead a natural long life Tao.

Ho Shang Kung Commentary Translation:

独 (dú) 立 (lì) Self-relianc e 第八十章(河上公)

小国寡民: 圣人虽治大国, 犹以为小国, 俭约不奢泰, 民虽众, 犹若寡少, 不敢劳之也。

A small country has few people: Shengren as a ruler governs a big country as it were a small one - he is frugal, not wasteful; he dares not to enlist men for services (military) even though there are many able men available.

使民有什伯人之器而不用: 使民各有部曲什伯, 贵贱不相犯也。器谓农人之器。而不用者不征召夺人良时也。

Even if there are ten-hundred-manpower tools, they are not used: Let the people have their natural belongings and rankings so that the rich and poor can coexist. (Note: Ho interprets 什伯 (ten hundred) as ranking.)

器 (qi)(tools) means farmers' tools. 而不用 (erbuyong) (they are not used) means they are not summoned to the military service so that the farm activities are not interrupted.

使民重死: 君能为民兴利除害, 各得其所, 则民重死而贪生也。

The people take death seriously: When the ruler can make the people prosperous and secure, the people will naturally want to live and avoid death.

而不远徙: 政令不烦则安其业, 故不远迁徙, 离其常处。

And do not travel too far: When the government has fewer laws and orders, the people can live peacefully. Therefore they don't want to move away from their homes.

虽有舟舆，无所乘之： 清净无为, 不作烦华, 不好出入游娱也。

Though there are boats and carriages, they are not used: They are calm and act with invisible actions. They don't want to interfere with things and they stay away from flamboyance; therefore they don't want to travel for entertainment.

虽有甲兵，无所陈之： 无怨恶于天下。

Though there are armor and weapons, they are not displayed: They have not created hatred in the world (and therefore no weapons are needed).

使民复结绳而用之：去文反质，信无欺也。
Let the people return to the use of tying knots: To get rid of decorative words and to return to the truth, they become truthful and not hypocritical.
甘其食：甘其蔬食，不渔食百姓也。
They relish their food : They enjoy their own produce and they don't fleece the common people.
美其服：美其恶衣，不贵五色。
Beautify their clothes: They feel beautiful in their coarse clothing and they don't value five colors.
安其居：安其茅茨，不好文饰之屋。
Live peacefully at their homes: They live contently in their simple cottages and they don't want elegant houses.
乐其俗： 乐其质朴之俗，不转移也。
And enjoy their customs: They are happy with their simple way of life and don't want to move away.
邻国相望，鸡狗之声相闻： 相去近也。
The people from the neighboring countries can see each other; the sound of their roosters and dogs can be heard from both sides: They are close to each other.
民至老死不相往来：其无情欲。
The people grow old and die without invading each other: They don't have excessive emotional (sexual) desires.

Wang Pi Commentary Translation:

第八十章（王弼）

小国寡民：国既小，民又寡，尚可使反古，况国大民众乎，故举小国而言也。
A small country has few people: If a small country with few people can return to the old way of living, for sure a big country with a large population can do the same. Therefore a small country is used as an example to illustrate what a big country can do.
使有什伯之器而不用：言使民虽有什伯之器，而无所用之，当何患不足也。
Even if there are ten-hundred-manpower machines, they are not used: If the machines are not used, you can imagine that the people must be content with what they have.
使人重死而不远徙：使民不用，唯身是宝，不贪货赂（物），故各安其居，重死而不远徙也。

The people take death seriously and do not travel too far: When the people value their lives over materialistic desires, they can live peacefully in their homes and have no desire to move away.

虽有舟舆，无所乘之，虽有甲兵，无所陈之。使人复结绳而用之，甘其食，美其服，安其居，乐其俗。邻国相望，鸡犬之声相闻，民至老死，不相往来：

(No comment)

民至老死不相往来。无所欲求。

The people grow old and die without invading each other: The people have no desire for wanting more.

Chapter 81 (7-1. The more you give to others the greater your abundance.)

第八十一章原文

信言不美，美言不信。善者不辯，辯者不善。知者不博，博者不知。聖人不積，既以為人己愈有，既以與人己愈多。天之道，利而不害。聖人之道，為而不爭。

Verbatim Translation:

信 (xìn) sincere, true 言 (yán) words 不 (bù) not 美 (měi) beautiful, pleasing 美 (měi) beautiful, pleasing 言 (yán) words 不 (b ú) not 信 (xìn) sincere, true 。善 (shàn) good, kind 者 (zhě) who, one 不 (b ú) not 辯 (biàn) argue, dispute 辯 (biàn) argue, dispute 者 (zhě) who, one 不 (bù) not 善 (shàn) good, kind 。知 (zhī) know, aware 者 (zhě) who, one 不 (bù) not 博 (bó) complicated, learned, 博 (bó) complicated, learned 者 (zhě) who, one 不 (bù) not 知 (zhī) know, aware 。圣人 (shèngrén) sage, enlightened one 不 (bù) not 积 (jī) hoard, accumulate, 既 (jì) since, already 以 (yǐ) so, thereby 既 (jì) 以 (yǐ) it is true 为 (wéi) serve, act for 人 (rén) others, men 己 (jǐ) oneself, himself 愈 (yù) more, greater 有 (yǒu) have, get 既 (jì) since, already 以 (yǐ) so, thereby 与 (yǔ) give 人 (rén) others, men 己 (jǐ) oneself, himself 愈 (yù) more, greater 多 (duō) more, abundant. 天 (tiān) Heaven 之 (zhī)'s 道 (dào) Tao, the way, 利 (lì) benefit, help, give 而 (ér) but, and 不 (b ú) not 害 (hài) harm. 圣人 (shèngrén) sage, enlightened one 之 (zhī)'s 道 (dào) Tao, the way 为 (wéi) act, do 而 (ér) but, and 不 (bù) not 争 (zhēng) compete, contend.

Sentence for Sentence Translation:

信言不美 : Sincere words are not beautiful;
美言不信 : Beautiful words are not sincere.
善者不辯 : Good man does not argue;
辯者不善 : He who argues is not good.
知者不博 : He who knows Tao is not complicated;
博者不知 : The complicated does not know Tao.
圣人不积 : Shengren does not hoard things.
既以为人己愈有 : The more he serves others the greater his happiness;
既以与人己愈多 : The more he gives to others the greater his abundance.

天之道，利而不害 ：The Tao of Heaven is to benefit all things without harming them.
圣人之道，为而不争 ：The Tao of Shengren is to act through cooperation not competition.

河上公与王弼原文差异对照 Text Commentary on Chapter 81:
Ho 河 57 words 字 ;
Wang 王 57 words 字 ;
This book 本书 57 words 字
第八十一章河、王经文一样，注解也大同小异。
Comment: Both Ho and Wang versions are the same and their commentaries are similar.

In reading this chapter, we should be careful not to argue with it. Instead, we should meditate on its meaning. If we have a calm mind, we can discover an interesting link between this chapter and Chapter 36.

Ho Shang Kung Commentary Translation:
显 (xiǎn) 质 (zhì) True qualit y 第八十一章（河上公）
信言不美：信言者，如其实也，不美者，朴且质也。
Sincere words are not beautiful： 信言 (xin yan) means true words; 不美 (bu mei) (not beautiful) means simple and substantial.
美言不信：美言者，滋美之华辞，不信者，饰伪多空虚也。
Beautiful words are not sincere： 美言 (mei yan) means overly beautified words; 不信 (bu xin) (not sincere) means unreal decorations having no substance.
善者不辩：善者，以道修身也；不辩者，不文彩也。
Good man does not argue： 善 (shan) (good) means to cultivate Tao. 不辩 (bu bian) (not argue) means not to cover with flowery words.
辩者不善： 辩者，谓巧言也。不善者，舌致患也。山有玉，掘其山；水有珠，浊其渊；辩口多言，亡其身。
He who argues is not good： 辩者 (bian zhe) (arguer) means cunning words. 不善 (bu shan) (not good) means that the tongue causes trouble. When a mountain has plenty of jade, people will dig its soil; when a deep pond has many pearls, people will pollute its water; when a person argues too much, people will kill him.
知者不博：知者，谓知道之士。不博者，守一元也。
He who knows Tao is not complicated： 知者 (zhi zhe) (he knows) means he knows Tao. 不博 (bu bo) (not complicated) means to attend to Oneness.
博者不知：博者，多见闻也。不知者，失要真也。

The complicated does not know Tao : 博者 (bo zhe) (the complicated) means he who has seen and heard too much. 不知 (bu zhi) (not know) means he loses the sight of the real thing (Oneness of Tao).

圣人不积: 圣人积德不积财, 有德以教愚, 有财以与贫也。

Shengren does not hoard things: Shengren accumulates virtuous Te (Chapter 59) but not wealth. He uses Te to teach the uninitiated and shares his wealth with the poor.

既以为人己愈有: 既以为人施设德化, 己愈有德。

The more he serves others the greater his happiness: The more he serves and transforms the people, the more virtuous Te he obtains.

既以与人己愈多: 既以财贿(货)布施与人, 而财益多, 如日月之光, 无有尽时也。

The more he gives to others the greater his abundance: The more money and goods one gives to the poor, the more wealth one has. It is like the light of the sun and the moon never gets exhausted.

天之道, 利而不害: 天生万物, 爱育之, 令长大, 无所伤害也。

The Tao of Heaven is to benefit all things without harming them: Heaven produces and raises all things. It completes all life cycles without harming them.

圣人之道, 为而不争: 圣人法天所为施化, 功成事就, 不与天下争功名, 故能全其圣功也。

The Tao of Shengren is to act through cooperation not competition: Shengren resembles Heaven in helping all things. When tasks are completed and affairs accomplished, he does not compete with the world for credits. Therefore he achieves all that Shengren can achieve (love himself, love others and love nature).

Wang Pi Commentary Translation:

第八十一章(王弼)

信言不美: 实在质也。

Sincere words are not beautiful: The sincere words have solid qualities (not flowery).

美言不信: 本在朴也。

Beautiful words are not sincere: The source of words is simplicity (not decorations).

善者不辩, 辩者不善。知者不 博 , 博者不知: 极在一也。

Good man does not argue; He who argues is not good. He who knows Tao is not complicated; the complicated does not know Tao : The ultimate knowledge is Oneness. Oneness is one, the lowest number; therefore he who knows Oneness is not complicated.

圣人不积：无私自有，唯善是与，任物而已。
Shengren does not hoard things: Without being selfish, one naturally gets what he needs. Tao is good at providing for all things according to what they need.
既以为人己愈有：物所尊也。
The more he serves others the greater his happiness: All things respect the one who serves others.
既以与人己愈多：物所归也。
The more he gives to others the greater his abundance: All things come to the one who shares with others.
天之道，利而不害：动常生成之也。（天道动而使万物生之、成之。）
The Tao of Heaven is to benefit all things without harming them: The Heaven always moves in seasons so that it provides an environment for all things to give birth and complete their life cycles.
圣人之道，为而不争：顺天之利，不相伤也。
The Tao of Shengren is to act through cooperation not competition: Shengren follows the flow of nature and does not harm others (the environment) and in turn, he (the world) is not harmed by others (the environment).

Part Four of
8 Secrets of Tao Te Ching

Part Four of 8 Secrets of Tao Te Ching:

Tao Te Ching: Definitions and Concordance:

787 Chinese characters are listed in an alphabetical list (pinyin) of words, showing where and how often they are used in the 8 Secrets of Tao Te Ching.

Each selection contains six or more parts:

1. The numeric position of the Chinese character in the concordance.
2. Pinyin spelling (Wade-Giles spelling is not used.)
3. Chinese character list (traditional)
4. The number of chapters in which the Chinese character appears
5. Short definitions of the Chinese characters
6. The Chinese verses with the Chinese characters and their translations.
7. The number of times each Chinese character appears within the chapter.

The following is an explanation of the selection of the Chinese character (慈 (cí)) listed in the concordance:

83． (3) 慈 (cí) compassion; parental love, love
有孝 慈 (18) There will be filial piety and parental love
民復 孝 慈 (19) And the people will return to natural piety and love
一曰 慈 (67-2) The first is compassion

Explanations:

1. **“ 83 ”** indicates the numerical position (number 83) of the Chinese character ci.

“**ci** ” is the pinyin of the Chinese character 慈 . (There are six different Chinese characters having the same spelling “ci” in this concordance, namely 疵 雌 辭 慈 此 次 . This happens because there are four major tones for each Chinese character and each tone might have none, or one or more characters. The arrangement of the characters is based on the customary tones (¯ ´ ˇ `) .

2. first-second-third-fourth tone. If two or more words have the same tone, the characters are listed according to the number of strokes they have, the least, list first. Thus 8 0 疵 8 1 雌 8 2 辭 8 3 慈 8 4 此 8 5 次).

3. “**(3)** ” indicates the number of chapters the Chinese character appears in. In this case, ci 慈 appears in three different chapters (18,19,67).
4. “ **慈** ” is the Chinese character (traditional).
5. “**Compassion; parental love, love** ” are brief definitions of the character ci. The definitions are from Tao Te Ching, not from the dictionary.
6. “ **有 孝 慈 (18) There will be filial piety and parental love** ”: The original Chinese phrase as it appears in Chapter 18 and its translation (sentence for sentence).
7. “ **民復 孝 慈 (19) And the people will return to natural piety and love** ”: The original Chinese phrase as it appears in Chapter 19 and its translation (sentence for sentence).
8. “ **一曰 慈 (67-2) The first is compassion** ”: The word **慈** appears twice in Chapter 67 as indicated by 67-2.

Notes:

1. Even though working on the concordance was a time consuming project, I enjoyed doing it immensely. It gave me an opportunity to evaluate my translation on each word as it appears in different chapters. By doing so, I prevented myself from sweeping the words under the carpet, so to speak, especially when the translation was difficult.

2. I am grateful for the Chinese Tao Te Ching concordance done by Professor Liu xiao gan 劉笑敢 in his wonderful book, "The Laozi from Ancient to the Modern" 老子古今 -- 中國社會科學出版社 .

Definitions and Concordance:

1. **(1) 阿 (ā)no, a hesitant reply**

唯之與阿 (20) Between "yes" and "no"

2. **(2) 哀 (āi)mourn, compassion, compassionate courage, sad**

以悲哀 泣之 (31) All the compassionate hearts to mourn and to cry
哀 者 勝 矣 (69) The one who fights with compassion courage (mourning) will win

3. **(6) 愛 (ài) love, universal love**

愛民 治國 (10) Loving the people and ruling the country
愛 以身為天下者 (13-4) He who rules with universal love
不愛 其資 (27) If you don't love your student
愛養 萬物而不為主 (34) It loves to nourish the ten thousand things naturally without acting as their lord
甚愛 必大費 (44) Obsessive love surely requires big expenditures
自愛 不自貴 (72) He loves himself but does not value himself

4. **(5) 安 (ān) still, rest, safe, peace, how, content**

孰能安以 久 (15) Who is able to remain still for long
其安 易持 (64) What is at peace is easy to maintain
安 可以為善 (79) How can one make it good
安其 居 (80) Live peacefully and contently at their homes
安平 太 (35) safe, equality and peace

5. **(1) 奧 (ào) sanctuary**

道者萬物之奧 (62) Tao is the sanctuary for all things

6. **(1) 拔 (bá) uproot, uprooted**

善建者不拔 (54) He who is good at building cannot be uprooted

7. **(3) 白 (bái) bright, understand, purity**

明白 四達 (10) Understanding and reaching all corners

知其白 守其黑 (28) Know the bright , but keep the dark
大白 若辱 (41) Has great purity but seems tarnished

8. **(1) 伯 (bǎi) 100, hundredfold**

使民有什伯 之器而不用 (80) Even if there are ten-hundred -manpower tools, they are not used

9. **(2) 百 (bǎi): hundred, (百 姓 3 baixing, hundred surnames)**

民利百 倍 (19) And the people will benefit a hundredfold
江海所以能為百谷王 者 (66-2) River-Sea is able to become the king of a hundred valleys

10. **(2) 敗 (bài) fail**

為者敗 之 (29,64-4) Act to interfere will fail

11. **(4) 保 (bǎo) protect, keep, last**

不可長 保 (9) The edge won't last long
保此道 者不欲盈 (15)Those who keep this Tao do not want to be full
不善人之所 保 (62) The protector of the bad man
我有三寶，持而保 之 (67) I have three treasures which I hold and protect

12. **(3) 寶 (bǎo) treasure, (life)**

善人之寶 (62) The treasure of the good man
我有三 寶 ，持而保之 (67) I have three treasures which I hold and protect
輕敵幾喪吾 寶 (69) By underestimating the enemy, I almost lose my treasures

13. **(1) 報 (bào) resolve, repay**

報 怨以德 (63) Resolve hatred with virtue Te

14. **(6) 抱 (bào) embrace**

載營魄抱 一 (10) While your body carries the spirit and the mind and embraces One
見素抱樸 (19) See the ordinary and embrace the simplicity Pu
是以聖人抱一 為天下式 (22) Therefore Shengren embraces Oneness as the model of the world
萬物負陰而抱 陽 (42) Wanwu carry yin and embrace yang
善抱者 不脫 (54) He who is good at embracing cannot be slipped
合抱 之木 (64) A big two-hand-embrace tree

15. (1) 悲 (bēi) compassionate, grief

以悲哀 泣之 (31) All the compassionate (griefing) hearts to mourn and to cry

16. (1) 倍 (bèi) times, fold

民利百 倍 (19) And the people will benefit a hundredfold

17. (2) 被 (bèi) (pī) wear, wounded

入軍不被 甲兵 (50) Entering the battlefield without being wounded by the soldiers
是以聖人被褐 懷玉 (70): Therefore Shengren wears coarse clothes and embraces precious jade

18. (2) 本 (běn) root, source, come from

故貴以賤為 本 (39-2) Therefore, the power comes from humility
輕則失本 (26 Wang's version) root

19. (1) 比 (bǐ) like, compare to

比於 赤子 (55) like a newborn baby

20. (1) 鄙 (bǐ) unsophisticated, lowly

而我獨頑似鄙 (20)Yet I alone appear stubborn and unsophisticated

21. (3) 彼 (bǐ) that, those

故去彼 取此 (12,38,72) Therefore he rejects that and takes this

22. (7) 必 (bì) must, surely, truthful, always

大軍之後，必有 凶年 (30) What follows a great war must be sorrowful years
將欲翕之，必固 張之 (36-4) If you want to contract something, you must expand it first
甚愛必 大費 (44-2) Obsessive love surely requires big expenditures
夫輕諾必 寡信 (63-4) He who gives promises easily must lack sincerity
必 以其身後之 (66-2) He must stay behind them
和大怨，必 有餘怨 (79) After settling a great dispute, some resentment must remain

23. (1) 蔽 (bì) obscured

故能蔽 不新成 (15) therefore they can remain obscured and not be replaced

24. (2) 弊 (bì) obscured, exhausted, worn out (Wang 敝 (bì)(22))

弊 則新 (22) Worn out and be renewed
其用不 弊 (45)Yet its use is never exhausted

25. (3) 閉 (bì) shut,

善閉 無關楗而不可開 (27) A good carpenter shuts doors without bolts and they cannot be opened
閉 其門 (52,56) Shut the doors

26. (1) 璧 (bì) jade

雖有拱璧 以先駟馬 (62) Though there are gifts of large jades preceding four-horse carriages

27. (2) 臂 (bì) arm

則攘臂 而扔之 (38) He raises his arm and forces others to obey
攘無 臂 (69) Raising arms without arms

28. (2) 辯 (biàn) argue, eloquence

大辯 若訥 (45) Great eloquence seems stammering
善者不 辯 (81-2) Good man does not argue

29. (1) 賓 (bīn) follow, guest

萬物將自 賓 (32) Ten thousand things will voluntarily follow them

30. (7) 兵 (bīng) soldier, army, weapon, military

不以兵強 天下 (30) Does not use military force to conquer the world
兵者 不祥之器 (31-3) Soldiers carrying weapons are tools of a bad omen
兵 無所容其刃 (50-2) Soldiers have no place to pierce their weapon blade
以奇用兵 (57) Use trickery to operate the army
用兵 有言 (69-2) The Tao ruler who employs soldiers to fight has the following sayings
是以兵強 則不勝 (76-2) Thus a hard and unyielding army will not win
雖有甲兵，無所陳之 (80) Though there are armor and weapons , they are not displayed

31. (1) 冰 (bīng) ice

渙兮若冰 之將釋 (15) Relax oh, as if they were ice about to melt

32. (2) 病 (bìng) sick, painful

不知知病 (71-8) Not knowing that one does not know but thinks he knows, is sickness
得與亡孰病 (44) Gain or loss: Which is sicker (more painful)

33. (1) 並 (bìng) together, interconnected

萬物並 作 (16)Ten thousand things rise together

34. (1) 博 (bó) complicated, sophisticated, learned

知者不 博 (81-2) He who knows Tao is not complicated

35. (1) 薄 (b ó) thin

不處其薄 (38-2) Not dwells on the surface which is thin

36. (2) 搏 (bó) grasp, seize

搏之 不得名曰微 (14) Grasp at , but cannot be touched; it is called wei
攫鳥不 搏 (55) Predatory birds don't seize

37. (1) 泊 (bó) unmoved, calm

我獨泊 兮其未兆 (20) But I am alone unmoved , showing no sentiment

38. (1) 補 (bǔ) increase, replenish

不足者補 之 (77-3) Not enough tension, it is increased

39. (76) 不 (bù) not, no. Out of the eighty one chapters only five chapters (1,40,53,57,75) do not contain the word bu 不 . This indicates that Tao Te Ching emphasizes that there is an opposite side of everything.

bu(76) 不 appears in the following chapters:
(2)(3)(4)(5)(6)(7)(8)(9)(10)(14)(15)(16)(17)(18)(19)(20)
(21)(22)(23)(24)(25)(26)(27)(28)(29)(30)(31)(32)(33)
(34)(35)(36)(37)(38)(39)(41)(42)(43)(44)(45)(46)(47)
(48)(49)(50)(51)(52)(54)(55)(56)(58)(59)(60)(61)(62)
(63)(64)(65)(66)(67)(68)(69)(70)(71)(72)(73)(74)(76)
(77)(78)(79)(80)(81)
谷神不 死 (6) Valley Spirit, Shen never dies .
不出 戶 (47-2) Without going out of the door
故不可得而 親 (56-6) Hence, it cannot be affected by closeness

40. (1) 財 (cái) money

財 貨有餘 (53) Accumulate excess money and properties

41. (1) 彩 (cǎi) colorful, embroidered dress

服文 彩 (53) Wear colorful (embroidered) clothes

42. (1) 倉 (cāng) granary

倉 甚虛 (53) The granaries are very empty

43. (1) 藏 (cáng) hoard, accumulation, pile up

多藏 必厚亡 (44) Too much accumulation surely brings heavy losses

44. (1) 草 (cǎo) grass

萬物草木 之生也柔脆 (76) Ten thousand things, grass and trees when alive are flexible and tender

45. (1) 策 (cè) counting device, bamboo or wood slips

善計不用籌 策 (27) A good counter requires no counting device

46. (1) 層 (céng) level, story

九層 之台 (64) A nine-story tower

47. (2) 察 (chá) sharp, exacting, prying

俗人察 察 (20-2) Ordinary people are sharp
其政察 察 (58-2) The government is sharp and exacting

48. (1) 繟 (ch ǎ n) calm

繟然 而善謀 (73) It acts calmly but it is good at planning

49. (12) 長 (cháng) long , grow, live, multiply

zhan g 長 leader, chief, great
長短 相形 (2) Long and short measure each other
故能長 生 (7-3) Thus they can live long
不可長 保 (9) The edge won't last long
長 而不宰 (10,51) Completes without controlling
不自矜故長 (22) He is not arrogant and hence becomes a leader
自矜者不 長 (24) He who is arrogant cannot last long
聖人用之則為官 長 (28) When Shengren uses it, he becomes a great ruler
可以長 久 (44) Thus he can live long
長之 育之 (51-2) Grow them and nurture them
修之於鄉, 其德乃 長 (54) Cultivate it in his village, his Te multiplies
長生久視 之道 (59-2) the way to long life and lasting vision Tao
故能成器 長 (67) And thus able to become the leader of the people

50. (19) 常 (cháng) often, always, unchanging natural law, absolute, constant

名可名非常 名 (1-2) Name can be named is not the absolute name
常 使民無知無欲 (3) Always let people live with simple knowledge and simple desires
覆命曰 常 (16-4) Returning to life is called the unchanging natural law
常善 救物 (27-2) Always good at rescuing all things
常德 不離 (28-3) Never depart from the Eternal Te
道常 無名 (32) Tao is always without a name
常無欲，可名於小 (34) Always without desire , Tao can be named as small
道常無為 而無不為 (37) Tao always acts with invisible action wuwei yet nothing is left undone
常足 矣 (46) Always has enough
取天下常以無 事 (48) To govern the world, one should always act before events happen
聖人無常 心 (49) Shengren has no fixed mind
夫莫之命而常自 然 (51) Without being ordered but always behave naturally
是謂習 常 (52) This is called Practicing the Absolute (Tao)
知和曰 常 (55-2) Knowing harmonious breath, Ho Chi, is called Chang, the unchanging Tao law
牝常以靜勝牡 (61) The female often overcomes the male by remaining quiet
常于 幾成而敗之 (64) they often fail just when they are about to succeed
常知 楷式 (65) Always knowing this model
若使民常畏 死 (74-2) If I make the people always in fear of death
天道無親，常與 善人 (79) Tao of Heaven is impartial, yet it is always on the side of the good man

51. (1) 超 (chāo) above

燕處超然 (26) Lives calmly above all temptations

52. (2) 車 (chē) carriage

有車 之用 (11) lies Yo, the physical appearance of the carriage 's use
故致數車無 車 (39-2) Hence counting all the parts of a carriage does not make a carriage

53. (1) 徹 (chè) blame, fixing guilt

無德司 徹 (79) A man without Te blames others for his failures

54. (3) 臣 (chén) minister, subdue

有忠 臣 (18) there will be loyal ministers
輕則失 臣 (26) Lightness will lose the ministers
天下不敢 臣 (32) the world does not dare to subdue it

55. (2) 塵 (chén) dust

同其塵 (4,56) Be one with the dust

56. (1) 陳 (chén) display

雖有甲兵，無所陳 之 (80) Though there are armor and weapons, they are not displayed

57. (2) 稱 (chēng) call, title

是以侯王自稱 孤、寡、不穀 (39) Hence dukes and kings call themselves orphans, widowers and unworthy
而王公以為 稱 (42) Yet kings and lords use these words as their titles

58. (16) 成 (chéng) complete, accomplish, replace, succeed, achieve

難易相 成 (2-2) Difficult and easy complete each other
非以其無私耶？
故能成其 私 (7-2) Isn't because he acts unselfishly that he achieves what others want selfishly
功成 名遂身退 (9) When the job is done and name is obtained, it is time to retreat
故能弊不新 成 (15) therefore they can remain obscured and not be replaced (new established)
功成 事遂 (17) When tasks are completed and works are finished
有物混成 (25) In chaos, Tao completes all things
故能成其 大 (34, 63) therefore able to accomplish greatness
大器晚 成 (41-2) The greatest vessel has late completion
大成 若缺 (45) Great completion seems imperfect
不為而成 (47) Completes without doing
勢成 之 (51-2) Time expressing in seasons completes their life cycles

故能成其 大 (63) Therefore able to accomplish greatness
常于幾成 而敗之 (64) they often fail just when they are about to succeed
故能成器 長 (67) And thus able to become the leader of the people
功成 而不處 (77) Retreats when the work is done

59. (3) 乘 (chéng) ride, chariot, drifting

乘乘兮 若無所歸 (20-2) Oh drifting like a wanderer without a place to return
奈何萬乘之 主 (26) Why should a lord of 10,000 chariots
雖有舟輿，無所乘 之 (80) Though there are boats and carriages, they are not used (to ride)

60. (1) 誠 (chéng) sincere

誠全 而歸之 (22) If you practice it sincerely , you will attract all things to you

61. (2) 騁 (chěng) hunting, gallop, overcome

馳騁田獵 令人心發狂 (12) Chasing and hunting in the field make our mind mad
天下之至柔馳騁 天下之至堅 (43) The softest thing in the world overcomes the hardest thing in the world

62. (3) 持 (chí) hold, maintain

持 而盈之 (9) Hold and fill it to the brim
其安易 持 (64) What is at peace is easy to maintain
我有三寶，持而保 之 (67) I have three treasures which I hold and protect

63. (2) 馳 (chí) chasing, overcome 飛馳而過

馳騁 田獵令人心發狂 (12) Chasing and hunting in the field make our mind mad
天下之至柔馳騁 天下之至堅 (43) The softest thing in the world overcomes the hardest thing in the world

64. (1) 尺 (chǐ) foot

不敢進寸而退 尺 (69) I dare not advance an inch but would rather withdraw a foot

65. (1) 赤 (chì) newborn

比於赤 子 (55) like a newborn baby

66. (3) 沖 (chōng) empty, breathe

道沖 而用之或不盈 (4) Tao is empty yet its use is never exhausted
沖氣 以為和 (42) Breathe Chi (air) for harmony
大盈若 沖 (45) Great fullness seems empty

67. (1) 蟲 (chóng) insect, worm

毒蟲 不螫 (55) Poisonous insects don't sting him

68. (1) 寵 (chǒng) honor, favor

寵 辱若驚 (13-4) Both honor and disgrace evoke fear

69. (1) 籌 (chóu) counting device, rods

善計不用籌 策 (27) A good counter requires no counting device

70. (6) 出 (chū) out (go,come), travel

此兩者同出 而異名 (1) These two things come from the same source but have different names
動而愈 出 (5) The more it is moved, the more comes out
智慧 出 (18) When cleverness is out (used)
道之出口，淡乎其無味 (35) When Tao comes out of the mouth , it is plain without taste
其出 彌遠 (47-3) The farther one travels
出生 入死 (50) Out of life into death

71. (1) 芻 (chú) grass(Chuang-tsu: 芻狗 strawy dog)

以萬物為芻 狗 (5-2) They allow the ten thousand things to flourish freely as grass and dogs

72. (2) 除 (chú) wipe off, get rid of, clean

滌除 玄覽 (10) Meditating by washing and cleansing the inner vision
朝甚 除 (53) The palaces are very clean

73. (10) 處 (ch ǔ) live, stay, dwell, belong, act, manage

是以聖人處無為之 事 (2) Therefore, Shengren acts with invisible action wuwei
處 眾人之所惡 (8) It stays at places where men hate
故有道者不處 (24,31) Therefore, followers of Tao avoid such a man
燕處 超然 (26) lives calmly above all temptations
師之所處，荊棘生焉 (30) Wherever armies have fought , thorns and brambles grow
不處 其薄 (38-4) Not dwells on the surface which is thin
是以聖人處上 而民不重 (66-2) Therefore, Shengren stays above yet the people are not burdened
強大處下，柔弱處 上 (76-2) The hard and big belong to underneath . The flexible and soft belong to the top
功成而不 處 (77) Retreats when the work is done

74. (1) 怵 (chù)

聖人在天下怵怵(49) Shengren walks cautiously in this world.

75. (1) 揣 (chuāi) (捶 (chuí)) hammer, sharpen

揣 而銳之 (9) Hammer and further sharpen the blade

76. (2) 川 (chuān) river

豫兮若冬涉 川 (15) Cautiously oh, as if they were crossing a river in the winter time
猶川谷 之與江海 (32) like river and valley streams connect to the great river and the sea

77. (1) 吹 (chuī) cold, blow cold

或呴或 吹 (29) Some are warm and some are cold

78. (1) 春 (chūn) springtime, spring

如春 登臺 (20) as if mounting the tower in springtime

79. (1) 醇 (chún) simple, honest (Wang 淳 chun)

其民醇 醇 (58-2) The people are honest and simple

80. (1) 輟 (chuò) cease, stop

子孫祭祀不 輟 (54) Offering sacrifice unceasingly

81. (1) 疵 (cī) stain

能無疵 乎 (10) Can you be without stain

82. (2) 雌 (cí) female

能為雌 乎 (10) Can you remain soft as a female (accept your fate without complaining)
知其雄守其 雌 (28) Know the strength of a male, but keep the softness of a female

83. (2) 辭 (cí) refused, turn down

萬物作焉而不 辭 (2) The ten thousand things live naturally and are not hindered (refused)
萬物恃之以生而不 辭 (34) The ten thousand things depend upon it for life and it never turns them down

84. (3) 慈 (cí) compassion; parental love, love

有孝慈 (18) There will be filial piety and parental love
民復孝 慈 (19) And the people will return to natural piety and love
一曰慈 (67-2) The first is compassion

85. (15) 此 (cǐ) this, by this; 這些 zhexie (pronoun):

此兩者 (1,65,73) these two things
故去彼取 此 (12,38,72) Therefore he discards that and takes this
此三者 (14,19) These three things
保此道 者不欲盈 (15) Those who keep this Tao do not want to be full
以 此 (21,54,57) By the following observations
孰為此 者 (23) Who causes this
此非以 賤為本耶 (39) Aren't they using humility as their foundation?

古之所以貴此道 者何 (62) Why do the ancients treasure this Tao so much

86. (1) 次 (cì) next, lesser

其次 親而譽之 (17-3) The next best ruler is he whom people love and praise

87. (3) 從 (cóng) follow, undertake

孔德之容，唯道是 從 (21) The Te of Oneness is to follow Tao and Tao alone
故從事 於道者 (23) Therefore those who follow Tao
民之從 事 (64) When people undertake endeavors

88. (2) 脆 (cuì) fragile, tender, supple

其脆 易破 (64) What is fragile is easy to break
萬物草木之生也柔 脆 (76) Ten thousand things, grass and trees when alive are flexible and tender

89. (4) 存 (cún) exist, present, living long

湛兮似若 存 (4) Profoundly quiet, it seems to exist forever
綿綿若 存 (6) Oh, continuously, continuously, it seems to exist
外其身而身 存 (7) He detaches from his own life and ends up living long
若存 若亡 (41) as if it exists and not exists (gives it thought now and then)

90. (1) 寸 (cùn) inch

不敢進寸 而退尺 (69) I dare not advance an inch but would rather withdraw a foot

91. (1) 措 (cuò) put, attach

虎無所措其 爪 (50) Tigers have no place to put their claws

92. (2) 挫 (cuò) blunt

挫 其銳 (4, 56) Blunt the sharpness

93. (1) 達 (dá) reach, arrive 通達

明白四 達 (10) Understanding and reaching all corners

94. (24) 大 (dà) big, great, loud, large

貴大患 若身 (13-3) Value great misfortune as it is the body
有大 僞 (18) There is great hypocrisy
域中有四 大 (25-6) These are the four greats in the kingdom
雖智大 迷 (27) You are still very much confused despite your wisdom
故大制 不割 (28) Therefore a great ruler with Te of Oneness does not cut up
大軍 之後，必有凶年 (30) What follows a great war must be sorrowful years
大道 氾兮，其可左右 (34-4) The Great Tao overflows to left and right
執大象，天下往 (35) Hold on to the great image ; the world interacts
是以大丈夫 處其厚 (38)Therefore the great man dwells on Oneness which is thick
大笑 之 (41) Laughs out loud
大白 若辱 (41-5) Has great purity but seems tarnished
甚愛必大 費 (44) Obsessive love surely requires big expenditures
大成 若缺 (45-5) Great completion seems imperfect
禍莫大於 不知足 (46-3) No greater calamity than discontent
大道 甚夷 (53-2) The path of the great Tao is very broad
治大國 若烹小鮮 (60) Govern a large country is like frying small fish
大國者 下流 (61-6) A big country lays low
大小 多少 (63-5) Big is from small , more is from less
乃至大 順 (65) Until they reach the great Oneness
天下皆謂我大，似不肖 (67) The whole world says that my Tao is great and beyond compare
禍莫大於 輕敵 (69-2) There is no greater disaster than underestimating the enemy
則大威 至矣 (72) The great power will arrive
是謂代大匠 斫 (74-2) It is called replacing a master carpenter to cut wood
強大 處下 (76) The hard and big belong to underneath.
和大怨，必有餘怨 (79) After settling a great dispute , some resentment must remain

95. (1) 帶 (dài) carry

帶 利劍 (53) Carry sharp swords

96.
(5) 殆 (dài) danger

周行而不 殆 (25) Revolving and without danger
沒身不 殆 (16,52) the entire life is without danger
知止所以不 殆 (32) Knowing when to stop, one can avoid danger
知止不 殆 (44) He who knows when to stop can avoid danger

97.
(1) 代 (dài) replace

是謂代 大匠斫 (74-3) it is called replacing a master carpenter to cut wood

98. (1) 貸 (dài) begin, lend, bestow

夫唯道善貸 且成 (41) The great Tao is not only good at beginning life but also completes all

99. (2) 淡 (dàn) plain, detached (Wang 澹 dan)

恬淡 為上 (31) He remains compassionately calm and detached
道之出口，淡乎其無 味 (35) When Tao comes out of the mouth, it is plain without taste

100. (1) 當 (dāng) within

當 其無 (11-3) Within its wu, the empty space

101. (4) 盜 (dào) robber, thief

使民不為 盜 (3) So that people will not become thieves
盜賊 無有 (19) And robbers and thieves will disappear
是謂盜 誇 (53) This is called extravagance of a thief
盜賊 多有 (57) The more robbers and thieves appear

102. (37) 道 (dào) Tao, way, long life Tao

道可道 非常 道 (1-3) Tao that can be spoken is not the absolute Tao
道沖 而用之 (4) Tao is empty yet its use is never exhausted
故幾於 道 (8) Therefore, water is almost equal to Tao

天之 道 (9, 77-2, 73, 81) The Tao of Heaven
執古之道 以禦今之有 (14-2) Grasping this ancient Tao , one can manage today's affairs
保此道 者不欲盈 (15) Those who keep this Tao do not want to be full
天乃 道 (16-2) Heaven leads to Tao
大道 廢 (18) The great Tao is abandoned
孔德之容 , 唯道是 從 (21-2) The Te of Oneness is to follow Tao and Tao alone
故從事於道 者 (23-4) Therefore those who follow Tao
故有道者 不處 (24, 31) Therefore, followers of Tao avoid such a man
字之曰 道 (25) I just call it Tao
不道 早已 (30-2, 55-2) Whatever is contrary to long life Tao comes to an early end
道常無 名 (32-2) Tao is always without a name
大道 氾兮 , 其可左右 (34) The great Tao overflows to left and right
道之出口 , 淡乎其無味 (35) When Tao comes out of the mouth , it is plain without taste
道常無為 而無不為 (37) Tao always acts with invisible action wuwei yet nothing is left undone
故失道 而後德 (38) hence when Tao is lost , there is Te
反者道之 動 (40) Returning is the movement of Tao
上士聞 道 (41-8) A great scholar hears of Tao
道生一 (42) Tao begets One
天下有 道 (46-2) When the world is ruled by Tao
為道 日損 (48) To practice Tao daily is to decrease desires daily
道生 之 (51-4) Tao begets all things
大道 甚夷 (53-3) The path of the great Tao is very broad
長生久視之 道 (59) the way to long life and lasting vision Tao (Long Life Tao)
以道蒞天 下 (60) Use Tao to govern the world
道者萬物之 奧 (62-3) Tao is the sanctuary for all things
古之善為道 者 (65) Since ancient times, those rulers who know Tao
天道無親 , 常與善人 (79) Tao of Heaven is impartial , yet it is always on the side of the good man

103. (16) 德 (dé) Te, virtue

玄 德 (10,51,65) This is the Mysterious Te of free choice
孔德 之容 , 唯道是從 (21) The Te of Oneness is to follow Tao and Tao alone

德者同於 德 (23-4) Those who follow Te will become one with Te
常德 不離 (28-3) Never depart from the Eternal Te
上德不 德 (38-9) He who has Superior Te does not show his Te
上德 若谷 (41-3) He who has achieved superior Te is humble but seems empty
德 善 (49-2) This is the Te of love
德畜 之 (51-4) Te (the use of Tao, Oneness) nourishes them
修之於身，其德乃 真 (54-5) Cultivate it for himself, his Te becomes real
含德之 厚 (55) He who is filled with virtuous Te
早服謂之重積 德 (59-2) To act now to follow Tao early means to diligently accumulate virtuous Te
故德交歸 焉 (60) Therefore, their Te interacts to return to harmony
報怨以 德 (63) Resolve hatred with virtuous Te
是謂不爭之 德 (68) This is called Te of not contending
有德 司契 (79-2) A man of Te performs his contract of peace

104. (18) 得 (dé) receive, obtain, get, gain, find, more

不貴難得之 貨 (3, 12, 64) Don't value hard-to-get goods
得之 若驚 (13) Gain it , evokes the fear of losing it
搏之不得 名曰微 (14) Grasp at, but cannot be touched ; it is called wei
少則 得 (22) Have little and gain much
道亦樂得 之 (23-3) Tao will be happy to receive them
吾見其不得 已 (29) I don't believe it can be done
果而不得 已 (30) Being resolute involuntarily
不得已 而用之 (31) He uses them only when there is no alternative (reluctantly)
昔之得一 者 (39-7) From ancient times these things obtain Oneness
強梁者不得其 死 (42) He who uses brutal force will die an unnatural death
得與亡 孰病 (44) Gain or loss : Which is more painful
咎莫大於欲 得 (46-2) No greater regret than wanting more
故不可得而 親 (56-6) Hence, it cannot be affected by closeness
不曰求以 得 (62) Isn't it because when one seeks and obtains Tao
吾得執 而殺之孰敢 (74) I will make the arrest and kill him. Who would dare

105. (1) 登 (dēng) mount, ascend

如春登 臺 (20) as if mounting the tower in spring

106. (2) 敵 (dí) enemy

善勝敵者 不與爭 (68) A good winner (overcoming his enemy) does not contend
扔無 敵 (69-3) Engaging enemies without enemies

107. (1) 滌 (dí) wash, cleanse

滌除 玄覽 (10) Meditating by washing and cleansing the inner vision

108. (4) 地 (dì) place, Earth (Refer tiandi(7) 天地)

居善 地 (8) Dwelling in good places
地法 天 (25-2) Earth follows Heaven
地得一 以寧 (39-2) Earth obtains Oneness and becomes still
人之生動之死 地 (50-2) Men of long life but enter into the land of death

109. (1) 蒂 (dì) stalk (Wang 柢 di, base)

是謂深根固 蒂 (59) This means having deep roots and firm stalks

110. (1) 帝 (dì) great, emperor

象帝 之先 (4) It exists before the great image of the birth of the universe

111. (1) 冬 (dōng)winter

豫兮若冬涉 川 (15) Cautiously oh, as if they were crossing a river in the winter time

112. (5) 動 (dòng) move, act

動而愈 出 (5) The more it is moved, the more comes out
動善 時 (8) Act at the right time
動之徐 生 (15) Move gradually to keep on living
反者道之 動 (40) Returning is the movement of Tao
人之生動之死 地 (50) Men of long life but enter into the land of death

113. (1) 毒 (dú) poisonous

毒蟲 不螫 (55) Poisonous insects don't sting him

114. (2) 獨 (dú) alone, unique, independent

我獨 泊兮其未兆 (20-5) But I am alone drifting, showing no sentiment
獨立 而不改 (25) Unique and unchanging

115. (1) 篤 (dǔ) absolute

守靜 篤 (16) Keep still absolutely

116. (1) 短 (duǎn) short

長短 相形 (2) Long and short measure each other

117. (2) 兌 (duì) opening, mouth

塞其 兌 (52-2,56) Close the openings

118. (1) 敦 (dūn) honest, simple

敦兮 其若樸 (15) Honest oh , as if they were as simple as uncarved wood

119. (1) 沌 (dùn) muddled, confused

沌沌 兮 (20) So muddled and confused

120. (9) 多 (duō) more, much, abundance

多言 數窮 (5) Speaking too much one gets exhausted quickly
多則 惑 (22) Have much and be confused
殺人之眾 多 (31) The killing of so many people
身與貨孰 多 (44-2) Your life or your wealth: Which is more valuable
天下多忌 諱 (57-3) The more restrictions and prohibitions the world has
大小多 少 (63-3) Big is from small, more is from less
以其智 多 (65) Because they are too clever
以其上食稅之 多 (75) Because the rulers eat up their grain in taxes
既以與人己愈 多 (81) (It is true that) The more he gives to others the greater his abundance

121. (1) 奪 (duó) take, snatch

將欲奪之，必固與之 (36) If you want to take it away , you must give it out first

122.
(46) 而 (ér) yet, and, then (conjunction).

er 而 appears in the following chapters:
(1)(2)(4)(5)(7)(8)(9)(10)(14)(20)(22)(23)(25)(26)(27)
(29)(30)(31)(32)(33)(34)(35)(37)(38)(41)(42)
(47)(48)(51)(53)(55)(56)(57)(58)(61)(64)(66)(67)(69)
(73)(74)(77)(78)(79)(80)(81)

123. (3) 兒 (ér) infant, child

能如嬰兒乎 (10) Can you be as a newborn baby
如嬰兒之未孩 (20) Like an infant who is not yet able to smile
復歸於嬰兒 (28) And return again to state of a newborn baby

124. (2) 耳 (ěr) ears

五音令人耳聾 (12) The five sounds make our ears deaf
百姓皆注其耳目 (49) The people all pay attention to their ears and eyes

125. (1) 餌 (ěr) food, enticing 餌以重利

樂與餌，過客止 (35) Music and food make passing travelers stay

126. (2) 二 (èr) two, second

二生三 (42-2) Two begets Three
二曰儉 (67) The second is moderation

127. (2) 發 (fā) crumble, go, shake 發抖

馳騁田獵令人心發狂 (12) Chasing and hunting in the field make our mind go crazy
地無以寧將恐發 (39) If Earth always stays still, it will be in danger of being crumbled

128. (3) 伐 (fá) promote, boast, contentious

不自伐 故有功 (22) He is not self-boasting and hence is recognized
自伐者 無功 (24) He who self-promotes gets no credit
果而勿 伐 (30) Being resolute but not contentious

129. (2) 法 (fǎ) follow, pursuit

地法 天 (25-4) Earth follows Heaven
法物 滋彰 (57) The more obvious the pursuit of materialistic things becomes

130. (4) 反 (fǎn) return(返回), opposite(相反), back

遠曰 反 (25) It is infinite means it is returning
反者 道之動 (40) Returning is the movement of Tao
與物反 矣 (65) It leads all things back to Oneness
正言若 反 (78) True words seem to be the opposite

131. (1) 汎 (fàn) overflow

大道汎 兮，其可左右 (34) The great Tao overflows to left and right

132. (2) 方 (fāng) square

大方 無隅 (41) Great square has no corners
方 而不割 (58) Square but does not cut

133. (1) 妨 (fáng) impede, astray

難得之貨令人行 妨 (12) Rare goods make our conduct go astray

134. (7) 非 (fēi) not

名可名非常 名 (1-2) Name can be named is not the absolute name
非以其 無私耶？故能成其私 (7) Isn't because he acts unselfishly that he achieves what others want selfishly
非君子之 器 (31) They are not a gentleman's tools
此非以 賤為本耶 (39-2) Aren't they using humility as their foundation?
非道也 哉 (53) It is really not Tao
非其鬼不 神 (60-2) It is not that its evil force has no power
非以明 民 (65) Don't let their wisdom blind the people

135. (2) 廢 (fèi) abandon, destroy, abolish

大道 廢 (18) The great Tao is abandoned
將欲廢之 必固興之 (36) If you want to destroy something , you must let it flourish first

136. (1) 費 (fèi) expense, expenditure

甚愛必大 費 (44) Obsessive love surely requires big expenditures

137. (2) 紛 (fēn) knots, conflict

解其 紛 (4, 56) Resolve the conflicts (Untie the knots)

138. (1) 糞 (fèn) manure, dung

卻走馬以 糞 (46) Fast horses are harnessed to haul manure

139. (1) 豐 (fēng) abundant

修之於國, 其德乃 豐 (54) Cultivate it in his country, his Te is abundant

140. (1) 風 (fēng) wind

飄風 不終朝 (23) Violent winds cannot last all morning

141. (1) 奉 (fèng) offer, give

孰能有餘以奉天 下 (77-2) Who can give his surplus to the world

142. (22) 夫 (fū) (connective word) it is because, truly, they, it

fu 夫 appears in the following chapters:
(2)(3)(8)(15)(16)(22)(31)(32)(38)(41)(50)(51)(59)(60)
(61)(63)(67)(70)(71)(72)(74)(75)
夫唯 不爭 (8) Only water does not compete
夫唯 不可識 (15) Because they can't be recognized
夫物芸 芸 (16) Everything flourishes

143. (1) 輻 (fú) spoke

三十幅 共一轂 (11) Thirty spokes unite in the hub of a carriage's wheel

144. (1) 伏 (fú) hide 潛伏

福兮禍之所 伏 (58) Fortune is hidden in misfortune

145. (3) 服 (fú) wear, clothes, follow

服 文彩 (53) Wear embroidered clothes
早服 謂之重積德 (59-2) To act now to follow Tao early means to diligently accumulate virtuous Te
美其 服 (80) Beautify their clothes

146. (2) 福 (fú) blessings, good fortune

禍兮福 之所倚 (58-2) Misfortune is the root for fortune
國之福 (65) A blessing to the country

147. (1) 輔 (fǔ) assist

以輔 萬物之自然 (64) To assist all things returning to their natural state

148. (1) 甫 (fǔ) beginning, creation

以閱衆 甫 (21-2) Thus one can see the beginning of all things

149. (1) 覆 (fù) protect, cover

養之覆 之 (51) Nourish them and protect them

150. (8) 復 (fù) return, again, restore

復歸於 無物 (14) It returns again to the nothingness of Tao
吾以觀其 復 (16-4) I hereby observe their return
民復 孝慈 (19) The people will return to natural piety and love
復歸於 嬰兒 (28-3) Return again to the state of a newborn baby
復歸 其明 (52-2) To return again to its insight
正復為 奇 (58-2) Honesty can return to dishonesty
復 眾人之所過 (64) Restore what others have passed
使民復結繩而用 之 (80) Let the people return to the use of tying knots

151. (1) 父 (fù) father

吾將以為教 父 (42) I shall regard it as the father of all teachings

152. (2) 腹 (fù) abdomen, stomach, belly

虛其心實其 腹 (3-2) Empty the mind and solidify the abdomen
聖人為腹 不為目 (12) Shengren focuses inside his abdomen，not outside his eyes

153. (1) 負 (fù) carry

萬物負陰 而抱陽 (42) Wanwu carry yin and embrace yang

154. (3) 富 (fù) rich

富貴而驕，自遺其咎 (9) Being rich and powerful yet arrogant，one brings calamity upon oneself
知足者富 (33) Being content is rich
我無事而民自 富 (57) I serve invisible affair wushi and the people are naturally enriched by themselves

155. (1) 改 (gǎi) change

獨立而不 改 (25) Unique and unchanging

156. (1) 蓋 (gài) so, indeed

蓋聞 善攝生者 (50) So I heard that those who know how to live

157. (2) 甘 (gān) sweet, relish

以降甘 露 (32) Heaven and Earth interact to make sweet dews
甘 其食 (80)They relish their food

158. (8) 敢 (gǎn) dare, bold

使夫智者不敢為 也 (3) So that the clever ones dare not to interfere
不敢 以取強 (30) Dare not to use force to conquer others
天下不敢 臣 (32) the world does not dare to subdue it
而不敢 為 (64) And yet not dare to interfere
三曰不敢為 天下先 (67-2) The third is not daring to be ahead of the world
吾不敢為主 而為客 (69-2) I dare not to act as a host but would rather be a guest
勇於敢 則殺 (73-2) He who is courageous out of daring is to be killed

吾得執而殺之， 孰 敢 (74) I will make the arrest and kill him. Who would dare

159. (2) 剛 (gāng) hard, stiff

柔弱勝剛 強 (36) The soft and weak defeat the stiff and strong
柔之勝 剛 (78) The soft overcomes the hard

160. (3) 高 (gāo) high

高下 相傾 (2) High and low level each other
高以下為 基 (39-2) The high is based on the low
高者 抑之 (77) When it is too high , it is lowered

161. (1) 槁 (gǎo) dry, brittle

其死也枯 槁 (76) When they die, they are withered and dry

162. (2) 割 (gē) cut up, harm

故大制不 割 (28) Therefore a great ruler of Te of Oneness does not cut up
方而不 割 (58) Square but does not cut

163. (2) 各 (gè) each, everything

各復歸 其根 (16) Then everything again returns to its root
夫兩者各得其所 欲 (61) When both countries achieve (each) what they want

164. (4) 根 (gēn) root

各復 歸其 根 (16-2) Everything again returns to its root
重為輕 根 (26) Heaviness is the root of lightness
是謂深根 固蒂 (59) This means having deep roots and firm stalks
是謂天地之根 (6) This is called the root of Heaven and Earth

165. (1) 攻 (gōng) overcome, attack

而攻堅強者 莫之能勝 (78) Yet when overcoming the hard and strong , nothing is more effective than water

166.
(7) 功 (gōng) task, mission, skill, credit, achieve, recognized

功成 而弗居 (2) Achieves without taking credit
功成 事遂 (9,17) When tasks are completed and works are finished
不自伐故有 功 (22) He is not self boasting and hence is recognized
自伐者無 功 (24) He who self-promotes gets no credits
功成 而不名有 (34) It completes all things successfully yet it is not known
功成 而不處 (77) Retreats when the work is done

167. (3) 公 (gōng) impartiality, lord, minister

容乃 公 (16-2) tolerance leads to impartiality
而王公 以為稱 (42) Yet kings and lords use these words as their titles.
置三 公 (62) And the three ministers installed

168. (1) 弓 (gōng) bow

天之道, 其猶張弓 乎 (77) Isn't the Tao of Heaven like the stretching of a bow

169. (1) 拱 (gǒng) precious, large

雖有拱璧 以先駟馬 (62) Though there are gifts of large jades preceding four-horse carriages

170. (1) 共 (gòng) share

三十幅共一 轂 (11) Thirty spokes unite in the hub of a carriage's wheel

171. (1) 狗 (gǒu) dog

以萬物為芻 狗 (5-2) They allow the ten thousand things to flourish freely as grass and dogs

172. (1) 垢 (gòu) dirt

受國之 垢 (78) He who can manage a country's dirt

173. (2) 孤 (gū) orphan

孤、寡、不穀 (39,42) Orphans , widowers and unworthy

174. (1) 轂 (gǔ) hub

三十幅共一 轂 (11) Thirty spokes unite in the hub of a carriage's wheel

175. (2) 穀 (gǔ) worthy, productive

孤、寡、不 穀 (39,42) Orphans, widowers and unworthy

176. (7) 古 (gǔ) ancient, old, the past

執古之道 以禦今之有 (14-2) Grasping this ancient Tao , one can manage today's affairs
古之 善為士者 (15) From the ancient times , those people who are good at following Tao
自古 及今 (21) From the ancient till now
古之所謂 曲則全者 (22) The ancients' so called "Yield and be preserved whole."
古之所以 貴此道者何 (62) Why do the ancients treasure this Tao so much
古之 善為道者 (65) Since ancient times , those rulers who know Tao
是謂配天古之 極 (68) This is called matching Heaven,
the best of the ancient

177. (2) 骨 (gǔ) bones

弱其志強其 骨 (3) Softening ambitions and strengthening bones
骨弱筋柔 而握固 (55) Bones and muscles are soft and supple but can hold firmly

178. (7) 谷 (gǔ) valley, lake, empty

谷神 不死 (6) Valley Spirit , Shen never dies
曠兮其若 谷 (15) Open oh, as if they were valleys
為天下 谷 (28) Being the valley of the world
猶川谷 之與江海 (32) like river and valley streams connect to the great river and the sea
谷得一 以盈 (39-2) Valley obtains Oneness and becomes full
上德若 谷 (41) He who has achieved superior Te is humble but seems empty

江海所以能為百谷王 者 (66-2) River-Sea is able to become the king of a hundred valleys

179. (43) 故 (gù) therefore (gu appears in total 43 chapters, indicating that Tao Te Ching is a logical book. It is not a collection of axioms of 'you should do this or that'.)

Gu 故 appears in the following chapters:
(1)(2)(7)(8)(11)(12)(13)(14)(15)(19)(22)(23)(24)(25)(27)
(28)(29)(34)(38)(39)(41)(42)(46)(50)(51)(52)(54)(56)
(57)(60)(61)(62)(63)(64)(66)(67)(69)(73)(76)(78)
故 去彼取此 (12,38,72) therefore
故 幾於道 (8) Therefore , water is almost equal to Tao
故 德交歸焉 (60) Therefore , their Te interacts to return to harmony

180. (5) 固 (gù) firm, strong

將欲翕之，必固張 之 (36-4) If you want to contract something, you must (firmly) expand it first
骨弱筋柔而握 固 (55) Bones and muscles are soft and supple but can hold firmly
以守則 固 (67) Strength in defense
人之迷，其日固 久 (58) This has been puzzling men for a long time
是謂深根固 蒂 (59) This means having deep roots and firm stalks

181. (5) 寡 (guǎ) few, little, lack of , widower

少私寡 欲 (19) Be less selfish and have fewer desires
孤寡 不穀 (39, 42) Orphans, widowers and the unworthy
夫輕諾必寡 信 (63) He who gives promises easily must lack sincerity
小國寡 民 (80) A small country has few people

182. (4) 觀 (guān) observe, palaces

故常無欲以觀其 妙 (1) Therefore, always wuyo, without desires to observe its wonders
吾以觀其 復 (16) I hereby observe their return
雖有榮 觀 (26) Although he has magnificent palaces
故以身觀 身 (54-5) Therefore, through himself to observe others

183. (1) 官 (guān) ruler, an official,

聖人用之則為官 長 (28) When Shengren uses it, he becomes a great ruler

184. (1) 關 (guān) bolts

善閉無關楗 而不可開 (27) A good carpenter shuts doors without bolts and they cannot be opened

185. (4) 光 (guāng) light, bright

和其 光 (4,56) Soften the light
用其 光 (52) Use its light
光 而不耀 (58) Bright but not dazzling

186. (2) 廣 (guǎng) abundant, generous

廣德 若不足 (41) Has abundance Te to share with others but seems not enough
儉故能 廣 (67-2) Being moderate thus able to be generous

187. (8) 歸 (guī) return

復歸於 無物 (14) It returns again to the nothingness of Tao
各復歸其 根 (16-2) everything again returns to its root
乘乘兮若無所 歸 (20) Oh drifting like a wanderer without a place to return
誠全而歸 之 (22) If you practice it sincerely, you will attract all things to you
復歸於 嬰兒 (28-3) And return again to the state of a newborn babe
萬物歸焉 而不為主 (34) The ten thousand things return to Tao naturally but Tao does not act as their lord
復歸其 明 (52) To return again to its insight
故德交歸 焉 (60) Therefore, their Te interacts to return to harmony

188. (1) 鬼 (guǐ) evil force, ghost

非其鬼 不神 (60-2) It is not that its evil force has no power

189. (15) 貴 (guì) value, precious, honor, power, prefer

不貴 難得之貨 (3,64) Don't value hard-to-get goods

富貴而驕，自遺其咎 (9) Being rich and powerful yet arrogant , one brings calamity upon oneself
貴大患 若身 (13-2) Value great misfortune as it is the body
猶兮其貴 言 (17) Cautious oh, he values his words
而貴食 母 (20) Because I value the nourishment from the Mother
不貴 其師 (27) If you don't honor your teacher
君子居則貴 左 (31-2) The gentleman in peace time prefers the left side
故 貴 以 賤 為 本 (39-2) Therefore, the power (honor) comes from humility
莫不尊道而貴 德 (51-2) All respect Tao and treasure Te
不可得而 貴 (56-2) It cannot be affected by honor
故為天下 貴 (62) Therefore it is treasured by the world
則我者貴 (70) those who follow me are precious
自愛不自 貴 (72) He loves himself but does not value himself
是賢於貴 生 (75) Is better than he who identifies with and values his body

190. (11) 國 (guó) country, nation

愛民治 國 (10) Love the people and rule the country
國家 昏亂 (18) A country is in trouble
國之利器 不可以示人 (36) The nation's sharp weapons cannot be displayed to the people
修之於國，其德乃豐 (54-3) Cultivate it in his country , his Te is abundant
以正治 國 (57-2) Use righteousness to govern a country
有國之 母 (59) Govern a country with the virtues of Mother Tao
治大國 若烹小鮮 (60) Governing a large country is like frying small fish
大國者 下流 (61-9) A big country lays low
國之 賊 (65-4) A thief to the country
受國 之垢 (78-2) He who can manage a country's dirt
小國 寡民 (80-2) A small country has few people

191. (1) 果 (guǒ) resolute, result

果 而勿矜 (30-5) Being resolute but not boastful

192. (4) 過 (guò) pass, more than

樂與餌，過客 止 (35) Music and food make passing travelers stay

大國不過欲兼畜 人 (61-2) What the big country (not more than) wants to absorb the small country to serve its people
復眾人之所 過 (64) Restore what others have passed
天下柔弱莫過於 水 (78-2) Nothing in the world is softer and weaker than water

193. (2) 孩 (hái) smile (like a child), child

如嬰兒之未 孩 (20) Like an infant who is not yet able to smile
聖人皆孩 之 (49) Shengren sees the child in each of them

194. (3) 海 (hǎi) sea

忽兮其若 海 (20) Oh so profound! Like that of the sea
與江 海 (32) connect to the great river and the sea
江海 所以能為百谷王者 (66) River-Sea is able to become the king of a hundred valleys

195. (6) 害 (hài) loss, harm

往而不 害 (35) Interact but not harm
亦不可得而 害 (56) Nor can it be affected by loss
廉而不 害 (58) Uncorrupted but not harmful
處前而民不 害 (66) Stay ahead yet the people are not harmed
或利或 害 (73) One is beneficial and the other is harmful
利而不 害 (81) Benefits all things without harming them

196. (1) 含 (hán) filled, achieve

含德 之厚 (55) He who is filled with virtuous Te

197. (1) 寒 (hán) cold

躁勝 寒 (45) Movement overcomes cold

198. (1) 號 (háo) cry

終日號 而不啞 (55) Crying the whole day but not getting hoarse

199. (1) 毫 (háo) tiny

生於毫 末 (64) grows from a tiny seed

200. (3) 好 (h à o) fond of, like, prefer, good

其事好 還 (30) His good deed goes around and comes around
而民好 徑 (53) Yet men prefer by-paths
我好靜 而民自正 (57) I am fond of peace and quiet and the people become naturally righteous by themselves

201. (7) 和 (hé) harmonize, harmony, breath, settle

音聲相 和 (2) Tone and voice harmonize each other
和其 光 (4, 56) Harmonize the light
六親不 和 (18) the six family relationships are not in harmony
沖氣以為 和 (42) Breathe Chi for harmony
和之至 也 (55-2) Harmonious breath, He Chi, is at its fullest .
和大怨，必有餘怨 (79) After settling a great dispute , some resentment must remain

202. (9) 何 (hé) why, what, how

何謂 貴大患若身 (13) What does it mean "value the great misfortune as it is the body"?
相去幾 何 (20-2) How much difference is there?
吾何以知 眾甫之然哉 (21) How do I know the beginning of all things
奈何 萬乘之主 (26) Why should a lord of 10,000 chariots
夫何 故 (50-2) Why is that
吾何以知 天下之然哉？以此 (54) How do I know the world is like this? By this
吾何以知其然 哉 (57) How do I know this is so
何棄 之有 (62) Is this a reason to abandon him
奈何以 死懼之 (74) Why threaten them with death

203. (3) 合 (hé) unite, interact, union

天地相 合 (32) Heaven and Earth interact
未知牝牡之合 而峻作 (55) Does not yet know the female and male union but the male organ can rise
合抱 之木 (64) A big two-hand-embrace tree

204. (1) 闔 (hé) close

天門開 闔 (10) Opening and closing of the door of Heaven

205. (1) 褐 (hè) coarse clothes

被褐 懷玉 (70) Wears coarse clothes and embraces precious jade

206. (1) 黑 (hēi) dark

知其白守其 黑 (28) Know the bright, but keep the dark

207. (3) 侯 (hóu) duke, king

侯王得一 以為天下正 (39-2) Dukes and kings obtain Oneness and become good leaders of the world
侯王 若能守之 (32,37) If dukes and kings can keep to it

208. (5) 厚 (hòu) thick, much, heavy, filled with

是以大丈夫處其 厚 (38)Therefore the great man dwells on Oneness which is thick
多藏必厚 亡 (44) Too much accumulation surely brings heavy losses
以其求生之 厚 (50,75) Because they want too much out of life
含德之 厚 (55) He who is filled with virtuous Te

209. (7) 後 (hòu) behind, rear, then, follow, humility

前後 相隨 (2) Front and back follow each other
是以聖人後其身而身 先 (7) Therefore Shengren stays behind but ends up ahead
隨之不見其 後 (14) Following it, one cannot see its rear
大軍之後，必有凶年 (30) What follow a great war must be sorrowful years
故失道而後 德 (38-4) Hence when Tao is lost, then there is Te
必以其身後 之 (66) He must stay behind them
舍其後 且先 (67) To abandon humility , but try to be ahead

210. (6) 乎 (hū) ? question mark

乎 (6) hu appears in the following chapters: (5)(10)(23)(35)(39)(77)
能無知乎 (10-6) Can you do it without being clever?

211. (3) 忽 (hū) profound, vague, suddenly (Wang 惚 hu)

是謂忽 恍 (14,21) This is called being vague and elusive

忽兮 其若海 (20) Oh so profound ! Like that of the sea

212. (1) 虎 (hǔ) tiger

虎 無所措其爪 (50-2) Tigers have no place to put their claws

213. (2) 戶 (hù) door

鑿戶牖 以為室 (11) Cut out doors and windows to make a room in a house
不出 戶 (47) Without going out of the door

214. (1) 華 (huá) flower, flowery trappings

前識者 道之華 而愚之始 (38) Foreknowledge is only a flowery trapping of Tao , and the beginning of ignorance

215. (2) 化 (huà) transform

萬物將自 化 (37-2) Ten thousand things will self transform
我無為而民自 化 (57) I act with invisible action wuwei and the people are naturally transformed by themselves

216. (1) 懷 (huái) embrace

被褐懷 玉 (70) Wears coarse clothes and embraces precious jade

217. (1) 還 (huán) return, comes around

其事好 還 (30) His good deed goes around and comes around

218. (1) 患 (huàn) misfortune, calamity

貴大患 若身 (13-4) Value a great misfortune as it is the body

219. (1) 渙 (huàn) relax

渙兮 若冰之將釋 (15) Relax oh, as if they were the ice about to melt

220. (1) 荒 (huāng) confused, barren

荒兮 其未央哉 (20) Oh confused! It seems like it has no end

221. (2) 恍 (huǎng) elusive

是謂忽 恍 (14,21) This is called being vague and elusive

222. (1) 恢 (huī) vast, wide, invisible

天網恢恢，疏而不失 (73) Heaven's net is invisible and vast but nothing can slip through

223. (1) 隳 (huī) drop, unsafe, dangerous (隳 = 墮)

或載或 隳 (29) Some are tame and some are dangerous

224. (1) 慧 (huì) cleverness, wisdom

智慧 出 (18) When cleverness is used

225. (1) 諱 (huì) prohibition, avoidance

天下多忌 諱 (57) The more restrictions and prohibitions the world has

226. (3) 昏 (hūn) trouble; chaotic, confused

國家昏 亂 (18) A country is in trouble
我獨若 昏 (20-2) I alone seem confused
國家滋 昏 (57) The more chaotic a country becomes

227. (2) 渾 (hún) undistinguished, dull 糊塗

渾兮 其若濁 (15) Undistinguished oh , as if they were as obscure as muddy water
為天下渾其 心 (49) He blends in with the world as one mind

228. (2) 混 (hún) chaos, blend

故混而為 一 (14) Therefore, they are blended as Oneness
有物混 成 (25) In chaos, Tao completes all things

229. (1) 活 (huó) survive, live

勇於不敢則 活 (73) He who is courageous out of compassion survives

230. (7) 或 (huò) or, possible, somehow, likely, some

道沖而用之或不 盈 (4) Tao is empty yet its use is never exhausted
物或惡 之 (24, 31) All things likely hate him
或 載或 隳 (29-8) Some are tame and some are dangerous
或 益 之 而 損 (42-2) Others somehow are beneficial yet become detrimental
故或下以 取 (61-2) So whether to remain low is to take over
或 利或 害 (73) One is beneficial and the other is harmful

231. (1) 惑 (huò) confused

多則惑 (22) Have much and be confused

232. (5) 貨 (huò) goods, property, wealth

不貴難得之 貨 (3, 64) Don't value hard-to-get goods
難得之貨 令人行妨 (12) Rare goods make our conduct go astray
身與貨 孰多 (44) Your life or your wealth : which is more valuable
財貨 有餘 (53) Accumulate excess money and properties

233. (3) 禍 (huò) calamity, disaster, misfortune 單行

禍莫大於 不知足 (46) No greater calamity than discontent
禍兮 福之所倚 (58-2) Misfortune is the root for fortune
禍莫大於 輕敵 (69) There is no greater disaster than underestimating the enemy

234. (1) 基 (jī) foundation

高以下為 基 (39-2) The high is based on the low

235. (2) 積 (jī) accumulate, hoard

早服謂之重積 德 (59-2) To act now to follow Tao early means to diligently accumulate virtuous Te
聖人不 積 (81) Shengren does not hoard things

236. (1) 饑 (jī) hungry

民之饑 (75-2) Why are the people starving

237. (1) 雞 (jī) rooster, chicken

雞犬之聲 相聞 (80) The sound of their roosters and dogs can be heard from both sides

238. (1) 吉 (jí) fortunate

吉事 尚左 (31) The fortunate affairs favor left

239. (5) 極 (jí) utmost, limit, future, best

致虛 極 (16) Reach the utmost emptiness
復歸於無 極 (28) And return again to the infinity (no limit)
孰知其 極 (58) Who knows the future
無不克則莫知其 極 (59-2) When one can overcome all difficulties, one has reached a state of unlimited power
是謂配天古之 極 (68) This is called matching Heaven,
the best of the ancient

240. (1) 棘 (jí) thorns

師之所處，荊棘生 焉 (30) Wherever armies have fought, brambles and thorns grow

241. (4) 及 (jí) reach, match, till, if

及吾無身，吾有何患 (13) If I don't have a body , what kind of misfortune do I have
自古及今 (21) From the ancient till now
天下希及 之 (43) The world can hardly match it
及其 有事 (48) If one waits until events happen

242. (1) 己 (jǐ) oneself, himself

既以為人己愈 有 (81-2) The more he serves others the greater his (one's) happiness

243. (4) 幾 (jǐ) almost, about, how much

相去幾 何 (20) How much difference is there
故幾於 道 (8) Therefore, water is almost equal to Tao

常于幾成 而敗之 (64) They often fail just when they are about to succeed
輕敵幾喪吾 寶 (69) By underestimating the enemy, I almost lose my treasures

244. (1) 技 (jì) skill

人多技 巧 (57) The more clever skills people have

245. (1) 稷 (jì) soil, grain, country

是謂社稷 主 (78) He is fit to be the leader of the country

246. (1) 祭 (jì) offering

子孫祭祀不 輟 (54) Children and grandchildren offer ceremonial sacrifice unceasingly

247. (1) 計 (jì) counter

善計 不用籌策 (27) A good counter requires no counting devices

248. (1) 寄 (jì) entrust, send

故貴以身為天下者,則可寄於天 下 (13) Therefore, he who rules with fear of losing his own life cannot be entrusted to take care of the world for long

249. (1) 寂 (jì) silence

寂兮 寥兮 (25) Oh silence and formless

250. (1) 濟 (jì) interfere

濟其 事 (52) Interfere with its affairs

251. (4) 既 (jì) already, now, more, exhausted

名亦既 有 (32) All things have already gotten their names
用之不可 既 (35) Use it and it cannot be exhausted
既知 其子 (52-2) Now that knowing the children
既以為人 己愈有 (81-2) The more he serves others the greater his happiness

252. (1) 忌 (jì) restriction, prohibition, avoidance

天下多忌 諱 (57) The more restrictions and prohibitions the world has

253. (1) 跡 (jì) trace, footprints

善行無轍 跡 (27) A good traveler leaves no trace

254. (1) 紀 (jì) essence, lineage

能知古始，是謂道 紀 (14) Knowing the ancient beginning is called the essence of Tao

255. (1) 佳 (jiā) deadly, excellent

夫佳兵者 不祥之器 (31) Soldiers carrying deadly weapons are tools of a bad omen

256. (3) 家 (jiā) family; country

國家 昏亂 (18) A country is in trouble
修之於家，其德乃餘 (54-2) Cultivate it in his family , his Te overflows
國家 滋昏 (57) The more chaotic a country becomes

257. (2) 加 (jiā) add, gain, engage

尊行可以加 人 (62) Respectful deeds can gain honor
故抗兵相 加 (69) Therefore when two opposing armies are engaged

258. (2) 甲 (jiǎ) armor

入軍不被甲 兵 (50) Enter a battlefield without being wounded by the armed soldiers
雖有甲兵，無所陳之 (80) Though there are armor and weapons , they are not displayed

259. (3) 堅 (jiān) hard, stiff

馳騁天下之至堅 (43) overcomes the hardest thing in the world
其死也堅 強 (76-2) When they die, they are stiff and hard
而攻堅強者 莫之能勝 (78) Yet when overcoming the hard and strong , nothing is more effective than water

260. (1) 兼 (jiān) unite, absorb

大國不過欲兼畜 人 (61) What the big country wants is to absorb the small country to serve its people

261. (2) 間 (jiān) space, crevice

無有入於無 間 (43) Wuyo, invisible matter enters into wujian, invisible crevice
天地之間，其猶橐籥乎 (5) Isn't the space between Heaven and Earth like that of a bellows

262. (1) 儉 (jiǎn) moderation, restraint, frugality

二曰儉 (67) The second is moderation

263. (1) 楗 (jiàn) bolts, latches, bar

善閉無關楗 而不可開 (27) A good carpenter shuts doors without bolts and they cannot be opened

264. (2) 賤 (jiàn) disgrace, humility, lowliness

故貴以賤為 本 (39-2) Therefore, the power comes from humility (nobility is based in lowliness.)
亦不可得而 賤 (56) nor can it be affected by disgrace

265. (11) 見 (jiàn) understand, display, see, showing off, believe

不見 可欲 (3) Don't display the desirable objects
視之不見 名曰夷 (14) Looked at, but cannot be seen ; it is called yi
見素 抱樸 (19) See the ordinary and embrace simplicity
不自見 故明 (22-4) He is not self-centered , hence enlightened
自見者 不明 (24) He who is self-centered is not enlightened
吾見其不得 已 (29) I don't believe it can be done
視之不足 見 (35) Look at but not enough to be seen
以見天 道 (47) one can understand the Tao of Heaven
見小 曰明 (52) Seeing the small is called enlightenment
是以聖人自知不自 見 (72) Hence Shengren knows himself but not displays himself
其不欲見 賢 (77) Avoids showing off his abilities

266. (1) 劍 (jiàn) sword

帶利 劍 (53) Carry sharp swords

267. (2) 建 (jiàn) establish, build

建德 若偷 (41-2) Established Te seems to be easily uprooted
善建者 不拔 (54) He who is good at building cannot be uprooted

268. (2) 江 (jiāng) river

猶川谷之與江 海 (32) like river and valley streams connect to the great river and the sea
江海 所以能為百谷王者 (66) River-Sea is able to become the king of a hundred valleys

269. (10) 將 (jiāng) about to, shall, leader, general

渙兮若冰之將 釋 (15) Relax oh, as if they were the ice about to melt
將欲取天下 而為之 (29) If man wants to take over nature and rule the world according to his own plan
偏將軍 居左 (31-2) The assistant generals occupy the left side
萬物將自 賓 (32) Ten thousand things will voluntarily follow them
將欲翕之 必固張之 (36-4) If you want to contract something，you must expand it first
萬物將自 化 (37-4) Ten thousand things will self transform
天無以清將恐 裂 (39-6) If Heaven always stays clear, it will be in danger of being cracked
吾將 以為教父 (42) I shall regard it as the father of all teachings
將以愚 之 (65) They (shall) disguise their wisdom in foolishness
天將救 之，以慈衛之 (67) When Heaven is about to rescue the people, it bestows compassion to the ruler

270. (1) 匠 (jiàng) carpenter

是謂代大匠 斫 (74) it is called replacing a master carpenter to cut wood

271. (1) 降 (jiàng) fall, make

以降甘 露 (32) Heaven and Earth interact to make sweet dews

272. (2) 交 (jiāo) interact, meeting place

故德交歸焉 (60) Therefore, their Te interacts to return to harmony
天下之交 (61) It is the meeting place for the world

273. (2) 驕 (jiāo) arrogant

富貴而驕，自遺其咎 (9) Being rich and powerful yet arrogant , one brings calamity upon oneself
果而勿驕 (30) Being resolute but not arrogant

274. (1) 郊 (jiāo) outside the city, countryside

戎馬生於郊 (46) War horses give births outside the city

275. (1) 皦 (jiǎo) bright

其上不皦 (14) Above is not bright

276. (1) 角 (jiǎo) horn

兕無所投其角 (50-2) Rhinoceros can find no place to thrust their horns

277. (1) 徼 (jiào) manifestation 現象界 here and now

常有欲以觀其徼 (1) Always yoyu, having desires to observe its manifestations

278. (3) 教 (jiào) teaching

吾將以為教父 (42-3) I shall regard it as the father of all teachings
不言之教 (2,43) Teaching without words

279. (5) 皆 (jiē) everyone, all 都 , 都是

天下皆知美之為美 (2-2) When everyone in the world knows beauty as beauty
百姓皆謂我自然 (17) The people all say , “I have done it naturally.”
眾人皆有餘 (20-2) All the people have surplus
聖人皆孩之 (49-2) Shengren sees the child in each of them
天下皆謂我大，似不肖 (67) The whole world says that my Tao is great and beyond compare

280. (1) 詰 (jié) inquiry, conclusion

此三者不可致 詰 (14) These three things cannot be used to reach the end of inquiry

281. (1) 竭 (jié) dried up, exhausted

谷無以盈將恐 竭 (39) If the valley always stays full, it will be in danger of being dried up

282. (2) 結 (jié) tie, fasten

善結無繩約 而不可解 (27) A good binder ties knots without ropes and they cannot be untied
使民復結繩而用 之 (80) Let the people return to the use of tying string knots

283. (3) 解 (jiě) resolve, untie

解其 紛 (4, 56) Resolve the conflicts (Untie the knots)
善結無繩約而不可 解 (27) A good binder ties knots without ropes and they cannot be untied

284. (1) 介 (jiè) suddenly, big

使我介然有 知 (53) If I suddenly have obtained the truth

285. (1) 筋 (jīn) muscle, tendon

骨弱筋柔 而握固 (55) Bones and muscles are soft and supple but can hold firmly

286. (1) 金 (jīn) gold

金玉 滿堂 (9) A hall full of gold and jade

287. (3) 今 (jīn) today, current, now, nowadays

執古之道以禦今之 有 (14) Grasping this ancient Tao, one can manage today's affairs
自古及今 (21) From the ancient till now
今舍慈 且勇 (67) Nowadays to abandon compassion , but try to be brave

288. (3) 矜 (jīn) arrogant, boastful

不自矜 故長 (22) He is not arrogant and hence becomes a leader
自矜者 不長 (24) He who is arrogant cannot last long
果而勿 矜 (30) Be resolute but not boastful

289. (3) 進 (jìn) advance, lead

進道 若退 (41) Advancing Tao seems retreating (Leading from behind seems timid)
不如坐進此 道 (62) It is not as good as to sit calmly to advance in this Tao
不敢進寸 而退尺 (69) I dare not advance an inch but would rather withdraw a foot

290. (1) 荊 (jīng) brambles, stickers

師之所處, 荊棘生 焉 (30) Wherever armies have fought, brambles and thorns grow

291. (1) 驚 (jīng) fear

寵辱若 驚 (13-5) Both favor and disgrace evoke fear

292. (2) 精 (jīng) essence energy

其精甚真，其中有信 (21-2) The energy Jing is very real , and it is evident in all things
精之至 也 (55) The essence energy, jing is at its highest

293. (7) 靜 (jìng) still, quiet, calm

孰能濁以止靜之 徐清 (15) Keeping it still to become clear gradually
歸根曰 靜 (16-3) Returning to the root is called stillness
靜為躁 君 (26) Quietness is the lord of restlessness
不欲以 靜 (37) With no desires, I will remain quiet
靜勝 熱 (45-2) Quietness overcomes heat
我好靜 而民自正 (57) I am fond of peace and quiet and the people become naturally righteous by themselves
牝常以靜勝 牡 (61-2) The female often overcomes the male by remaining quiet

294. (1) 徑 (jìng) by-path

而民好 徑 (53) Yet men prefer by-paths

295. (8) 久 (jiǔ) long, everlasting, longevity

天長地 久 (7-2) Heaven and Earth are everlasting
孰能安以 久 (15) Who is able to remain still for long
道乃 久 (16) Tao is everlasting
天地尚不能 久 (23) If even Heaven and Earth cannot last long
不失其所者久 (33) Keeping your natural endowment is longevity
可以長 久 (44) Thus he can live long
人之迷，其日固 久 (58) This has been puzzling men for a long time
長生久視之 道 (59-2) the way to long life and lasting vision Tao

296. (1) 九 (jiǔ) nine

九層 之台 (64) A nine-story tower

297. (3) 救 (jiù) rescue, help, salvation

是以聖人常善救 人 (27-2) Therefore Shengren is always good at rescuing men
終身不 救 (52) The whole life is without help
天將救 之，以慈衛之 (67) When Heaven is about to rescue the people, it bestows compassion to the ruler

298. (2) 咎 (jiù) calamity, regret

富貴而驕，自遺其 咎 (9) Being rich and powerful yet arrogant, one brings calamity upon oneself
咎莫大於 欲得 (46) No greater regret than wanting more

299. (6) 居 (jū)dwell, live, stay, take credit, peace time

功成而弗 居 (2-2) Achieves without taking credit
居善 地 (8) Dwelling in good places
而王居其一 焉 (25) And the king is one of them
君子居則貴 左 (31-3) The gentleman in peace time prefers the left side
無狹其所 居 (72) Don't disturb their peace at home
安其 居 (80) Live peacefully at their homes

300. (1) 舉 (jǔ) raise

下者舉 之 (77) When it is too low, it is raised

301. (1) 據 (jù) pounce

猛獸不 據 (55) Ferocious animals don't pounce

302. (1) 懼 (jù) threaten, terrorize

奈何以死懼 之 (74) Why threaten them with death

303. (1) 攫 (jué) predatory

攫鳥 不搏 (55) Predatory birds don't seize

304. (1) 蹶 (jué) overthrown, fail

侯王無以高貴將恐 蹶 (39) If dukes and kings always want to stay in power, they will be in danger of being overthrown

305. (2) 絕 (jué) eliminate, stop

絕聖 棄智 (19-3) Eliminate sagacity , abandon wisdom
絕學 無憂 (20) Stop learning and put an end to worries

306. (1) 均 (jūn) even

民莫之令而自 均 (32) People don't have to make demands yet sweet dews come down evenly on their own accord

307. (3) 軍 (jūn) battlefield, war, army, general

大軍之後，必有凶年 (30) What follow a great war must be sorrowful years
偏將軍 居左 (31-2) The assistant generals occupy the left side
入軍 不被甲兵 (50) Entering the battlefield without being wounded by the soldiers

308. (3) 君 (jūn) lord, master, gentleman

靜為躁 君 (26-2) Quietness is the lord of restlessness

君子居 則貴左 (31-2) The gentleman in peace time prefers the left side
事有 君 (70) My deeds have ancient lords

309. (3) 開 (kāi) open

天門開 闔 (10) Opening and closing of the door of Heaven
善閉無關楗而不可 開 (27) A good carpenter shuts doors without bolts and they cannot be opened
開 其兌 (52) Open the openings (eyes)

310. (1) 楷 (kǎi) standard, proper

常知楷 式 (65-2) Always knowing this model

311. (1) 抗 (kàng) opposing

故抗兵相 加 (69) Therefore when two opposing armies are engaged

312. (20) 可 (kě) can, able

ke 可 (an adverb) appears in the following chapters:
(1)(3)(13)(14)(15)(20)(25)(27)(29)(31)(32)(34)
(35)(36)(44)(46)(56)(59)(62)(79)
keyi(9) 可以 : can 13,25,31,32,36,44,59,62,79
魚不可脫於 淵 (36-2) Fish cannot be taken away from deep water
可以 有國 (59-2) one can govern a country
安可以 為善 (79) How can one make it good

313. (1) 克 (kè) overcome

無不克 則莫知其極 (59-2) When one can overcome all difficulties , one has reached a state of unlimited power

314. (3) 客 (kè) guest, traveler

儼兮其若 客 (15) Reserved oh, as if they were guests
樂與餌, 過客 止 (35) Music and food make passing travelers stay
吾不敢為主而為 客 (69) I dare not act as a host but would rather be a guest

315. (1) 恐 (kǒng) in danger, terrified

天無以清將恐 裂 (39-6) If Heaven always stays clear, it will be in danger of being cracked

316. (1) 孔 (kǒng) Oneness, vast, big, empty

孔德之 容 , 唯道是從 (21) The Te of Oneness is to follow Tao and Tao alone

317. (2) 口 (kǒu) mouth

五味令人口 爽 (12) The five tastes make our mouth dull
道之出口，淡乎其無味 (35) When Tao comes out of the mouth , it is plain without taste

318. (1) 枯 (kū) withered

其死也枯 槁 (76) When they die, they are withered and dry

319. (1) 誇 (kuā) extravagance, boastfulness

是謂盜 誇 (53) This is called extravagance of a thief

320. (1) 跨 (kuà) stride

跨者 不行 (24) He who strides cannot walk far

321. (1) 狂 (kuáng) crazy

馳騁田獵令人心發 狂 (12) Chasing and hunting in the field make the mind crazy

322. (1) 曠 (kuàng) open

曠兮 其若谷 (15) Open oh, as if they were valleys

323. (1) 況 (kuàng) what, much less

而況於人 乎 (23) w hat can man do

324. (1) 窺 (kuī)

不窺 牖 (47) Without looking through the window

325. (2) 來 (lái) come, visit, invade

不召而自 來 (73) It does not summon, but things come voluntarily
民至老死不相往 來 (80) The people grow old and die without invading each other

326. (1) 覽 (lǎn) see, meditate, vision

滌除玄 覽 (10) Meditating by washing and cleansing the inner vision

327. (1) 牢 (láo) animal, sacrificing feast, prison

如享太 牢 (20) as if feasting on great animals

328. (3) 老 (lǎo) old

物壯則 老 (30,55) Things reach prime will get old
民至老死 不相往來 (80) The people grow old and die without invading each other

329. (5) 樂 (lè) enjoy, happy, music

道亦樂得 之 (23-3) Tao will be happy to receive them
而美之者是樂殺 人 (31-2) He who glorifies war enjoys killing people
樂與餌，過客止 (35) Music and food make passing travelers stay
是以天下樂推而不 厭 (66) Therefore, the world is happy to support him without getting tired of him
樂其 俗 (80) Enjoy their customs

330. (1) 羸 (léi) weak

或強或 羸 (29) Some are strong and some are weak

331. (1) 累 (lèi) pile, heap, accumulating

起於累 土 (64) rises from a small pile of soil

332. (1) 類 (lèi) common (Wang 類 (lei) rough)

夷道若 類 (41) smooth Tao appears rough (acting the easy way seems hard)

333. (3) 離 (lí) depart, separate

能無離 乎 (10) Can you avoid separation
不離輜 重 (26) w ithout departing from quietness and heaviness.
常德不 離 (28) Never depart from the Eternal Te

334. (1) 里 (lǐ) mile

千里之 行 (64) A ten-thousand-mile journey

335. (2) 禮 (lǐ) rite, ritual

戰勝以喪禮處 之 (31-2) The victory of a war is treated with a funeral rite
夫禮者忠信之薄 而亂之首 (38-2) Ritual is the shell of loyalty and faith , and the beginning of confusion

336. (1) 涖 (lì) govern, approach

以道涖天 下 (60) Use Tao to govern the world

337. (9) 利 (lì) sharp， beneficial, benefit, profit

水善利萬物 而不爭 (8) Water is good at benefitting all things but does not compete with them
故有之以為 利 (11) Therefore, yo, physical appearance of an object has its benefits
民利百 倍 (19-2) The people will benefit a hundredfold
國之利器 不可以示人 (36) The nation's sharp weapons cannot be displayed to the people
帶利 劍 (53) Carry sharp swords
不可得而 利 (56) It cannot be affected by profits
民多利 器 (57)The more sharp weapons people have
或利 或害 (73) One is beneficial and the other is harmful
利而不 害 (81) Benefit all things without harming them

338. (3) 立 (lì) stand, independent, crowned

企者不 立 (24) He who stands on tiptoe cannot stand long
獨立 而不改 (25) Unique (standing) and unchanging
故立天 子 (62) Therefore when the emperor is crowned

339. (2) 力 (lì) power, strength, muscle power

勝人者有 力 (33) Defeating others is power
是謂用人之 力 (68) This is called using the strength of others

340. (1) 廉 (lián) uncorrupted, pointed

廉 而不害 (58) Uncorrupted but not harmful

341. (1) 廖 (liào) formless

寂兮寥 兮 (25) Oh silence and formless

342. (1) 梁 (liáng) brutal, violent

強梁者 不得其死 (42) He who uses brutal force will die an unnatural death

343. (5) 兩 (liǎng) two, both

此兩者 同出而異名 (1) These two things come from the same source but have different names
夫兩 不相傷 (60) These two forces do not harm each other
夫兩者 各得其所欲 (61) When both countries achieve what they want
知此兩 者 (65) Knowing these two
此兩 者 (73) Of these two kinds of courageous men

344. (1) 裂 (liè)

天無以清將恐 裂 (39) If Heaven always stays clear, it will be in danger of being cracked

345. (1) 獵 (liè) hunt

馳騁田獵 令人心發狂 (12) Chasing and hunting in the field make our mind mad

346. (2) 鄰 (lín) neighbor

猶 兮 若 畏 四 鄰 (15) Vigilantly oh, as if they were afraid of the neighbors of the four sides

鄰國 相望 (80) The people from the neighboring countries can see each other

347. (1) 靈 (líng) divine, magical, spiritual power

神得一以 靈 (39-2) Spirit Shen obtains Oneness and becomes divine

348. (3) 令 (lìng) make, order, demand

五色令人目 盲 (12-3) The five colors make us blind
故令有所 屬 (19) Thus the people need something else to follow
民莫之令 而自均 (32) People don't have to make demands yet sweet dews come down evenly on their own accord

349. (1) 流 (liú) low, lowland, flow

大國者下 流 (61) A big country lays low

350. (1) 六 (liù) six

六親 不和 (18) The six family relationships are not in harmony

351. (1) 聾 (lóng) deaf

五音令人耳 聾 (12) The five sounds make our ears deaf

352. (1) 露 (lù) dew, rain

以降甘 露 (32) Heaven and Earth interact to make sweet dews

353. (1) 琭 (lù) precious

不欲琭琭如 玉 (39-2) Not wanting to be precious like jades

354. (1) 陸 (lù) land

陸行 不遇兕虎 (50) Walk on land without encountering rhinoceros and tigers

355. (4) 亂 (luàn) trouble, chaotic, confusion

使民心不 亂 (3) So that the mind of the people will not be confused

國家昏 亂 (18) The country is in trouble
夫禮者忠信之薄而亂之 首 (38) Ritual is the shell of loyalty and faith, and the beginning of confusion
治之於未 亂 (64) Govern when there are not yet troubles

356. (1) 落 (luò) common, down (Wang 珞 luo hard)

落落如 石 (39-2) Common like stones

357. (2) 馬 (mǎ) horse

卻走馬以 糞 (46-2) Fast horses are harnessed to haul manure
雖有拱璧以先駟 馬 (62) Though there are gifts of large jades preceding four-horse carriages

358. (1) 滿 (mǎn) full

金玉滿堂 (9) A hall full of gold and jade

359. (1) 盲 (máng) blind

五色令人目 盲 (12) The five colors make us blind

360. (5) 美 (měi) beautiful, true, glorify

天下皆知美之為 美 (2) When everyone in the world knows beauty as beauty
而美之者 是樂殺人 (31-2) He who glorifies war enjoys killing people
美言 可以市 (62) Beautiful words can sell things
美其 服 (80) Beautify their clothes
信言不 美 (81-2) Sincere words are not beautiful

361. (2) 昧 (mèi) dim, stupid

明道若 昧 (41) He who is enlightened with Tao seems stupid

362. (5) 門 (mén) door, entrance

眾妙之 門 (1) All wonders' entrance
玄牝之門 (6) The door of this mysterious female
天門 開闔 (10) Opening and closing of the door of Heaven
閉其 門 (52,56) Shut the doors

363. (2) 悶 (mèn) dull, sluggish

我獨悶 悶 (20) I alone seem dull
其政悶 悶 (58-2) The government is dull and sluggish

364. (1) 猛 (měng) ferocious

猛獸 不據 (55) Ferocious animals don't pounce

365. (2) 迷 (mí) puzzle, confused

雖智大 迷 (27) You are still confused despite your wisdom
人之迷，其日固久 (58) This has been puzzling men for a long time

366. (2) 彌 (mí) farther, more

其出彌 遠 (47-2) The farther one travels
而民彌 貧 (57) The more poverty for the people

367. (1) 綿 (mián) continuously (Wang 緜 mian)

綿綿 若存 (6) Oh, continuously, continuously , it seems to exist.

368. (1) 免 (miǎn) free, forgiven

有罪以免 耶 (62) One is freed from sufferings

369. (3) 妙 (miào) wonderful, wonder

眾妙之 門 (1-2) All wonders' entrance
微妙 玄通 (15) Act in a subtle, wonderful , mysterious way through the communication with Heaven
是謂要 妙 (27) This is called the essential wonder of Tao

370. (1) 滅 (miè) extinct

萬物無以生將恐 滅 (39) If the ten thousand things want to live forever, they will be in danger of being extinct

371. (14) 民 (mín) people

不尚賢使民不 爭 (3-4) Don’t reward the worthy so that people will not compete
愛民 治國 (10) Love the people and rule the country
民利 百倍 (19) And the people will benefit a hundredfold
民莫之令 而自均 (32) People don’t have to make demands yet sweet dews come down evenly on their own accord
而民好 徑 (53) Yet men prefer by-paths
而民彌 貧 (57-6) The more poverty for the people
其民醇 醇 (58-2) The people are honest and simple
民之從 事 (64) When people do things (undertake endeavors)
非以明 民 (65-2) Don’t let their wisdom blind the people
欲先 民 (66-5) Wants to stay ahead of the people
民不畏 威 (72) The people don’t fear authority
民不畏 死 (74-2) If people do not fear death
民之 饑 (75-3) Why are the people starving
小國寡 民 (80-5) A small country has few people

372. (11) 明 (míng) enlightenment, understand

明白四 達 (10) Understanding and reaching all corners
知常曰 明 (16,55) understanding the unchanging natural law is called enlightenment
不自見故明 (22) He is not self-centered, hence enlightened
自見者不 明 (24) He who is self-centered is not enlightened
是謂襲 明 (27) This is called Invisible enlightenment
自知者 明 (33) Knowing yourself is enlightenment
是謂微 明 (36) This is called Subtle enlightenment
明道若 昧 (41) He who is enlightened with Tao seems stupid
見小曰 明 (52) Seeing the small is called enlightenment
非以明 民 (65) Don’t let their wisdom blind the people

373. (1) 冥 (míng) obscured, dim

窈兮冥 兮 (21) Oh, it is profound and obscure

374. (11) 名 (míng) name, describe, fame

名可名非常 名 (1-6) Name can be described is not the absolute name
功成名遂 身退 (9) When the job is done and name is obtained , it is time to retreat

視之不見名曰 夷 (14-4) Look at, but cannot be seen; the name is called yi
其名不 去 (21) Its name has never departed
吾不知其名 (25-2) I do not know its real name
強為之名曰 大 (25) Reluctantly, I describe it as Great
始制有 名 (32-2) Tao begets all things with names
道常無 名 (32) Tao is always without a name
常無欲, 可名於小 (34-3) Always without desire , Tao can be named as small
吾將鎮之以無名之 樸 (37-2) I will subdue them with simplicity, the nameless Pu
道隱無 名 (41) The nameless Tao is hidden
名與身 孰親 (44) Fame or your life : which is more precious
不見而 名 (47) Able to name without seeing

375. (2) 命 (mìng) life, order

覆命 曰常 (16-2) Returning to life is called the unchanging natural law
夫莫之命 而常自然 (51) Without being ordered but always behaving naturally

376. (1) 末 (mò) end, seed, tip

生於毫 末 (64) grows from a tiny seed

377. (9) 莫 (mò) not, nothing, none, without, no

莫之能 守 (9) No one can protect it
故天下莫能與之 爭 (22,66) Hence no one in the world can compete with him
莫之 應 (38) Gets no responses from others
禍莫大於 不知足 (46-3) No greater calamity than discontent
夫莫之命 而常自然 (51) Without being ordered but always behaving naturally
莫若 嗇 (59-3) Nothing is more important than saving time
禍莫大於 輕敵 (69) There is no greater disaster than underestimating the enemy
天下莫能 知 (70-2) Yet no one in the world knows

378. (2) 沒 (mò) entire, whole, disappear

沒身不 殆 (16,52) The entire life is without danger

379. (2) 謀 (móu) plan, prevent

其未兆易 謀 (64) What has not yet appeared is easy to prevent
禪然而善 謀 (73) It acts calmly and it is good at planning

380. (2) 牡 (mǔ) male

未知牝牡之合 而峻作 (55) Does not yet know the female and male union but the male organ can rise
牝常以靜勝 牡 (61) The female often overcomes the male by remaining quiet

381. (5) 母 (mǔ) mother,Tao

有名萬物之 母 (1) Yoming, the named is Wanwu, the ten thousand things' mother
而貴食 母 (20) Because I value the nourishment from the Mother
可以為天下 母 (25) So Tao is worthy to be the mother of the world
以為天下 母 (52-3) It is the mother of the world
有國之 母 (59) Govern a country with the virtues of Mother Tao

382. (2) 木 (mù) (mù) tree

合抱之木 (64) A big two-hand-embrace tree
萬物草木 之生也柔脆 (76-2) Ten thousand things, grass and trees when alive are flexible and tender

383. (2) 目 (mù) eyes 眼

聖人為腹不為 目 (12-2) Shengren focuses inside his abdomen, not outside his eyes
百姓皆注其耳 目 (49) The people all pay attention to their ears and eyes

384. (5) 乃 (nǎi) lead to, becomes, thus

愛以身為天下者,乃可以讬於天 下 (13) He who rules with universal love can be entrusted to take care of the world forever
容乃 公 (16-5) Tolerance leads to impartiality

常德乃 足 (28) Have abundance of the Eternal Te
修之於身，其德乃 真 (54-5) Cultivate it for himself, his Te becomes real
乃至大 順 (65) Thus they reach the great Oneness

385. (2) 奈 (nài) (何 he) why

奈何 萬乘之主 (26) Why should a lord of 10,000 chariots
奈何以死懼 之 (74) Why threaten them with death

386. (8) 難 (nán) difficult, hard, rare

難易 相成 (2) Difficult and easy complete each other
不貴難得之 貨 (3,64) Don't value hard-to-get goods
難得之貨 令人行妨 (12) Rare goods make our conduct go astray
圖難 於其易 (63-4) Overcome difficulty when it is easy
民之難治，以其智多 (65) Why are people so hard to rule ? Because they are too clever
是以聖人猶難 之 (73,63) Therefore Shengren acts cautiously in dealing with this difficult matter
民之難 治 (75-2) Why are the people difficult to govern

387. (1) 訥 (nè) stammering

大辯若 訥 (45) Great eloquence seems stammering

388. (17) 能 (néng) able, flexibility, can

故能長 生 (7-2) Thus they can last forever
事善 能 (8) Working with flexibility
莫之能 守 (9) No one can protect it
能無離 乎 (10) Can you avoid separation
能知古始 是謂道 紀 (14) Knowing the ancient beginning is called the essence of Tao
孰能 濁以止 (15) Who is able to stop the muddiness
故天下莫能與之 爭 (22,66) Hence no one in the world can compete with him
天地尚不能 久 (23) If even Heaven and Earth cannot last long
侯王若能守 之 (32,37) If dukes and kings can keep to it
故能成其 大 (34, 63) therefore able to accomplish greatness
慈故能 勇 (67-3) Being compassionate thus able to be courageous

莫能 行 (70,78) Yet none can practice
孰能 有餘以奉天下 (77) Who can give his surplus to the world

389. (1) 年 (nián) year

大軍之後，必有凶 年 (30) What follow a great war must be sorrowful years

390. (1) 鳥 (niǎo) bird

攫鳥 不搏 (55) Predatory birds don't seize

391. (1) 寧 (níng) still, quiet

地得一以 寧 (39-2) Earth obtains Oneness and becomes still

392. (1) 怒 (nù) angry

善戰者不 怒 (68) A good fighter does not get angry

393. (1) 諾 (nuò) promise

夫輕諾 必寡信 (63) He who gives promises easily must lack sincerity

394. (1) 配 (pèi) match

是謂配天古 之極 (68) This is called matching Heaven ,
the best of the ancient

395. (1) 烹 (pēng) fry, cook

治大國若烹小 鮮 (60) Governing a large country is like frying small fish

396. (1) 譬 (pì) liken, an analogy 譬喻

譬道之在天 下 (32) Like Tao connecting everything in the world

397. (1) 偏 (piān) assistant

偏將軍 居左 (31) The assistant generals occupy the left side

398. (2) 飄 (piāo) violent, whirlwind, fly high

飄兮 若無所止 (20) Oh fly high! It seems to have no end
飄風 不終朝 (23) Violent winds cannot last all morning

399. (1) 貧 (pín) poor, poverty

而民彌 貧 (57) The people are more poor

400. (3) 牝 (pìn) female

是謂玄 牝 (6) It's called the Mysterious Female
未知牝牡之合 而峻作 (55) Does not yet know the female and male union but the male organ can rise
天下之 牝 (61-2) It is the female of the world

401. (1) 平 (píng) equality, peace 和平

安平 太 (35) Peace, equality and harmony

402. (1) 破 (pò) break (Wang version: 泮 pan)

其脆易 破 (64) What is fragile is easy to break

403. (1) 魄 (pò) mind, bodily soul

載營魄 抱一 (10) While your body carries the spirit and the mind and embraces One

404. (6) 樸 (pǔ) uncarved wood, simplicity, simple

敦兮其若 樸 (15) Honest oh, as if they were as simple as uncarved wood
見素抱 樸 (19) See the ordinary and embrace simplicity
樸散 則為器 (28-2) When the block is carved , it becomes vessels
樸雖 小 (32) Although Pu, invisible matter is infinitesimal
吾將鎮之以無名之 樸 (37-2) I will subdue them with simplicity, the nameless Pu
我無欲而民自 樸 (57) I desire invisible desire wuyu and the people become naturally simple and peaceful by themselves.

405. (1) 普 (pǔ) universal

修之於天下，其德乃 普 (54) Cultivate it in the world, his Te is universal

406. (53) 其 (qí) (pronoun; connective word) one, that, it, she, he, they, etc.

其 用不弊 (45-2)Yet its use is never exhausted
其 出彌遠 (47-2) The farther one travels
qi(53) 其 appears in the following chapters:
(1)(3)(4)(5)(7)(9)(11)(14)(14)(15)(16)(17)(20)(21)(24)
(25)(27)(28)(29)(30)(33)(34)(35)(38)(39)(42)(45)(47)
(48)(49)(50)(52)(54)(56)(57)(58)(59)(60)(61)(63)(64)
(65)(66)(67)(71)(72)(73)(74)(75)(76)(77)(78)(80)

407. (3) 奇 (qí) trickery, surprise, abnormal, dishonesty 奇者 (qi zhe) violator

以奇 用兵 (57-2) Use trickery to operate the army
正復為 奇 (58) Honesty can turn into dishonesty
而為奇 者，吾得執而殺之孰敢 (74) And if there is any violator, I will make the arrest and kill him. Who dares

408. (2) 起 (qǐ) rise, appear

奇物滋 起 (57) The more strange things appear
起於累 土 (64) Rises from a small pile of soil

409. (1) 企 (qǐ) on tiptoe (Ho 跂 qi)

企者 不立 (24) He who stands on tiptoe cannot stand long

410. (1) 豈 (qǐ) how, is that

豈虛言 哉 (22) Is that an empty saying

411. (1) 契 (qì) contract

是以聖人執左 契 (79-2) Therefore Shengren keeps the left side of the contract for peace

412. (9) 器 (qì) utensils, vessel, tool, machine, weapon, people, beings. 人才，才能（大器晚成）

埏埴以為 器 (11-2) Knead clay to make a vessel
樸散則為 器 (28) When the block is carved, it becomes vessels
天下神器，不可為也 (29) All creatures under Heaven are spiritual beings . You cannot improve their nature
兵者不祥之 器 (31-3) Soldiers carrying weapons are tools of a bad omen
國之利器 不可以示人 (36) The nation's sharp weapons cannot be displayed to the people
大器 晚成 (41) The great vessel has late completion
民多利 器 (57) The more sharp weapons people have
故能成器 長 (67) And thus able to become the leader of the people
使民有什伯之器 而不用 (8) Even if there are ten-hundred-manpower tools , they are not used

413. (3) 氣 (qì) Chi, breath, life energy

專氣 致柔 (10) Focusing on breathing life energy Chi to keep your body supple
沖氣 以為和 (42) Breathe (Fill with) Chi for harmony
心使氣 曰強 (55) To use the mind to regulate the breath Chi , brings good health

414. (3) 棄 (qì) abandon

絕聖棄 智 (19-3) Eliminate sagacity, abandon wisdom
故無棄 人 (27-2) Therefore without abandoning one man
何棄之 有 (62) Is this a reason to abandon him

415. (1) 泣 (qì) cry, weep 哭泣

以悲哀泣 之 (31) All the compassionate hearts to mourn and to cry

416. (1) 千 (qiān) one thousand

千里之 行 (64) A ten-thousand-mile journey

417. (3) 前 (qián) ahead, front

前後 相隨 (2) Front and back follow each other
前識者 道之華而愚之始 (38) Foreknowledge is only a flowery trapping of Tao, and the beginning of ignorance

處前 而民不害 (66) Stay ahead yet the people are not harmed

418. (12) 強 (qiáng)hard, unyielding, forceful, reluctant; strong, good health, strengthen

弱其志強其 骨 (3) Softening ambitions and strengthening bones
故強為之 容 (15) Hence reluctantly I try to describe their characteristics
強為之名曰 大 (25) Reluctantly, I describe it as Great
或強 或贏 (29) Some are strong and some are weak
果而勿 強 (30-3) Be resolute but not forceful
自勝者 強 (33-2) Defeating yourself is strength
柔弱勝剛 強 (36-2) The soft and weak defeat the stiff and strong
強梁者 不得其死 (42) He who uses brutal force will die an unnatural death
守柔曰 強 (52) Keeping the soft is called strength
心使氣曰 強 (55) To use the mind to regulate the breath Chi, brings good health
其死也堅 強 (76-5) When they die, they are stiff and hard
弱之勝 強 (78-2) The weak overcomes the strong

419. (3) 巧 (qiǎo) skill, clever, cunning

絕巧 棄利 (19) Eliminate cunning and abandon profit
大巧 若拙 (45) Great skill seems clumsy
人多技 巧 (57) The more clever skills people have

420. (3) 且 (qiě) but, and

天地所以能長且久 者 (7) Why do Heaven and Earth last so long (long and lasting)
夫唯道善貸且 成 (41) The great Tao not only begins life but also completes all
今舍慈且 勇 (67-3) Nowadays to abandon compassion, but try to be brave

421. (5) 親 (qīn) family relationships, love, precious, closeness, relative

其次親而譽 之 (17) The next best ruler is he whom people love and praise
六親 不和 (18) The six family relationships are not in harmony

名與身孰 親 (44) Fame or your life: which is more precious
故不可得而 親 (56) Hence, he cannot be affected by closeness
天道無親，常與善人 (79) Tao of Heaven is impartial (no relatives) , yet it is always on the side of the good man

422. (3) 勤 (qín) effort, diligent, laborious

用之不 勤 (6)Yet it can be used without effort
勤而行 之 (41) Practices diligently
終身不 勤 (52) The whole life is not laborious

423. (4) 輕 (qīng) light, easy, underestimate

重為輕 根 (26-3) Heaviness is the root of lightness
夫輕諾 必寡信 (63) He who gives promises easily must lack sincerity
禍莫大於輕 敵 (69-2) There is no greater disaster than underestimating the enemy
民之輕 死 (75-2) Why do the people treat death so lightly

424. (1) 傾 (qīng) level, support

高下相 傾 (2) High and low level each other

425. (3) 清 (qīng) clear, simple

靜之徐 清 (15) Keeping it still to become clear gradually
天得一以 清 (39-2) Heaven obtains Oneness and becomes clear
清靜 為天下正 (45) Clear quietness is the world's rightness

426. (2) 窮 (qióng) end, exhausted

多言數 窮 (5) Speaking too much one gets exhausted quickly
其用不 窮 (45) Yet its use has no end

427. (3) 求 (qiú) seek, want

不曰求以 得 (62) Isn't it because when one seeks and obtains Tao
以其求生之 厚 (50,75) Because they want too much out of life

428. (2) 屈 (qū) bent, exhausted

虛而不 屈 (5) It is empty but can't be exhausted

大直若 屈 (45) Great straightness seems bent

429. (1) 曲 (qǔ) yield

曲則 全 (22-2) Yield and be preserved whole

430. (8) 取 (qǔ) take, govern, use

故去彼取 此 (12,38,72) Therefore he rejects that and takes this
將欲取天下 而為之 (29) If man wants to take over nature and rule the world according to his own plan
不敢以取 強 (30) Dare not to use force to conquer others
不足以取天 下 (48-2) If one waits until events happen, one is not suitable to govern the world
以無事取天 下 (57-2) Use invisible affairs to govern the world
故或下以 取 (61-4)So whether to remain low is to take over

431. (7) 去 (qù) discard, avoid, forgotten, difference

是以不 去 (2) therefore not forgotten
故去彼 取此 (12,38,72) Therefore he discards that and takes this
相去幾 何 (20-2) How much difference is there
其名不 去 (21) Its name has never departed
是以聖人去甚，去奢，去 泰 (29) Therefore Shengren avoids excesses, extravagance, and extremes

432. (1) 全 (quán) whole

曲則 全 (22-3) Yield and be preserved whole

433. (1) 犬 (quǎn) dog

雞犬 之聲相聞 (80) The sound of their roosters and dogs can be heard from both sides

434. (2) 缺 (quē) imperfect, lacking

大成若 缺 (45) Great completion seems imperfect
其民缺 缺 (58) The people are cunning and lacking

435. (1) 卻 (què) harness, curb

卻走馬 以糞 (46) Fast horses are harnessed to haul manure

436. (7) 然 (rán) (auxiliary word; no particular meaning on its own) (so, correct, nature) (Refer ziran 自然)

吾何以知眾甫之然 哉 , 以此 (21) How do I know the beginning of all things ? Through this.
燕處超然 (26) Lives calmly above all temptations
使我介然有 知 (53) If I suddenly have obtained the truth
吾何以知天下之然哉 ?以此 (54) How do I know the world is like this ? By this
吾何以知其然 哉 (57) How do I know this is so
繟然 而善謀 (73) It acts calmly but it is good at planning
人之道則不 然 (77) Man's way is different (not so)

437. (2) 攘 (rǎng) raise

則攘臂 而扔之 (38) He raises his arm and forces others to obey
攘無 臂 (69) Raising arms without arms

438. (1) 熱 (rè) heat

靜勝 熱 (45) Quietness overcomes heat

439. (4) 仁 (rén) benevolence, preference

天地不 仁 (5-2) Heaven and Earth have no preference
有仁 義 (18) Benevolence and righteousness appear
絕仁 棄義 (19) Eliminate benevolence and abandon righteousness
失仁 而後義 (38-2) When benevolence is lost , there is righteousness

440. (16) 人 (rén) men, people, others

(Refer to Shengren(27) 聖 人)
處眾人之所 惡 (8) It stays at places where men hate
五色令人目 盲 (12-5) The five colors make us blind
人之所畏 (20-7) What men fear
而況於人 乎 (23) w hat can man do
人法 地 (25) Man follows Earth
殺人之眾 多 (31) The killing of so many people
知人 者智 (33) Knowing others is wisdom

人之所 教 ， 我亦教之 (42) What others teach , I also teach
人多伎 巧 (57) The more clever skills people have
人之迷，其日固久 (58) This has been puzzling men for a long time
治人 事天 (59) To govern people and to manage life
聖人亦不傷 人 (60-3) Shengren also does not harm people
善人 之寶 (62-4) The treasure of the good man
復眾人之所 過 (64) Restore what others have passed
人之道 則不然 (77) Man's Tao is different
而不責於 人 (79-2) And does not blame others

441. (1) 刃 (rèn) weapon blade

兵無所容其 刃 (50-2) Soldiers have no place to pierce their weapon blade

442. (2) 扔 (rēng) apply force, throw, engage (Ho 仍 reng)

則攘臂而扔 之 (38) He raises his arm and forces others to obey
扔無 敵 (69) Engaging enemies without enemies

443. (5) 日 (rì) day, time

驟雨不終 日 (23) Stormy rain cannot last all day
聖人終日行不離輜 重 (26) Shengren practices Tao all day without leaving quietness and heaviness
為學日 益 (48-2) To study daily is to increase desires daily
終日號 而不啞 (55) Crying the whole day but not getting hoarse
人之迷，其日固 久 (58) This has been puzzling men for a long time

444.

(1) 戎 (róng) war

戎馬 生於郊 (46) War horses give births outside the city

445. (4) 容 (róng) tolerance, characteristic

故強為之 容 (15) Hence reluctantly I try to describe their characteristics
容乃 公 (16-2) Tolerance leads to impartiality
孔德之 容 ， 唯道是從 (21) The capacity of Te of Oneness is to follow Tao and Tao alone
兵無所容其 刃 (50) Soldiers have no place to pierce their weapon blade

446. (2) 榮 (róng) glory, magnificent

雖有榮 觀 (26) Although he has magnificent palaces
知其榮 守其辱 (28) Know the glory , but keep the humility

447. (7) 柔 (róu) soft , supple

專氣致 柔 (10) Focusing on breathing life energy Chi to keep your body supple
柔弱 勝剛強 (36) The soft and weak defeat the stiff and strong
天下之至 柔 (43) The softest thing in the world
守柔 曰強 (52) Keeping the soft is called strength
骨弱筋柔 而握固 (55) Bones and muscles are soft and supple but can hold firmly
人之生也柔 弱 (76-4) When men are alive, they are flexible and soft
天下柔弱 莫過於水 (78-2) Nothing in the world is softer and weaker than water

448. (6) 如 (rú) as if, like, as good as

不如 守中 (5) It is not as good as to keep still at the center
不如其 已 (9) Not as good as to stop in time
如享太 牢 (20-3) as if feasting on great animals
落落如 石 (39-2) Common like stones
不如坐進 此道 (62) It is not as good as to sit calmly to advance in this Tao
慎終如 始 (64) If people act as carefully at the end as in the beginning

449. (4) 辱 (rǔ) disgrace, tarnished, humility, shame

寵辱 若驚 (13-3) Both favor and disgrace evoke fear
知其榮守其 辱 (28) Know glory, but keep the humility
大白若 辱 (41) Has great purity but seems tarnished
知足不 辱 (44) A content man does not bring shame

450. (3) 入 (rù) enter

無有入於 無間 (43) Wuyo, invisible matter enters into wujian, invisible crevice
出生入 死 (50-3) Out of life into death

小國不過欲入事 人 (61) What the small country wants is to join the big country to protect its people

451. (3) 鋭 (ruì) sharpness, sharpen

挫其 鋭 (4, 56) Blunt the sharpness
揣而鋭 之 (9) Hammer and further sharpen the blade

452. (15) 若 (ruò) seem, as if, if

湛兮似若 存 (4) Profoundly quiet, it seems to exist forever
綿綿若 存 (6) Oh, continuously, continuously, it seems to exist
上善若 水 (8-2) Man of the highest good is like water
寵辱若 驚 (13-3) Both favor and disgrace evoke fear
豫兮若冬涉 川 (15-7) Cautiously oh, as if they were crossing a river in the winter time
我獨若 昏 (20-2) I alone seem confused
侯王若能守 之 (32,37) If dukes and kings can keep to it
若存若 亡 (41-10) as if it exists and does not exist (gives it thought now and then)
大成若 缺 (45-5) Great completion seems imperfect
莫若 嗇 (59-3) nothing is more important than saving time
治大國若烹小 鮮 (60) Governing a large country is like frying small fish
若肖久 矣 (67) If it resembles anything
若使民常畏 死 (74) If I make the people always in fear of death
若使民 常畏死 (78) If I make the people always in fear of death

453. (6) 弱 (ruò) soft, tender, weak 軟弱 , 軟功

弱其志 強其骨 (3) Softening ambitions and strengthening bones
柔弱 勝剛強 (36-2) The soft and weak defeat the stiff and strong
弱者 道之用 (40) Softness is the function of Tao
骨弱筋柔 而握固 (55) Bones and muscles are soft and supple but can hold firmly
人之生也柔 弱 (76-4) When men are alive, they are flexible and soft
天下柔弱莫過於 水 (78-2) Nothing in the world is softer and weaker than water

454. (7) 三 (sān) three

三十幅 共一轂 (11) Thirty spokes unite in the hub of a carriage's wheel
此三 者 (14,19) These three things
二生三 (42-2) Two begets Three
生之徒十有 三 (50-3) The disciple of life has ten and three
置三 公 (62) And the three ministers installed
我有三 寶 ，持而保之 (67-2) I have three treasures which I hold and protect

455. (2) 散 (sàn) disperse, carved

樸散 則為器 (28) When the block is carved (Pu manifests different things) , it becomes vessels
其微易 散 (64) What is small is easy to disperse

456. (2) 喪 (sāng) (sàng)funeral, die, lose

戰勝以喪禮處 之 (31-2) The victory of a war is treated with a funeral rite
輕敵幾喪吾 寶 (69) By underestimating the enemy, I almost lose my treasures

457. (1) 嗇 (sè) save time, thrift, love

莫若 嗇 (59) The most important thing is to save time

458. (2) 塞 (s è) shut

塞其 兌 (52,56) Close the openings

459. (1) 色 (sè) color

五色 令人目盲 (12) The five colors make us blind

460. (3) 殺 (shā) kill

而美之者是樂殺 人 (31-3) He who glorifies war enjoys killing people.
勇於敢則 殺 (73) He who is courageous out of daring is to be killed
吾得執而殺之 孰敢 (74-5) I will make the arrest and kill him . Who would dare

461. (1) 埏 (shān) knead, mold

埏埴 以為器 (11) Knead clay to make a vessel

462. (17) 善 (shàn) good, excellent, kind, love, following Tao

皆知善之為 善 (2-3) When everyone knows good as good
上善 若水 (8-9) Man of the highest good is like water
古之善為士 者 (15) From the ancient times, those people who are good at following Tao
善之與 惡 (20) Between good and evil
善行無轍 跡 (27-12) A good traveler leaves no wheel trace
善者 果而已 (30) A good ruler has resolute courage to fight for peace
夫唯道善貸 且成 (41) The great Tao is not only good at beginning life but also completes all
善者吾善 之 (49-5) For the good people, I love them
蓋聞善攝生 者 (50) So I heard that those who are good at preserving life
善建者 不拔 (54-2) He who is good at building cannot be uprooted
善復為 妖 (58) Goodness can turn into evil
善人之 寶 (62) The treasure of the good man
古之善為道 者 (65) Since ancient times, those rulers who know Tao
以其善下 之 (66) Because it is good at staying low
善為士者 不武 (68-4) A good general is not warlike
天之道不爭而善 勝 (73-3) The Tao of Heaven does not compete but always wins
天道無親, 常與善 人 (79-2) Tao of Heaven is impartial, yet it is always on the side of the good man
善者不 辯 (81-2) Good man does not argue

463. (2) 傷 (shāng) injure, harm

聖人亦不傷 人 (60-4) Shengren also does not harm people
稀有不傷其手 矣 (74) You can hardly escape the injury to your hands

464. (10) 上 (shàng) superior, great, best, above, ruler

上善 若水 (8) Man of the highest good is like water
其上 不皦 (14) Above is not bright
太上 下知有之 (17) The best ruler is he whom people only know that he exists
上將軍 居右 (31) The superior generals occupy the right side
上德不 德 (38-5) He who has Superior Te does not show his Te

上士聞 道 (41-2) A great scholar hears of Tao
是以聖人欲上 民 (66-2) Therefore, when Shengren wants to stay above the people
知不知 上 (71) Knowing that one does not know is the best
以其上食税之 多 (75-2) Because the rulers eat up their grain in taxes
柔弱處 上 (76-2) The flexible and soft belong to the top

465. (3) 尚 (shàng) reward, honor, favor, even

不尚賢 使民不爭 (3) Don't reward the worthy so that people will not compete
天地尚不能 久 (23) If even Heaven and Earth cannot last long
吉事尚 左 (31-2) The fortunate affairs favor the left

466. (4) 少 (shǎo) less, little

少私 寡欲 (19) Be less selfish and have fewer desires.
少則 得 (22) Have little and gain much
其知彌 少 (47) The less one knows
大小多 少 (63) Big is from small, more is from less

467. (1) 奢 (shē) extravagance

是以聖人去甚去奢去 泰 (29) Therefore Shengren avoids excesses, extravagance, and extremes

468. (1) 舍 (shě) abandon, discard

今舍慈 且勇 (67-3) Nowadays to abandon compassion , but try to be brave

469. (1) 攝 (shè) living, preserving, nourishing

蓋聞善攝生 者 (50) So I heard that those who are good at preserving life

470. (1) 涉 (shè) cross

豫兮若冬涉 川 (15) Cautiously oh, as if they were crossing a river in the winter time

471. (1) 社 (shè) alter, shrine, country

是謂社稷 主 (78) He is fit to be the leader of the country

472. (9) 身 (shēn) body, life, a person, behave

功成名遂身 退 (9) When the job is done and name is obtained, it is time for a person to retreat
貴大患若 身 (13-6) Value great misfortune as it is the body
沒身不 殆 (16, 52) The entire life is without danger
而以身輕天 下 (26) Behave so lightly in the world
名與身 孰親 (44-2) Fame or your life : which is more precious
無遺身 殃 (52-4) Without exposing life in danger
修之於身，其德乃真 (54-3) Cultivate it for himself , his Te becomes real
必以其身後 之 (66) He must stay behind them

473. (3) 深 (shēn) profound, deep

深不可 識 (15) So profound that they can't be recognized
是謂深根固 蒂 (59) This means having deep roots and firm stalks
玄德深矣遠 矣 (65) Mysterious Te is deep and far

474. (4) 神 (shén) spirit, consciousness, power

谷神 不死 (6) Valley Spirit , Shen never dies
天下神器，不可為也 (29) All creatures under Heaven are spiritual beings . You cannot improve their nature
神得一 以靈 (39-2) Spirit Shen obtains Oneness and becomes divine
非其鬼不 神 (60-4) It is not that its evil force has no power

475. (5) 甚 (shèn) very, obsessive, excess

其精甚真，其中有信 (21) The energy Jing is very real , and it is evident in all things
是以聖人去甚，去奢，去 泰 (29) Therefore Shengren avoids excesses, extravagance, and extremes
甚愛必大 費 (44) Obsessive love surely requires big expenditures
朝甚 除 (53-4) The palaces are very clean
吾言甚易 知 (70-2) My words are very easy to know

476. (1) 慎 (shèn) careful

慎終 如始 (64) If people act as carefully at the end as in the beginning

477. (3) 聲 (shēng) voice, sound, noise

音聲 相和 (2) Tone and voice harmonize each other
大音希 聲 (41) The greatest sound is silence
雞狗之聲 相聞 (80) The sound of their roosters and dogs can be heard from both sides

478. (19) 生 (shēng) beget, grow, born, life, exist, live, bear, birth, alive

故有無相 生 (2) Therefore, visible things yo and invisible things wu produce each other
生而不 有 (2,10,51) Creates without possessing
以其不自 生 (7-2) It is because they don't live for themselves
動之徐 生 (15) And move to keep on living gradually
先天地 生 (25) Tao exists before Heaven and Earth
師之所處，荊棘生 焉 (30) Wherever armies have fought, brambles and thorns grow
萬物恃之以生 而不辭 (34) The ten thousand things depend upon it for life and it never turns them down
萬物得一以 生 (39-2) All things obtain Oneness and become living things
天下萬物生於 有 (40-2) Wanwu, ten thousand things in the world are born from yo, visible things .
道生一 (42-4) Tao begets One
戎馬生於 郊 (46) War horses give births outside the city
出生入 死 (50-5) Out of life into death
道生 之 (51-2) Tao begets all things
益生 曰祥 (55) Whatever benefits life is good
長生久視之 道 (59-2) The long life and lasting vision Tao
生於毫 末 (64) Grows from a tiny seed
無厭其所 生 (72) Don't hate their way of living
以其求生之 厚 (75,50) Because they want too much out of life
人之生 也柔弱 (76-3) When men are alive , they are flexible and soft

479. (3) 繩 (shéng) string, continuous, knot, rope

繩繩兮不可 名 (14) A continuous whole beyond description

善結無繩約 而不可解 (27) A good binder ties knots without ropes and they cannot be untied
使民復結繩而用 之 (80) Let the people return to the use of tying knots

480. (1) 聖 (shèng) (Refer to 聖人 Shengren)

絕聖 棄智 (19) Eliminate sagacity , abandon wisdom

480.1. (27) 聖 人 (shèng rén) Shengren, holy man, sage (是 以 shiy i 聖 人 appears in 20 out of 27):

是以聖人處無為之 事 (2) Therefore, Shengren acts with invisible action wuwei
是以聖人 之治 (3) Therefore Shengren governs by
聖人不 仁 (5) Shengren shows no preference
是以聖人後其身而身 先 (7) Therefore Shengren stays behind but ends up ahead
是以聖人為腹不為 目 (12) Therefore, Shengren focuses inside his abdomen, not outside his eyes
是以聖人抱一為天下 式 (22) Therefore Shengren embraces Oneness as the model of the world
是以聖人終日行不離輜 重 (26) Therefore Shengren practices Tao all day without leaving quietness and heaviness
是以聖人常善救 人 (27) Therefore Shengren is always good at rescuing men
聖人用之則為官 長 (28) When Shengren uses it, he becomes a great ruler
是以聖人去甚去奢去 泰 (29) Therefore Shengren avoids excesses, extravagance, and extremes
是以聖人終不為大，故能成其大 (34,63-2) So, Shengren never acts great and is therefore able to accomplish greatness
聖人無常 心 (49) Shengren has no fixed mind
故聖人 雲 (57,78) Therefore, Shengren says
是以聖人方而不 割 (58) Thus Shengren avoids extremes by being square but not cutting
聖人亦不傷 人 (60-4) Shengren also does not harm people
是以聖人無為故無 敗 (64-2) Therefore, Shengren acts with wuwei so there is no failure
是以聖人欲上民必言下 之 (66) Therefore, when Shengren wants to stay above the people, he speaks below them
是以聖人被褐懷 玉 (70) Therefore Shengren wears coarse clothes and embraces precious jade

聖人不 病 (71) Shengren is not sick
是以聖人自知不自 見 (72) Hence Shengren knows himself but does not display himself
是以聖人猶難 之 (73) Therefore Shengren is careful in dealing with this difficult matter
是以聖人為而不 恃 (77) Therefore, Shengren acts without expectations
是以聖人執左契而不責於人 (79) Therefore Shengren keeps the left side of the contract and forgives others
聖人之道為而不 爭 (81-2) The Tao of Shengren is to act through cooperation not competition

481. (11) 勝 (shèng) overcome, defeat, win, victory

戰勝 以喪禮處之 (31-2) The victory of a war is treated with a funeral rite
勝人者有 力 (33-2) Defeating others is power
柔弱勝剛 強 (36) The soft and weak defeat the stiff and strong
躁勝 寒 (45) Movement overcomes cold
牝常以靜勝 牡 (61) The female often overcomes the male by remaining quiet
夫慈以戰則勝 (67) Compassion brings victory in battle
善勝敵者不與 爭 (68) A good winner does not contend
哀者勝 矣 (69) The one who fights with sorrow will win
天之道不爭而善 勝 (73) The Tao of Heaven does not compete but always wins
是以兵強則不 勝 (76) Thus a hard and unyielding army will not win
柔之勝 剛 (78-3) The soft overcomes the hard

482. (8) 失 (shī) lose

失之若 驚 (13) Losing it, evokes the fear of losing more
失者同於 失 (23-4) Those who follow loss will become one with loss
躁則失 君 (26-2) restlessness will lose the lordship
不失其所者 久 (33) Keeping your natural endowment is longevity
執者失 之 (29, 64-2) Grasp to control will lose
下德不失 德 (38-5) He who has Inferior Te does not let go of his Te
天網恢恢，疏而不 失 (73) Heaven's net is vast and wide but nothing can slip through

483. (2) 師 (shī) teacher, army

不貴其 師 (27-2) If you don’t honor your teacher
師之所處，荊棘生焉 (30) Wherever armies have fought , thorns and bramblesgrow

484. (1) 施 (shī) action, bestow

唯施是 畏 (53) Only I fear my interfering actions

485. (2) 十 (shí) ten

三十幅 共一轂 (11) Thirty spokes unite in the hub of a carriage’s wheel
生之徒十有 三 (50-3) The disciple of life has ten and three

486. (1) 石 (shí) stone

落落如 石 (39) Common like stones

487. (1) 時 () timing, time

動善 時 (8) movement good at timing

488. (1) 什 (shí) ten

使民有什伯之器 而不用 (80-2) Even if there are ten-hundred-manpower tools , they are not used

489. (5) 食 (shí) eat, food, nourishment

而貴食 母 (20) Because I value the nourishment from the Mother
曰餘食贅 行 (24) It is called wasting food and greedy action
厭飲 食 (53) Waste food and drinks
以其上食稅之 多 (75) Because the rulers eat up their grain in taxes
甘其 食 (80) They relish their food

490. (2) 實 (shí) fruit, truth, solid, fill

虛其心實其 腹 (3) Empty the mind and solidify the abdomen
處其實 不處其華 (38) On the truth and not on the flowery decoration

491. (5) 使 (shǐ) use, make, if , so that

不尚賢使民不 爭 (3-4) Don't reward the worthy so that people will not compete
使我介然有 知 (53) If I suddenly have obtained the truth
心使氣 曰強 (55) To use the mind to regulate the breath Chi , brings good health
若使民常畏 死 (74) If I make the people always in fear of death
使民有什伯之器 而不用 (80) Even if there are ten-hundred-manpower machines , they are not used

492. (6) 始 (shǐ) begin, Tao, origin

無名天地之 始 (1) Wuming, the nameless is Tiande, Heaven and Earth's origin
能知古始，是謂道紀 (14) Knowing the ancient beginning is called the essence of Tao
始制有 名 (32) Tao begets all things with names
愚之 始 (38) The beginning of ignorance
天下有 始 (52) The world has a beginning
始於足 下 (64-2) Begins from a single step

493. (3) 式 (shì) model, standard

是以聖人抱一為天下 式 (22) Therefore Shengren embraces Oneness as the model of the world
為天下式 常德不忒 (28-2) Being a model for the world , you never err by following the Eternal Te
常知楷 式 (65-2) Always knowing this model

494. (1) 示 (shì) display, show

國之利器不可以示 人 (36) The nation's sharp weapons cannot be displayed to the people

495. (3) 士 (shì) practitioner, master, scholar, general

古之善為士 者 (15) From the ancient times, those people (masters) who are good at following Tao
上士聞 道 (41) A great scholar hears of Tao
善為士者不 武 (68) A good general is not warlike

496. (1) 螫 (shì) sting

毒蟲不 螫 (55) Poisonous insects don't sting him

497. (1) 勢 (shì) time, circumstance

勢成 之 (51) Time expressing in seasons completes their life cycles

498. (1) 逝 (shì) flows everywhere; omnipresent

逝曰 遠 (25-2) It flows everywhere means it is infinite

499. (14) 事 (shì) deed, follow, affair, manage, work

是以聖人處無為之 事 (2) Therefore, Shengren acts with invisible action wuwei
事善 能 (8) Work with flexibility
功成事 遂 (17) When tasks are completed and works are finished
故從事於道 者 (23) Therefore those who follow Tao
其事好 還 (30) His good deed goes around and comes around
吉事 尚左 (31-2) The fortunate affairs favor left
取天下常以無 事 (48-2) To govern the world, one should always act before events happen
濟其 事 (52) Interfere with its affairs
以無事 取天下 (57-2) Use invisible affair to govern the world
治人事 天 (59) To govern people and to manage life
小國不過欲入事 人 (61) What the small country wants is to join the big country to protect its people
事無 事 (63) Serve invisible affairs
民之從 事 (64) When people do things (undertake endeavors)
事有 君 (70) My deeds have ancient lords

500. shi(47) 是 (shì) yes, righteous (shi(5) 是 ; shi-wei(18) 是謂 ; shi-yi(24) 是以)

(5) 是 (shì) appears in the following chapters:

孔德之 容 , 唯道是 從 (21) The Te of Oneness is to follow Tao and Tao alone
不自是 故彰 (22) He is not self-righteous and hence is appreciated
自是者 不彰 (24) He who is self-righteous is not appreciated
而美之者, 是樂殺 人 (31) He who glorifies war (yes, he) enjoys killing people

夫唯無以生為者，是賢於貴 生 (75) He who does not identify himself as the body is better than he who values his body

500.2. (18) 是 謂 (shìwèi) It's called. shi-wei(18) 是 謂 appears in the following chapters:
(6)(10)(13)(14)(16)(27)(30)(36)(51)(52)(53)(56)(59)
(65)(68)(69)(74)(78)
是謂 玄牝 (6) It's called the Mysterious Female.
是謂 寵辱若驚 (13) It is called "both favor and disgrace evoke fear"
是謂 襲明 (27-2) This is called Invisible Enlightenment
是謂 深根固蒂 (59-3) This means having deep roots and firm stalks
是謂 不爭之德 (68-3) This is called Te of not contending
是謂 行無行 (69) This is called marching soldiers without soldiers
是謂 代大匠斫 (74) It is called replacing a master carpenter to cut wood
是謂 社稷主 (78-2) He is fit to be (is called) the leader of the country

500.3. (24) 是 以 (shìyǐ) hence, therefore, similarly (Refer to Shengre n 聖 人)
shi-yi(24) 是以 appears in the following chapters:
(2)(3)(7)(12)(22)(26)(27)(29)(34)(38)(39)(43)(47)(51)
(58)(63)(64)(66)(70)(72)(73)(77)(79)

501. (1) 釋 (shì) melt

渙兮若冰之將 釋 (15) Relax oh, as if they were the ice about to melt

502. (2) 識 (shí) recognize, know, knowledge

深不可 識 (15-2) So profound that they can't be recognized
前 識 者 道 之 華 而 愚 之 始 (38) Foreknowledge is only a flowery trapping of Tao, and the beginning of ignorance

503. (1) 市 (shì) sell, market

美言可以 市 (62) Beautiful words can sell things

504. (5) 恃 (shì) expectation, depend

為而不 恃 (2,10,51,77) Acts without expectation
萬物恃之以生 而不辭 (34-3) The ten thousand things depend upon it for life and it never turns them down

505. (1) 室 (shì) room, house

鑿戶牖以為 室 (11-2) Cut out doors and windows to make a room in a house

506. (3) 視 (shì) vision, look at

視之不見 名曰夷 (14) Looked at, but cannot be seen ; it is called yi
視之不足 見 (35) Looked at but not enough to be seen
長生久視之 道 (59-2) The long life and lasting vision Tao

507. (1) 手 (shǒu) hand

稀有不傷其手 矣 (74) You can hardly escape the injury to your hands

508. (8) 守 (shǒu) keep, follow, defend

不如守 中 (5) It is not as good as to keep still at the center
莫之能 守 (9) No one can protect it
守靜 篤 (16) Keep still absolutely
知其雄守其 雌 (28-3) Know the strength of a male, but keep the softness of a female
侯王若能守 之 (32,37) If dukes and kings can keep to it
守柔曰 強 (52-2) Keeping the soft is called strength
以守則 固 (67) Strength in defense

509. (2) 首 (shǒu) head, beginning

迎之不見其 首 (14) Facing it, one cannot see its head
夫禮者忠信之薄而亂之 首 (38) Ritual is the shell of loyalty and faith, and the beginning of confusion

510. (1) 壽 (shòu) immortality, longevity

死而不亡者 壽 (33) Realizing you die but do not perish is immortality

511. (1) 獸 (shòu) animal

猛獸 不據 (55) Ferocious animals don't pounce

512. (1) 受 (shòu) manage, receive, shoulder

受國之垢，是謂社稷主 (78-2) He who can manage a country's dirt , is fit to be the leader of the country

513. (2) 疏 (shū) separation, wide

亦不可得而 疏 (56) nor can it be affected by separation
天網恢恢，疏而不 失 (73) Heaven's net is vast and wide but nothing can slip through

514. (1) 熟 (shú) mature

成之熟 之 (51) Complete them and mature them

515. (7) 孰 (shú) who, what, which

孰能濁以 止 (15-2) Who is able to stop the muddiness
孰為此 者 (23) Who causes this
名與身孰 親 (44-3) Fame or your life: which is more precious
孰知其 極 (58) Who knows the future (its limits)
孰知其 故 (73) Who would know the reason
吾得執而殺之孰 敢 (74) I will make the arrest and kill him. Who would dare
孰能有餘以奉天 下 (77) Who can give his surplus to the world

516. (1) 屬 (shǔ) follow

故令有所 屬 (19) Thus the people need something else to follow

517. (2) 數 (shù) count, quickly

多言數 窮 (5) Speaking too much one gets exhausted quickly
故致數車無 車 (39) Hence counting all the parts of a carriage does not make a carriage

518. (1) 爽 (shuǎng) dull

五味令人口 爽 (12) The five tastes make our mouth dull

519. (1) 誰 (shuí) who

吾不知誰之 子 (4) I don't know whose son it is

520. (2) 水 (shuǐ) water

上善若 水 (8-2) Man of the highest good is like water

天下柔弱莫過於 水 (78) Nothing in the world is softer and weaker than water

521. (1) 稅 (shuì) tax

以其上食稅之 多 (75) Because the rulers eat up their grain in taxes

522. (1) 順 (shùn) harmony, oneness, Tao

乃至大 順 (65) Thus they reach the great Oneness

523. (1) 斯 (sī) oh, there

斯惡 已 (2-2) (Oh) Ugliness appears

524. (2) 私 (sī) selfish

非以其無私耶?故能成其 私 (7-2) Isn't because he acts unselfishly that he achieves what others want selfishly
少私 寡欲 (19) Be less selfish and have fewer desires

525. (2) 司 (sī) official, natural, perform, execute

常有司殺者 殺 (74-2) There is always a natural executioner that kills
有德司 契 (79-2) A man of Te performs his contract of peace

526. (9) 死 (sǐ) die, dead, death

谷神不 死 (6) Valley Spirit, Shen never dies
死而不亡者 壽 (33) Realizing you die but do not perish is immortality
強梁者不得其 死 (42) He who uses brutal force will die an unnatural death
出生入 死 (50-4) Out of life into death
死 矣 (67) That means death
民不畏 死 (74-3) If people do not fear death
民之輕 死 (75-2) Why do the people treat death so lightly
其死也堅 強 (76-2) When they die, they are stiff and hard
使民重死 而不遠徙 (80-2) The people take death seriously and do not travel too far

527. (1) 肆 (sì) unrestrained, impudent 放肆

直而不肆 (48) Straight but not unrestrained

528. (1) 駟 (sì) four, four horses

雖有拱璧以先駟馬 (62) Though there are gifts of large jades preceding four-horse carriages

529. (1) 兕 (sì) rhinoceros

兕無所投其角 (50-2) Rhinoceros can find no place to thrust their horns

530. (3) 四 (sì) four

明白四達 (10) Understanding and reaching all corners
猶兮若畏四鄰 (15) Vigilantly oh, as if they were afraid of the neighbors of the four sides
域中有四大 (25) These are the four greats in the kingdom

531. (3) 似 (sì) seem, appear

淵兮似萬物之宗 (4-2) Profound oh, it seems to be the ancestor of ten thousand things
而我獨頑似鄙 (20) yet I alone appear stubborn and unsophisticated
天下皆謂我大，似不肖 (67-2) The whole world says that my Tao is great and beyond compare (seemingly not to resemble anything)

532. (1) 祀 (sì) sacrifice

子孫祭祀不輟 (54) Children and grandchildren offer ceremonial sacrifice

533. (2) 俗 (sú) ordinary, customs (俗人 ordinary people)

俗人昭昭 (20) Ordinary people are bright
樂其俗 (80) Enjoy their customs

534. (1) 素 (sù) ordinary, plain

見素抱樸 (19) See the ordinary and embrace the simplicity

535. (5) 雖 (suī) although, despite of

雖有 榮觀 (26) Although he has magnificent palaces
雖智大 迷 (27) You are still confused despite your wisdom
樸雖 小 (32) Although Pu, invisible matter, is infinitesimal
雖有拱璧 以先駟馬 (62) Though there are gifts of large jades preceding four-horse carriages
雖有舟輿，無所乘之 (80-2) Though there are boats and carriages , they are not used

536. (3) 隨 (suí) follow

前後相 隨 (2) Front and back follow each other
隨之 不見其後 (14) Following it , one cannot see its rear
夫物或行或 隨 (29) Among all the creatures, some are natural leaders and some are followers

537. (2) 遂 (suì) finish, complete , obtained

功成名遂 身退 (9) When the job is done and name is obtained , it is time to retreat
功成事 遂 (17) When tasks are completed and works are finished

538. (1) 孫 (sūn) grandchildren

子孫 祭祀不輟 (54) Children and grandchildren

539. (3) 損 (sǔn) decrease, detrimental

或益之而 損 (42) Others somehow beneficial become detrimental
為道日 損 (48-3) To practice Tao daily is to decrease desires daily
有餘者損 之 (77-3) Too much tension, it is decreased

540. (18) 所 (suǒ) reason, place (suo yi), where

Suo 所 appears in the following chapters:
(7)(8)(13)(19)(20)(22)(30)(33)(42)(50)(58)(61)(62)(64)
(66)(72)(73)(80)
天地所以 能長且久者 (7) The reason why Heaven and Earth last so long
處眾人之所 惡 (8) It stays at places where men hate
不失其所者 久 (33) Keeping your natural endowment is longevity
兕無所投其 角 (50-2) Rhinoceros can find no place to thrust their horns

江海所以 能為百谷王者 (66) The reason that River-Sea is able to become the king of a hundred valleys
雖有舟輿,無所乘 之 (80) Though there are boats and carriages, they are not used

541. (2) 台 (tái)tower, terrace

九層之 臺 (64) A nine-story tower
如春登 臺 (20) as if mounting the tower in spring

542. (1) 泰 (tài) extreme, peace

是以聖人去甚去奢去 泰 (29) Therefore Shengren avoids excesses, extravagance, and extremes

543. (3) 太 (tài) best, ultimate, great, peace

太上 下知有之 (17) The best ruler is he whom people only know that he exists
如享太 牢 (20) as if feasting on great animals
安平 太 (35) safe, equality and peace

544. (1) 堂 (táng) hall, house

金玉滿 堂 (9) A hall full of gold and jade

545. (1) 忒 (tè) err

常德不 忒 (28) Never err by following the Eternal Te

546. (15) 天 (tiān) Heaven, life (天年)

(Refer to tiande(7) 天 地 , tianxia(34) 天 下)
天之 道 (9, 73, 77-2,81) The Tao of Heaven
天門 開闔 (10) Opening and closing of the door of Heaven
天乃 道 (16-2) Heaven leads to Tao
地法 天 (25-2) Earth follows Heaven
天得一 以清 (39-2) Heaven obtains Oneness and becomes clear
以見天 道 (47) One can understand the Tao of Heaven
治人事 天 (59) To govern people and to manage life
天將救 之 , 以慈衛之 (67) When Heaven is about to rescue the people , it bestows compassion to the ruler

故立天子 (62) Therefore when the emperor is crowned
是謂配天古之極 (68) This is called matching Heaven , the best of the ancient
天之所惡，孰知其故 (73-3) Heaven hates violence ; who would know the reason
天道無親，常與善人 (79) Tao of Heaven is impartial , yet it is always on the side of the good man

546.1. (7) 天地 (tiāndì) Heaven and Earth

無名天地之始 (1) Wuming, the nameless is Tiande, Heaven and Earth's origin
天地不仁 (5-2) Heaven and Earth have no preference
是謂天地之根 (6) The root of Heaven and Earth
天地所以能長且久者 (7) The reason why Heaven and Earth last so long
天地尚不能久 (23-2)If even Heaven and Earth cannot last long
先天地生 (25) Tao exists before Heaven and Earth
天地相合 (32) Heaven and Earth interact

546.2. (34) 天下 (tiān xià) the world, Heaven below, ruler

Tianxia 天下 appears in the following chapters:
(2)(13)(14)(17)(22)(25)(26)(28)(29)(30)(31)(32)(35)(37)(38)(39)(40)
(43)(45)(46)(47)(48)(49)(52)(54)(57)(60)(61)(63)(66)(67)(70)(77)(78)
愛以身為天下者 (13-4) He who rules with universal love
是以聖人抱一為天下式 (22) Therefore Shengren embraces Oneness as the model of the world
天下神器，不可為也 (29) All creatures under Heaven are spiritual beings . You cannot improve their nature
執大象，天下往 (35) Hold on to the great image; the world interacts
聖人在天下歙歙 (49-2) Shengren walks cautiously in this world
天下有始 (52-2) The world has a beginning
修之於天下，其德乃普 (54-3) Cultivate it in the world , his Te is universal
以道蒞天下 (60) Use Tao to govern the world
故為天下貴 (62) Therefore it is treasured by the world
天下莫能知 (70) Yet no one in the world knows them

547. (2) 田 (tián) field (Wang 畋 tian)

馳騁田獵 令人心發狂 (12) Chasing and hunting in the field make our mind mad
田甚蕪 (53) The fields are very weedy

548. (1) 恬 (tián) calm

恬淡為 上 (31) He remains compassionately calm and detached

549. (2) 聽 (tīng) listen

聽之不聞 名曰希 (14) Listened to, but cannot be heard ; the name is called xi
聽之不足 聞 (35) Listened to but not enough to be heard

550. (1) 通 (tōng) through, communicate

微妙玄 通 (15) Act in a subtle, wonderful, mysterious way through the communication with Heaven

551. (4) 同 (tóng) one with, both, Oneness

同謂之 玄 (1-2) Both are called Mysterious
同其塵 (4,56-2) Be one with the dust
道者同於 道 (23-6) Those who follow Tao will become one with Tao
是謂玄 同 (56) This is called Mysterious Oneness

552. (1) 投 (tóu) thrust

兕無所投其 角 (50-2) Rhinoceros can find no place to thrust their horns

553. (1) 圖 (tú) overcome

圖難於其 易 (63) Overcome difficulty when it is easy

554. (2) 徒 (tú) follower, companion

生之徒 十有三 (50-2) The disciple of life has ten and three
柔弱者生之 徒 (76-2) The flexible and soft are followers of life

555. (1) 土 (tǔ) soil

起於累 土 (64) Rises from a small pile of soil

556. (1) 推 (tuī) support, push

是以天下樂推而不 厭 (66) Therefore, the world are happy to support him without getting tired of him

557. (3) 退 (tuì) retreat, timid, withdraw

功成名遂身 退 (9) When the job is done and name is obtained, it is time to retreat
進道若 退 (41) Advancing Tao seems retreating (Leading from behind seems timid)
不敢進寸而退 尺 (69) I dare not advance an inch but would rather withdraw a foot

558. (2) 脱 (tuō) slip, taken, separate

魚不可脱於 淵 (36) Fish cannot be taken away from deep water
善抱者不 脱 (54) He who is good at embracing cannot be slipped

559. (1) 托 (tuō) entrust

愛以身為天下者, 乃可以讬於天 下 (13) He who rules with universal love can be entrusted to take care of the world forever

560. (1) 橐 (tuó) bag, (橐籥 bellows)

天地之間, 其猶橐籥 乎 (5) Isn't the space between Heaven and Earth like that of a bellows

561. (1) 窪 (wā) hollow, empty

窪則 盈 (22) Hollow and be filled

562. (1) 外 (wài) detach, outside

外其身 而身存 (7) He detaches from his own life and ends up living long

563. (1) 頑 (wán) stubborn

而我獨頑似 鄙 (20) yet I alone appear stubborn and unsophisticated

564. (1) 晚 (wǎn) late

大器晚 成 (41) The greatest vessel has late completion

565. (1) 萬 (wàn) 10,000 (refer to: wanwu 萬物)

奈何萬乘之 主 (26) Why should a lord of 10,000 chariots

565.1. (16) 萬 物 (wàn wù) 10,000 things, all things (does 10,000 things include the living and dead? Does it include tiande?)

有名萬物之 母 (1) Yoming, the named is Wanwu, the ten thousand things' mother
萬物作焉 而不辭 (2) He assists the ten thousand things to live naturally
淵兮似萬物之 宗 (4) Profound oh, it seems to be the ancestor of ten thousand things
以萬物 為芻狗 (5) They allow the ten thousand things to flourish freely as grass and dogs
水善利萬物 而不爭 (8) Water is good at benefitting all things but does not compete with them
萬物並 作 (16) Ten thousand things rise together
萬物將自 賓 (32) Ten thousand things will voluntarily follow them
萬物恃之以生 而不辭 (34-3) The ten thousand things depend upon it for life and it never turns them down
萬物將自 化 (37) Ten thousand things will self transform
萬物得一 以生 (39-2) Ten thousand things obtain Oneness and become living things
天下萬物生於 有 (40) Wanwu, ten thousand things in the world are born from yo, visible things
萬物 負陰而抱陽 (42) Wanwu carry yin and embrace yang
是以萬物莫不尊道而貴德 (51) Therefore, the ten thousand things all respect Tao and treasure Te
道者萬物之 奧 (62) Tao is the sanctuary for all things
以輔萬物之自 然 (64) To assist all things return to their natural state
萬物 草木之生也柔脆 (76) Ten thousand things , grass and trees when alive are flexible and supple

566. (8) 王 (wáng) lordship, king

公乃 王 (16-2) Impartiality leads to lordship
而王居其一 焉 (25-2) And the king is one of them
侯王若能守 之 (32,37) If dukes and kings can keep to it
侯王得一 以為天下正 (39-2) Dukes and kings obtain Oneness and become good leaders of the world

而王公 以為稱 (42) Yet the kings and lords use these words as their titles.
江海所以能為百谷王 者 (66-2) River-Sea is able to become the king of a hundred valleys
是謂天下 王 (78) He is fit to be the king of the world

567. (3) 亡 (wáng) loss, die, not exist

死而不亡者 壽 (33) Realizing you die but do not perish is immortality
若存若 亡 (41) As if it exists and does not exist (gives it thought now and then)
得與亡 孰病 (44-2) Gain or loss : which is more painful

568. (1) 枉 (wǎng) bend, crooked

枉則 直 (22) Bend and be straight

569. (2) 往 (wǎng) interact, go, invade

執大象，天下 往 (35) Hold on to the great image; the world interacts
民至老死不相往 來 (80) The people grow old and die without invading each other

570. (1) 網 (wǎng) net

天網恢恢，疏而不失 (73) Heaven's net is invisible and vast but nothing can slip through

571. (1) 望 (wàng) see, look

鄰國相 望 (80) The people from the neighboring countries can see each other

572. (1) 妄 (wàng) reckless

妄作 凶 (16) To bring about misfortunes through reckless actions

573. (1) 威 (wēi) authority, power

民不畏 威 (72-2) The people don't fear authority

574. (4) 微 (wēi) small, subtle

搏之不得名曰 微 (14) Grasp at, but cannot be touched; it is called wei
微 妙 玄 通 (15) Act in a subtle mysterious way through the communication with Heaven
是謂微 明 (36) This is called subtle enlightenment
其微易 散 (64) What is small is easy to disperse

575. (16) 唯 (wéi) only, because, just as

wei 唯 appears in the following chapters:
(2w)(8)(15)(20)(21h)(22)(41)(42)(53)(59)(67)(70w)(71)
(72w)(75)(77)
夫唯不 爭 (8) Only water does not compete
唯之與 阿 (20) Between "yes" and "no"
唯 施是畏 (53) Only I fear my interfering actions
夫唯無 知 (70) Because the people do not know
夫唯病 病 (71) Only by recognizing the sickness is sickness
唯有道 者 (77) Only the followers of Tao

576. (47) 為 (wéi) act, cause, practice (Refer to youwei(2) 有為 ; wuwei(10) 無為)

wei 為 appears in the following chapters:
(2)(3)(5)(10)(11)(12)(13)(14)(15)(19)(21)(22)(23)(25)
(26)(28)(29)(31)(34)(37)(38)(39)(41)(42)(43)(45)(47)
(48)(49)(52)(56)(57)(58)(61)(62)(63)(64)(65)(66)(67)
(68)(69)(74)(75)(77)(79)(81)
能為雌 乎 (10) Can you accept your fate without complaining
孰為此 者 (23) Who causes this
強為之名 曰大 (25) Reluctantly, I give it a description as Great
為天下 溪 (28-8) Being (become) the stream of the world
為者敗之，執者失之 (29-2, 64) If you try to change them, you will ruin them ; if you try to control them, you will lose them
下德為之而有以 為 (38-4) He who has Inferior Te acts with interfering actions and does it for a selfish purpose
為學 日益 (48-2) To study daily is to increase desires daily
古之善為道 者 (65) Since ancient times, those rulers who know Tao
為無 為 (63-3) Act with invisible action wuwei
為之於未 有 (64-4) Act when things have not yet appeared
安可以為 善 (79) How can one make it good
為而不 爭 (81-2) Act but don't compete

577. (1) 偽 (wěi) hypocrisy

有大 偽 (18) There is great hypocrisy

578. (3) 未 (wèi) not yet

荒兮其未央 哉 (20-3) Oh confused! It seems to have no end
未知牝牡之合 而峻作 (55) Does not yet know the female and male union but the male organ can rise
其未兆 易謀 (64-3) What has not yet appeared is easy to prevent

579. (3) 味 (wèi) taste

五味令人口 爽 (12) The five tastes make our mouth dull
道之出口，淡乎其無 味 (35) When Tao comes out of the mouth, it is plain without taste
味無 味 (63) Taste invisible taste

580. (6) 畏 (wèi) afraid 畏懼

人之所畏，不可不畏 (20-2) What men fear , we must fear
猶兮若畏四鄰 (15) Vigilantly oh, as if they were afraid of the neighbors of the four sides
其次畏之 (17) The next ruler is he whom people are afraid of
唯施是畏 (53) Only I fear my interfering actions
民不畏威 (72) The people don't fear authority
民不畏死 (74-2) If people do not fear death

581. (1) 衛 (wèi) bestow, protect

天將救之，以慈衛之 (67) When Heaven is about to rescue the people, it bestows compassion to the ruler

582. (23) 謂 (wèi) say, called (Refer to shiwei(18) 是謂)

wei 謂 (include shiwei(18) 是謂) appears in the following chapters:
(1)(6)(10)(13)(14)(16)(17)(22)(27)(30)(36)(51)(52)(53)
(55)(56)(59)(65)(67)(68)(69)(74)(78)
同謂之玄 (1) Both is called Mysterious
百姓皆謂我自然 (17) The people say , "I have done it naturally."

古之所謂 曲則全者 (22) The ancients' so called "Yield and be preserved whole."

583. (2) 文 (wén) decorative, superficial, words, embroidered

此三者以為文不 足 (19) These three things are superficial and are insufficient in themselves
服文 彩 (53) Wear embroidered clothes

584. (5) 聞 (wén) hear

聽之不聞 名曰希 (14) Listened to, but cannot be heard ; it is called xi
聽之不足 聞 (35) Listen to but not enough to be heard
上士聞 道 (41) A great scholar hears of Tao
蓋聞 善攝生者 (50) So I heard that those who know how to live
雞狗之聲相 聞 (80) The sound of their roosters and dogs can be heard from both sides

585. (7) 我 (wǒ) I, my, me

百姓皆謂我自 然 (17) The people say, "I have done it naturally."
我獨泊兮 其未兆 (20-7) But I alone am drifting , showing no sentiment
人之所 教 , 我亦教之 (42) What others teach , I also teach
使我介然有 知 (53) If I suddenly have obtained the truth
我無為 而民自化 (57-4) I act with invisible action wuwei and the people are naturally transformed by themselves
我有三 寶 , 持而保之 (67) I have three treasures which I hold and protect
是以不我 知 (70-3) Hence they do not know me

586. (1) 握 (wò) hold

骨弱筋柔而握 固 (55) Bones and muscles are soft and supple but can hold firmly

587. (1) 蕪 (wú) weedy, barren

田甚 蕪 (53) The fields are very weedy

588. (15) 吾 (wú) I, my

吾不知誰之 子 (4) I don't know whose son it is

及吾無身，吾有何 患 (13-4) If I don't have a body, what kind of misfortune do I have
吾以觀其 復 (16) I hereby observe their return
吾何以知眾甫之然 哉 (21) How do I know the beginning of all things
吾不知其名 (25) I do not know its real name
吾見其不得 已 (29) I don't believe it can be done
吾將鎮之以無名之 樸 (37) I will subdue them with simplicity, the nameless Pu
吾將以為教 父 (42) I shall regard it as the father of all teachings
吾是以知無為之有 益 (43) Therefore I know the benefits of wuwei, invisible action
善者吾善 之 (49-4) For the good people, I love them
吾何以知天下之然哉？以此 (54) How do I know the world is like this ? By this
吾何以知其然 哉 (57) How do I know this is so
吾不敢為主 而為客 (69-2) I dare not act as a host but would rather be a guest
吾言甚易 知 (70) My words are very easy to know
吾得執而殺之 孰敢 (74) I will make the arrest and kill him . Who would dare

589. (40) 無 (wú)no, without, emptiness,invisible things; intangible; non-being; the smallest thing in the universe; nothingness. (refer: 無不為 wubuwei, 無為 wuwei, 無形 wuxing, 無以為 wuyiwei, 無欲 wuyu)

wu(40) 無 appears in the following chapters:
(1)(2)(3)(7)(8)(10)(11)(13)(14)(19)(20)(24)(27)(28)
(32)(34)(35)(37)(38)(39)(40)(41)(43)(46)(48)(49)(50)
(52)(57)(58)(59)(63)(64)(69)(70)(72)(75)(78)(79)(80)
故有無相 生 (2) Therefore, visible things and invisible things produce each other
當其 無 (11-4) Within its wu, the empty space
及吾無身，吾有何患 (13) If I don't have a body , what kind of misfortune do I have
是謂無狀之 狀 (14) This is called the form of formless forms
盜賊無 有 (19) And robbers and thieves will disappear
絕學無 憂 (20-3) Stop learning and put an end to worry
自伐者無 功 (24) He who self-promotes gets no credit
善行無轍 跡 (27-6) A good traveler leaves no wheel trace

復歸於無 極 (28) And return again to the infinity
天無以清將恐 裂 (39-7) If Heaven always stays clear, it will be in danger of being cracked
有生於 無 (40) Yo, visible things are born from wu, invisible things
無有入於無 間 (43) Wuyo, invisible matter enters into wujian, invisible crevice
聖人無常 心 (49) Shengren has no fixed mind
無遺身 殃 (52) Without exposing life to danger
無不克則 莫知其極 (59-2) When one can overcome all difficulties , one has reached a state of unlimited power
故終無難 矣 (63) So, end up with no difficulties
無執故無 失 (64-2) No grasp so there is no loss
是謂行無 行 (69-4) This is called marching soldiers without soldiers
夫唯無以生為 者 (75) He who does not identify himself as the body
天道無親，常與善人 (79) Tao of Heaven is impartial , yet it is always on the side of the good man
雖有舟輿，無所乘 之 (80) Though there are boats and carriages, they are not used

589.1. (4) 無 名 (wúmíng) no name, nameless

無 名 天 地 之 始 (1) Wuming, the nameless is Tiande, Heaven and Earth's origin
道常無 名 (32) Tao is always without a name
吾將鎮之以無名之 樸 (37-2) I will subdue them with simplicity, the nameless Pu
道隱無 名 (41) The nameless Tao is hidden

589.2. (3) 無 事 (wú shì) no happening

取天下常以無 事 (48-2) To govern the world, one should always act before events happen
我無事 而民自富 (57) I serve invisible affair wushi and the people are naturally enriched by themselves
事無 事 (63) Serve invisible affairs

589.3. (10) 無 為 (wú wéi) invisible action, empty-action

是以聖人處無為之 事 (2) Therefore, Shengren acts with invisible action wuwei
為無為 則無不治 (3) Act with invisible action and nothing cannot be governed
能無為 乎 (10) Can you act wuwei
道常無為而無不 為 (37) Tao always acts with invisible action wuwei yet nothing is left undone

上德無為而無以 為 (38) He who has Superior Te acts with invisible action wuwei and does not act for a selfish purpose
無為之 益 (43-2) The benefits of wuwei, invisible action
無為而無不 為 (48-3) In the state of wuwei, one can do all things without leaving anything undone
我無為 而民自化 (57) I act with invisible action wuwei and the people are naturally transformed by themselves
為無 為 (63) Act with invisible action wuwei
是以聖人無為故無 敗 (64) Therefore, Shengren acts wuwei so there is no failure

589.4. (2) 無味 (wú wèi)

道之出口，淡乎其無 味 (35) When Tao comes out of the mouth, it is plain without taste
味無 味 (63) Taste invisible taste

589.5. (4) 無欲 (wú yù) no desire, invisible desire, natural desires

故常無欲以觀其 妙 (1) Therefore, always wuyu, without desires to observe its wonders
常使民無知無 欲 (3) Always let people live with natural knowledge and natural desires
常無欲，可名於小 (34) Always without desire , Tao can be named as small
我無欲 而民自樸 (57) I desire invisible desire wuyu and the people become naturally simple and peaceful by themselves.

589.6. (3) 無知 (wú zhī) ignorant, not know, natural knowledge

常使民無知無 欲 (3) Always let people live with natural knowledge and natural desires
能無知 乎 (10) Can you do it without being clever
夫唯無 知 (70) Because the people do not know

590. (1) 武 (wǔ) military force, warlike 武力

善為士者不 武 (68) A good general is not warlike

591. (1) 五 (wǔ) five

五色 令人目盲 (12-3) The five colors make us blind

592. (1) 侮 (wǔ) despise

其次侮 之 (17) The worst ruler is him whom people despise

593. (7) 惡 (è) ugly, hate, loath, evil

斯惡 已 (2) Ugliness appears
處眾人之所 惡 (8) It stays at places where men hate
善之與 惡 (20) Between good and evil
物或惡 之 (24, 31) All things hate him
人之所 惡 (42) What people loath
天之所惡，孰知其故 (73-3) What Heaven hates ; who would know the reason

594. (14) 物 (wù) thing, matter, all things, (Refer to wanwu(16) 萬物)

復歸於無 物 (14-2) It returns again to the nothingness of Tao
夫物芸芸 (16) Everything flourishes
其中有 物 (21) It gives rise to matter
物 或惡之 (24,31) All things hate him
有物 混成 (25) In chaos, Tao completes all things
常善救 物 (27) Always good at rescuing all things
夫物 或行或隨 (29) Among all the creatures , some are natural leaders and some are followers
物壯則 老 (30,55) Things reach prime will get old
物形 之 (51) Matter shapes them
奇物滋 起 (57-2) The more strange things appear
與物反 矣 (65) It leads all things back to Oneness

595. (1) 勿 (wù) not

果而勿 矜 (30-4) Be resolute but not arrogant

596. (1) 昔 (xī) ancient

昔之 得一者 (39) From ancient times these things obtain Oneness

597. (1) 熙 (xī) merry, joyful

眾人熙 熙 (20-2) The people are busy in merry making

598. (1) 翕 (xī) close, contract

將欲翕之，必固張之 (36) If you want to contract something , you must expand it first

599. (6) 希 (xī) little, few, silence, hardly, can't be heard

聽之不聞名曰 希 (14) Listen to, but cannot be heard; it is called xi
希言自 然 (23) To talk little is natural (silence is natural)
大音希 聲 (41) The greatest sound is silence
天下希及 之 (43) The world can hardly match it
稀有不傷其手 矣 (74) You can hardly escape the injury to your hands
知我者 希 (70) Those who understand me are few

600. (8) 兮 (xī) oh

淵兮 似萬物之宗 (4-2) Profound oh , it seems to be the ancestor of ten thousand things
豫兮 若冬涉川 (15-6) Cautiously oh , as they were crossing a river in the winter time
猶兮 其貴言 (17) Cautious oh , he values his words
荒兮 其未央哉 (20-6) Oh confused ! It seems having no end
窈兮冥 兮 (21-6) Oh, it is profound and obscure
寂兮寥 兮 (25) Oh silence and formless
大道氾 兮 ，其可左右 (34) The Great Tao overflows to left and right
禍兮 福之所倚 (58-2) Oh, misfortune is the root for fortune

601. (1) 溪 (xī) stream, mountain stream

為天下 谿 (28) Being the stream of the world

602. (1) 襲 (xí) invisible, conceal, covered, follow

是謂襲 明 (27) This is called Invisible Enlightenment

603. (1) 習 (xí) practice

是謂習 常 (52) This is called Practicing the Absolute

604. (1) 徙 (xǐ) move, travel

使民重死而不遠 徙 (80) The people take death seriously and do not travel too far

605. (3) 細 (xì) small, tiny, detail

為大於其 細 (63-2) Accomplish big when it is small
其細也 夫 (67) It would have become small long ago

606. (1) 瑕 (xiá) mistake, flaw

善言無瑕 謫 (27) A good speaker makes no mistakes

607. (1) 狹 (xiá) disturb, squeeze (Wang 狎 xia)

無狹其所 居 (72) Don't disturb their peace at home

608. (12) 下 (xià) low, below, foolish, humble, people (Refer: tianxia(34) 天下)

高下 相傾 (2) High and low level each other
寵為 下 (13) Favor is low
其下不 昧 (14) Below is not dark
太上下知有 之 (17) The best ruler is he whom people only know that he exists
下德 不失德 (38-2) He who has Inferior Te does not let go of his Te
高以下為 基 (39-2) The high is based on the low
下士聞 道 (41) A foolish scholar hears of Tao
始於足 下 (64) Begins from a single step (feet below)
必以其言下 之 (66-2) He must speak humbly to the people below
善用人者為之 下 (68) A good manager lowers himself to serve others
強大處 下 (76) The hard and big belong to underneath
高者抑之，下者舉 之 (77)When it is too high, it is lowered; too low, it is raised

609. (6) 先 (xiān) ahead, before, preceding

象帝之 先 (4) It exists before the great image of the birth of the universe
是以聖人後其身而身 先 (7) Therefore Shengren stays behind but ends up ahead
先天地 生 (25) Tao exists before Heaven and Earth
雖有拱璧以先駟 馬 (62) Though there are gifts of large jades preceding four-horse carriages
欲先 民 (66) Wants to stay ahead of the people

三曰不敢為天下 先 (67-2) The third is not daring to be ahead of the world

610. (1) 鮮 (xiān) fish

治大國若烹小 鮮 (60) Governing a large country is like frying small fish

611. (3) 賢 (xián) worthy, better than, ability

不尚賢 使民不爭 (3) Don't reward the worthy so that people will not compete
是賢於貴 生 (75) Is better than he who identifies and values his body
其不欲見 賢 (77) Avoids showing off his abilities

612. (6) 相 (xiāng) mutual, interact, each other

有無相 生 (2-6) Visible things and invisible things produce each other
相去幾 何 (20-2) How much difference is there
天地相 合 (32) Heaven and Earth interact
夫兩不相 傷 (60) These two forces do not harm each other
故抗兵相 加 (69) Therefore when two opposing armies are engaged
鄰國相 望 (80-2) The people from the neighboring countries can see each other

613. (1) 鄉 (xiāng)

修之於鄉 , 其德乃長 (54-3) Cultivate it in his village , his Te multiplies

614. (3) 祥 (xiáng) fortune, good omen

兵者不祥之 器 (31-2) Soldiers carrying weapons are tools of a bad omen
益生曰 祥 (55) Whatever benefits life is good
受國之不 祥 (78) He who can manage a country's misfortunes

615. (1) 享 (xiǎng) feasting, enjoying

如享太 牢 (20-3) As if feasting on great animals

616. (5) 象 (xiàng) image, time (time consists of images, like a camcorder)

象帝 之先 (4) It exists before the emperor image of the birth of the universe
無物之 象 (14) The image of nothingness of Tao
其中有 象 (21) It gives rise to space and time to form images
執大象，天下往 (35) Hold on to the great image ; the world interacts
大象無 形 (41) The greatest image has no shape

617. (7) 小 (xiǎo) small, infinitesimal

樸雖 小 (32) Although Pu, invisible matter, is infinitesimal
常無欲，可名於 小 (34) Always without desire, Tao can be named as small
見小曰 明 (52) Seeing the small is called enlightenment
治大國若烹小 鮮 (60) Governing a large country is like frying small fish
小國 不過欲入事人 (61-4) What the small country wants is to join the big country to protect its people
大小 多少 (63) Big is from small , more is from less
小國寡 民 (80) A small country has few people

618. (2) 孝 (xiào) filial piety

有孝 慈 (18) There will be filial piety and parental love
民復孝 慈 (19) And the people will return to natural piety and love

619. (1) 笑 (xiào) laugh

大笑 之 (41-2) Laughs out loud

620. (1) 肖 (xiāo) compare, resemble

天下皆謂我大，似不 肖 (67) The whole world says that my Tao is great and beyond compare

621. (1) 歇 (xiē) powerless

神無以靈將恐 歇 (39) If spirit Shen always stays divine, it will be in danger of being made powerless

622. (2) 新 (xīn) new, replace, renew

故能弊不新成 (15) therefore they can remain obscure and not be replaced
弊則新 (22) Worn out and be renewed

623. (6) 心 (xīn) mind

虛其心 實其腹 (3-2) Empty the mind and solidify the abdomen
心善 淵 (8) Mind is profound
馳騁田獵令人心發 狂 (12) Chasing and hunting in the field make our mind crazy
我愚人之心也 哉 (20) My mind is that of a fool
以百姓心為 心 (49-3) He regards the people's mind as his mind
心使氣曰 強 (55) To use the mind to regulate the breath Chi, brings good health

624. (8) 信 (xìn) trustworthy, sincerity

言善 信 (8) Words are trustworthy
信不足 焉,, 有不信 焉 (17,23) Those who are not trustworthy enough cannot be trusted
其精甚真,其中有 信 (21) The energy Jing is very real, and it is evident in all things
夫禮者忠信之薄 而亂之首 (38) Ritual is the shell of loyalty and faith , and the beginning of confusion
信者吾信 之 (49-5) For the trustworthy people, I trust them
夫輕諾必寡 信 (63) He who gives promises easily must lack sincerity
信言不 美 (81-2) Sincere words are not beautiful

625. (1) 興 (xìng) flourish, establish

將欲廢之,必固興 之 (36) If you want to destroy something, you must let it flourish first

626. (3) 形 (xíng) shape, measure

長短相 形 (2) Long and short measure each other
大象無 形 (41) The greatest image has no shape
物形 之 (51) Matter shapes them

627. (17) 行 (háng) practice, travel, journey, deed, go, march, walk the path of Tao, leader

難得之貨令人行 妨 (12) Rare goods make our conduct go astray
跨者不 行 (24-2) He who strides cannot walk far
周行 而不殆 (25) Revolving and without danger
聖人終日行不離輜 重 (26) Shengren practices Tao all day without leaving quietness and heaviness
善行 無轍跡 (27) A good traveler leaves no wheel trace
夫物或行 或隨 (29) Among all the creatures, some are natural leaders and some are followers
強行者有 志 (33) Being perseverant is willpower
勤而行 之 (41) Practices it diligently
是以聖人不行而 知 (47) Therefore, Shengren knows without traveling
陸行 不遇兕虎 (50) Walk on land without encountering rhinoceros and tigers
行於大 道 (53) Walk on the path of Tao
尊行 可以加人 (62) Respectful deeds can gain honor
千里之 行 (64) A ten-thousand-mile journey
是謂行無 行 (69) This is called marching soldiers without soldiers
莫能 行 (70,78) Yet none can practice
甚易 行 (71-2) Very easy to practice

628. (3) 姓 (xìng) surname, (百姓 baixing, hundred surnames, the people)

以百姓 為芻狗 (5) He allows the people (hundred surnames) to live naturally as grass and dogs
百姓 皆謂我自然 (17) The people (hundred surnames) say, “I have done it naturally.”
以百姓 心為心 (49) He regards the people’s (hundred surnames) mind as his mind

629. (3) 凶 (xiōng) misfortune, unfortunate, sorrowful

妄作 凶 (16) To bring about misfortunes through reckless actions
大軍之後，必有凶 年 (30) What follow a great war must be sorrowful years
凶事尚 右 (31) The unfortunate affairs favor right

630. (1) 雄 (xióng) male

知其雄 守其雌 (28) Know the strength of a male , but keep the softness of a female

631. (1) 修 (xiū) cultivate

修之於身，其德乃真 (54-5) Cultivate it for himself , his Te becomes real

632. (5) 虛 (xū) empty, hollow

虛其心 實其腹 (3) Empty the mind and solidify the abdomen
虛而不 屈 (5) It is empty but can't be exhausted
致虛 極 (16) Reach the utmost emptiness
豈虛言 哉 (22) Is that an empty saying
倉甚 虛 (53) The granaries are very empty

633. (1) 呴 (xǔ) warm, blow warm

或呴 或吹 (29) Some are warm and some are cold

634. (3) 畜 (xù) serve, rear, raise, nurture

生之畜 之 (10) Tao gives birth and Te nourishes
德畜 之 (51-2) Te nourishes them
大國不過欲兼畜 人 (61) What the big country wants is to absorb the small country to serve its people

635. (1) 徐 (xú) gradually

靜之徐 清 (16-2) Keeping it still to become clear gradually

636. (8) 玄 (xuán) mysterious , inner

同謂之 玄 (1-3) Both are called Mysterious
是謂玄 牝 (6) It's called the Mysterious Female
滌除玄 覽 (10) Meditating by washing and cleansing the inner vision
是謂玄 德 (10,51) This is the Mysterious Te
微妙玄 通 (15) Act in a subtle, wonderful, mysterious way through the communication with Heaven
是謂玄 同 (56) This is called Mysterious Oneness
玄德深矣遠 矣 (65-2) Mysterious Te is deep and far

637. (3) 學 (xué) learn, study

絕學無 憂 (20) Stop learning and put an end to worries

為學 日益 (48-2) To study daily is to increase desires daily
學不 學 (64-3) Learn what people don't want to learn

638. (1) 啞 (yǎ) hoarse, lost voice

終日號而不 啞 (55) Crying the whole day but not getting hoarse

639. (7) 焉 (yān) has no particular meaning. It is normally used at the end of a sentence for the rhyming purpose; indeed

yan(焉) appears in chapter: (2)(17) (23)(25)(30)(34)(60)

信不足焉 （ 17-2, 23-2） Those who are not trustworthy enough
而王居其一 焉 (25) And the king is one of them

640. (18) 言 (yán) talk, words, say, saying

不言之 教 (2,43) Teaching without words
多言數 窮 (5) Speaking too much one gets exhausted quickly
言善 信 (8) Words are trustworthy
猶兮其貴 言 (17) Cautious oh, he values his words
豈虛言 哉 (22) Is that an empty saying
希言自 然 (23) To talk little is natural
善言 無瑕謫 (27) A good speaker makes no mistakes
言以喪禮處之 (31) It is to say to treat this with a funeral rite
故建言有 之 (41) Thus Established sayings
知者不 言 (56-2) Those who know do not speak
美言 可以市 (62) Beautiful words can sell things
必以其言下 之 (66) Must speak humbly to the people below
用兵有 言 (69) The Tao ruler who employs soldiers to fight has the following sayings
吾言 甚易知 (70-2) My words are very easy to know
不言而善 應 (73) It does not speak, but always responds
正言若 反 (78) True words seem to be the opposite
信言不 美 (81) Sincere words are not beautiful

641. (1) 儼 (yǎn) reserved

儼兮 其若客 (15) Reserved oh , as if they were guests

642. (1) 燕 (yàn) calm, concubines

燕處超然　(26) Lives calmly above all temptations

643. (3) 厭 (yàn) tired of, hate

無厭其所 生 (72-3) Don't hate their way of living
厭飲 食 (53) Waste food and drinks
是以天下樂推而不 厭 (66) Therefore, the world is happy to support him without getting tired of him

644. (1) 殃 (yāng) (yāng) danger, calamity

無遺身 殃 (52-2) Without exposing life to danger

645. (1) 央 (yāng) end, utmost

荒兮其未央 哉 (20) Oh confused! It seems to have no end

646. (1) 陽 (yáng) yang , male, sun

萬物負陰而抱 陽 (42) Wanwu carry yin and embrace yang

647. (2) 養 (yǎng) nourish, raise

愛養萬物 而不為主　(34) It loves to nourish the ten thousand things naturally without acting as their lord
養之 覆之 (51) Nourish them and protect them

648. (1) 妖 (yāo) evil, bad

善復為 妖 (58) Goodness can turn into evil

649. (1) 窈 (yǎo) profound, far

窈兮 冥兮 (21) Oh, it is profound and obscure

650. (1) 要 (yào) essential, important

是謂要 妙 (27) This is called the essential wonder of Tao

651. (1) 耀 (yào)

光而不 耀 (58) Bright but not dazzling

652. (3) 耶 (yē)? question mark; indeed (Wang 邪 ye)

非以其無私耶 (7-2) Isn't because he acts unselfishly
此非以賤為本 耶 (39) Aren't they using humility as their foundation?
有罪以免 耶 (62) One is freed from sufferings

653. (7) 也 (yě) is, indeed, (connective word, usually indicates the end of a phrase or sentence)

使夫智者不敢為 也 (3) So that the clever ones dare not to interfere
我愚人之心也 哉 (20) My mind is that of a fool
其在道也 (24) In terms of Tao
天下神器，不可為 也 (29) All creatures under Heaven are spiritual beings. You cannot improve their nature
精之至 也 (55) The Jing energy is at its highest
其細也 夫 (67) It would have become small long ago
人之生也柔 弱 (76-4) When men are alive, (indeed) they are flexible and soft

654. (8) 一 (yī) one, the One, Oneness (天人合一)

載營魄抱 一 (10) While your body carries the spirit and the mind and embraces One
三十幅共一 轂 (11) Thirty spokes unite in the hub of a carriage's wheel
故混而為 一 (14) Therefore, they are blended as Oneness
是以聖人抱一為天下 式 (22) Thus Shengren embraces Oneness as the model of the world
而王居其一 焉 (25) And the king is one of them
昔之得一 者 (39-7) From ancient times these things obtain Oneness
道生一 (42-2) Tao begets One
一曰 慈 (67) The first is compassion

655. (3) 夷 (yí) smooth, broad, cannot be seen

視之不見名曰 夷 (14) Look at, but cannot be seen; the name is called yi
夷道 若類 (41) Smooth (Profound) Tao appears rough (acting the easy way seems hard)
大道甚 夷 (53) The path of the great Tao is very broad

656. (3) 遺 (yí) left out, expose, bring

富貴而驕，自遺其 咎 (9) Being rich and powerful yet arrogant, one brings calamity upon oneself
而我獨若 遺 (20) Yet as if I alone am being left out
無遺身 殃 (52) Without exposing life to danger

657. (1) 宜 (yí) suitable, should

大者宜為 下 (61) The big country should remain quiet and low

658. (61) 以 (yǐ) use, can, because, follow, therefore (Refer: keyi(9) 可以 ; shiyi 是以 ; suoyi 所以 ; yiwei 以為)

Yi 以 appears in the following chapters:
(1)(2)(3)(5)(7)(11)(12)(13)(14)(15)(16)(19)(20)(21)(22)
(25)(26)(27)(29)(30)(31)(32)(34)(36)(37)(38)(39)(41)
(42)(43)(44)(46)(47)(48)(49)(50)(51)(52)(54)(57)(58)
(59)(60)(61)(62)(63)(64)(65)(66)(67)(70)(71)(72)(73)
(74)(75)(76)(77)(78)(79)(81)
以知天 下 (47-2) One can know the world
以正治 國 (57) Use righteousness to govern a country
以道蒞天 下 (60) Use Tao to govern the world

659. (1) 倚 (yǐ) support, root 倚靠

禍兮福之所 倚 (58) Misfortune is the root for fortune

660. (6) 已 (yǐ) end, appear, stop in time

斯惡 已 (2-2) Ugliness appears
不如其 已 (9) Not as good as to stop in time
吾見其不得 已 (29) I don't believe it can be done
果而不得 已 (30-2) Being resolute involuntarily
不得已 而用之 (31) He uses them only when there is no alternative
不道早 已 (55) Whatever is contrary to long life Tao comes to an early end

661. (7) 矣 (yǐ)! so, indeed

則不可以得志於天下 矣 (31) He who enjoys killing cannot gain the will of the people

故知足之足，常足矣 (46) A contented man knows enough is enough and thus he always has enough
玄德深矣遠矣 (65) Mysterious Te is deep and far
死矣 (67) That means death
哀者勝矣 (69) The one who fights with sorrow will win
民不畏威，則大威至矣 (72) When the people don't fear the power of authority, the great power will arrive
稀有不傷其手矣 (74) You can hardly escape the injury to your hands

662. (1) 抑 (yì) lower, pull down

高者抑之，下者舉之 (77) When it is too high, it is lowered ; too low, it is raised

663. (5) 易 (yì) easy, replace, change (易經 Book of Changes)

難易相成 (2) Difficult and easy complete each other
圖難於其易 (63-3) Overcome difficulty when it is easy
其未兆易謀 (64-4) What has not yet appeared is easy to prevent
吾言甚易知 (70-2) My words are very easy to know
以其無以易之 (78) The usefulness of water cannot be replaced

664. (2) 異 (yì) different

此兩者同出而異名 (1) These two things come from the same source but have different names
我獨異於人 (20) I alone am different from other people

665. (9) 亦 (yì) also, nor

道亦樂得之 (23-3) Tao will also be happy to receive them
王亦大 (25) The king is also great
名亦既有 (32-2) All things have gotten their names
夫亦將不欲 (37) I will also have no desires
人之所教，我亦教之 (42) What others teach, I also teach
不善者吾亦善之 (49) For the no good people, I also love them
亦不可得而害 (56-3) Nor can it be affected by loss
聖人亦不傷人 (60) Shengren also does not harm people
知此兩者亦楷式 (65) Knowing these two are the alternatives of Oneness is (also) a model for the world

666. (3) 義 (yì) righteousness, justice

有仁義 (18) Benevolence and righteousness appear
絕仁棄 義 (19) Eliminate benevolence and abandon righteousness
失仁而後 義 (38-2) When benevolence is lost, there is righteousness

667. (5) 益 (yì) benefit, increase

或益之 而損 (42) Others somehow beneficial become detrimental
無為之 益 (43-2) The benefits of Wuwei, invisible action
為學日 益 (48) To study daily is to increase desires daily
益生曰 祥 (55) Whatever benefits life is good

668. (3) 音 (yīn) sound, notes, tone

音聲 相和 (2) Tone and voice harmonize each other
五音 令人耳聾 (12) The five sounds make us deaf
大音希 聲 (41) The greatest sound is silence

669. (1) 陰 (yīn) yin, female

萬物負陰 而抱陽 (42) Wanwu carry yin and embrace yang

670. (1) 飲 (yǐn) drink

厭飲 食 (53) Waste food and drinks

671. (1) 隱 (yǐn) hidden

道隱無 名 (41) The nameless Tao is hidden

672. (3) 嬰 (yīng) infant, newborn

能如嬰兒 乎 (10) Can you be as a newborn babe
如嬰兒之未 孩 (20) Like an infant who is not yet able to smile
復歸於嬰 兒 (28) And return again to the state of a newborn babe

673. (1) 迎 (yíng) welcome, facing

迎之 不見其首 (14) Facing it , one cannot see its head

674. (1) 營 (yíng) spirit

載營魄 抱一 (10) While your body carries the spirit and the mind and embraces One

675. (6) 盈 (yíng) full, fullness, never exhausted

道沖而用之或不 盈 (4) Tao is empty yet its use is never exhausted
持而盈 之 (9) Hold and fill it to the brim
保此道者不欲 盈 (15-2) Those who keep this Tao do not want to be full
窪則 盈 (22) Hollow and be filled
谷得一以 盈 (39-2) Valley obtains Oneness and becomes full
大盈若 沖 (45) Great fullness seems empty

676. (2) 應 (yìng) response

上禮為之而莫之 應 (38) He who has rituals acts with interfering actions but gets no responses from others
不言而善 應 (73) It does not speak, but always responds

677. (2) 勇 (yǒng) courageous, courage, brave

慈故能 勇 (67-2) Be compassionate and thus be able to be courageous
勇於敢則 殺 (73-2) He who is courageous out of daring is to be killed

678. (14) 用 (yòng) use

道沖而用之或不 盈 (4) Tao is empty yet its use is never exhausted
用之不 勤 (6) Yet it can be used without effort
有車之 用 (11-4) Lies yo, the physical appearance of the carriage's use
善計不用籌 策 (27) A good counter requires no (use of) counting devices
聖人用之 則為官長 (28) When Shengren uses it , he becomes a great ruler
不得已而用 之 (31-2) He uses them only when there is no alternative
用之不可 既 (35) Use it and it cannot be exhausted
弱者道之 用 (40) Softness is the function of Tao
其用不 弊 (45-2) Yet its use is never exhausted
用其 光 (52) Use the light
以奇用 兵 (57) Use trickery to operate the army
善用人者 為之下 (68) A good manager lowers himself to serve others
用兵 有言 (69) The Tao ruler who employs soldiers to fight has the following sayings

使民有什伯之器 而不用 (80) Even if there are ten-hundred-manpower machines , they are not used

679. (1) 憂 (yōu) worry

絕學 無 憂 (20) Stop learning and put an end to worries

680. (1) 尤 (yóu) blame, fault

故無 尤 (8) Therefore, it has no blame

681. (7) 猶 (yóu) vigilant, liken, resemble, seriously, cautious

天地之間, 其猶橐籥 乎 (5) Isn't the space between Heaven and Earth like that of a bellows
猶 兮 若 畏 四 鄰 (15) Vigilantly oh , as if they were afraid of the neighbors of the four sides
猶兮 其貴言 (17) Cautious oh , he values his words
猶 川 谷 之 與 江 海 (32) Like river and valley streams connect to the great river and the sea
是以聖人猶難 之 (63,73) Therefore Shengren acts cautiously in dealing with this difficult matter
天之道, 其猶張弓乎 (77) Isn't the Tao of Heaven like the stretching of a bow

682. (2) 牖 (yǒu) window

鑿戶牖以為 室 (11) Cut out doors and windows to make a room
不窺 牖 (47) Without looking through the window

683. (37) 有 (yǒu) yo,visible, have, exist, appear, possess , affair (Pinyin for 有 is you. But is pronounced as yo. In order to make it clear for the readers, yo is adopted in the translation.)

(Refer to youdao(4) 有 道 , youming(2) 有 名 , youwei(2) 有 為 , youwu(2) 有物 , youyu(1) 有欲)
you 有 appears in the following chapters:
(2)(10)(11)(13)(14)(17)(18)(19)(20)(21)(22)(25)(26)(30)(32)(33)(34)
(38)(40)(41)(43)(48)(50)(52)(53)(57)(59)
(62)(64)(67)(69)(70)(74)(77)(79)(80)(81)

故有無相 生 (2) Therefore, visible things yo and invisible emptiness wu produce each other
生而不 有 (2,10,51) Creates without possessing
有車之 用 (11-4) Lies yo, the physical appearance of the carriage's use
執古之道以禦今之 有 (14) Grasping this ancient Tao, one can manage today's affairs
眾人皆有 餘 (20-2) All the people have surplus
域中有四 大 (25-2) These are the four greats in the kingdom
勝人者有 力 (33-2) Defeating others is power
天下萬物生於 有 (40) Wanwu, ten thousand things in the world are born from yo, visible things
為之於未 有 (64) Act when things have not yet appeared
和大怨，必有餘 怨 (79-2) After settling a great dispute, some resentment must remain

683.1. (4) 有道 (yǒu dào) youde(1) 有德

故有道者 不處 (24,31) Therefore, followers of Tao avoid such a man
天下有 道 (46) When the world is ruled by Tao
唯有道 者 (77) Only the followers of Tao
有德 司契 (79) A man of Te performs his contract of peace

683.2. (2) 有名 (yǒu míng) named, has a name

有名萬物之 母 (1) Yoming, the named is Wanwu, the ten thousand things' mother
始制有 名 (32) Tao begets all things with names

683.3. (2) 有為 (yǒu wéi)

下德為之而有以 為 (38-4) He who has Inferior Te acts with interfering actions and does it for a selfish purpose
民之難治，以其上之有 為 (75) Why are the people difficult to govern? Because the rulers act with interfering actions yo wei

683.4. (2) 有物 (yǒu wù)

其中有 物 (21) Oh, it is elusive and invisible, and it gives rise to matter
有物混 成 (25) In chaos, Tao completes all things

683.5. (1) 有欲 (yǒu yù) have desires

常有欲 以觀其徼 (1) Always yoyu, having desires to observe its manifestations

684. (2) 右 (yòu) right

用兵則貴 右 (31-3) In war, time prefers the right side
大道氾兮，其可左 右 (34) The Great Tao overflows to left and right

685. (2) 又 (yòu) upon, again

玄之又 玄 (1) Mysterious upon Mysterious
損之又損 之 (48) To decrease and further decrease

686. (1) 渝 (yú) unreal, changeable

質真若 渝 (41) Has real quality but seems unreal

687. (1) 揄 (yú) uproot

建德若揄 (41) Established Te seems easily uprooted

688. (3) 愚 (yú) foolish, stupidity, ignorance

我愚人之心也哉，沌沌兮 (20) My mind is that of a fool , so muddled and confused!
前識者道之華 而愚之 始 (38) Foreknowledge is only a flowery trapping of Tao, and the beginning of ignorance
將以愚 之 (65) They disguise their wisdom in foolishness

689. (6) 餘 (yú) waste, extra, surplus, too much, remain

眾人皆有 餘 (20)All the people have surplus
曰餘食 贅行 (24) It is called wasting food and greedy action
財貨有 餘 (53) Accumulate excess money and properties
修之於家，其德乃 餘 (54) Cultivate it in his family, his Te overflows
有餘者損 之 (77-4) Too much tension, it is decreased
和大怨，必有餘 怨 (79) After settling a great dispute, some resentment must remain

690. (1) 魚 (yú) fish

魚 不可脫於淵 (36) Fish cannot be taken away from deep water

691. (24) 於 (yú) (preposition, conjunction) in, at, on, to , with, from

Yu 於 appears in the following chapters:
(8)(13)(14)(20)(23)(24)(28)(31)(34)(36)(40)(43)(46)
(48)(53)(54)(55)(63)(64)(69)(73)(75)(78)(79)
故幾於 道 (8) Therefore, water is almost equal to Tao

魚不可脱於 淵 (36) Fish cannot be taken away from deep water
比於赤 子 (55) Like (compare to) a newborn baby

692. (1) 隅 (yú) corner

大方無 隅 (41) The greatest square has no corners

693. (1) 輿 (yú) carriage

雖有舟輿，無所乘之 (80) Though there are boats and carriages , they are not used

694. (1) 雨 (yǔ) rain

驟雨 不終日 (23) Stormy rain cannot last all day

695. (11) 與 (yǔ) give, connect, and, with, contend

與善 人 (8) Good at giving to the needy people
將欲奪之，必固與 之 (36) If you want to take it away, you must give it out first
故天下莫能與之 爭 (22,66) Therefore, the world cannot compete with him
猶川谷之與江 海 (32) Like river and valley streams connect to the great river and the sea
樂與餌，過客止 (35) Music and food make passing travelers stay
將欲奪之，必固與 之 (36) If you want to take it away, you must give it out first
名與身 孰親 (44-3) Fame or your life : which is more precious
善勝敵者不與爭 (68) A good winner does not contend
天道無親，常與善 人 (79) Tao of Heaven is impartial, yet it is always on the side of the good man
既以與人己愈 多 (81-2) (It is true that) The more he gives to others the greater his abundance

696. (3) 玉 (yù) jade

金玉滿堂 (9) A hall full of gold and jade
不欲琭琭如 玉 (39) Not wanting to be precious like jades
被褐懷 玉 (70) Wears coarse clothes and embraces precious jade

697. (1) 域 (yù) kingdom, region

域中 有四大 (25) These are the four greats in the kingdom

698. (1) 遇 (yù) encounter

陸行不遇兕 虎 (50) Walk on land without encountering rhinoceros and tigers

699. (1) 譽 (yù) praise

其次親而譽 之 (17) The next best ruler is he whom people love and praise

700. (1) 禦 (yù) manage, control

執古之道以禦今之 有 (14) Grasping this ancient Tao, one can manage today's affairs

701. (2) 愈 (yù) greater, more

既以為人己愈 有 (81-2) The more he serves others the greater his happiness

702. (14) 欲 (yù) desire, want

故常無欲以觀其 妙 (1-2) Therefore, always wuyu, without desires to observe its wonders
不見可 欲 (3) Don't display the desirable objects
保此道者不欲 盈 (15-2)Those who keep this Tao do not want to be full
少私寡 欲 (19) Be less selfish and have fewer desires
將欲取天下 而為之 (29) If man wants to take over nature and rule the world according to his own plan
將欲翕之，必固張之 (36-4) If you want to contract something , you must expand it first
化而欲 作 (37-3) When transformation takes place, and desires arise
不欲琭琭如 玉 (39) Not wanting to be precious like jades
咎莫大於欲 得 (46-2) No greater regret than wanting more
我無欲 而民自樸 (57) I desire invisible desire wuyu and the people become naturally simple and peaceful by themselves

小國不過欲入事 人 (61-2) What the small country wants is peace by joining the big country to protect its people
是以聖人欲不 欲 (64-3) Therefore, Shengren desires what people don't desire
是以聖人欲上 民 (66-2) Therefore, when Shengren wants to stay above the people
其不欲見 賢 (77) Avoids showing off his abilities

703. (1) 育 (yù) nurture, rear

長之育 之 (51) Grow them and nurture them

704. (1) 豫 (yù) cautious

豫兮 若冬涉川 (15) Cautiously oh , as if they were crossing a river in the winter time

705. (3) 淵 (yuān) deep water, profound

淵兮 似萬物之宗 (4) Profound oh , it seems to be the ancestor of ten thousand things
心善 淵 (8) Mind is profound
魚不可脫於 淵 (36) Fish cannot be taken away from deep water

706. (4) 遠 (yuǎn) far, infinite

逝曰 遠 (25-2) It flows everywhere means it is infinite
其出彌 遠 (47) The farther one travels
玄德深矣遠 矣 (65) Mysterious Te is deep and far
使民重死而不遠 徙 (80) The people take death seriously and do not travel too far

707. (2) 怨 (yuàn) hatred, dispute, resentment

報怨以 德 (63) Resolve hatred with virtue Te
和大怨，必有餘 怨 (79) After settling a great dispute, some resentment must remain

708. (8) 曰 (yuē) call, is

視之不見名曰 夷 (14-3) Look at, but cannot be seen; the name is called yi

歸根曰 靜 (16-5) Returning to the root is called stillness
曰餘食 贅行 (24) It is called wasting food and greedy action
字之曰 道 (25-5) I just write it down and call it Tao
見小曰 明 (52) Seeing the small is called enlightenment
益生曰 祥 (55) Whatever benefits life is good
不曰 求以得 (62) Isn't it because when one seeks and obtains Tao
一曰 慈 (67-3) The first is compassion

709. (1) 約 (yuē) knots, string

善結無繩約 而不可解 (27) A good binder ties knots without ropes and they cannot be untied

710. (1) 閱 (yuè) see, read, understand

以閱衆 甫 (21) Thus one can see the beginning of all things

711. (1) 籥 (yuè)pipe, (橐籥 bellows)

天地之間, 其猶橐籥 乎 (5) Isn't the space between Heaven and Earth like that of a bellows

712. (1) 雲 (yún) say

故聖人雲 (57,78) Therefore, Shengren says

713. (1) 芸 (yún) flourish

夫物芸 芸 (16) Everything flourishes

714. (6) 哉 (zāi) (a lamentation, a question mark) so, indeed

荒兮其未央 哉 (20-2) Oh confused! It seems to have no end
吾何以知眾甫之然 哉 (21) How do I know the beginning of all things
豈虛言 哉 (22) Is that an empty saying
非道也 哉 (53) It is not Tao indeed
吾何以知天下之然哉 ?以此 (54) How do I know the world is like this ? By this
吾何以知其然 哉 (57) How do I know this is so

715. (2) 宰 (zǎi) control, butcher

長而不 宰 (10,51) Completes without controlling

716. (2) 載 (zǎi) carry, secured, tame

載營魄 抱一 (10) While your body carries the spirit and the mind and embraces One
或載 或隳 (29) Some are tame and some are dangerous

717. (3) 在 (zài) in

其在道也，曰餘食贅行 (24) If such a man becomes a leader , he will be excessive and greedy
譬道之在天 下 (32) Like Tao connecting everything in the world

718. (1) 鑿 (záo) cut

鑿戶牖 以為室 (11) Cutting out a door and windows to make a room

719. (4) 早 (zǎo) early

不道早 已 (30,55) Whatever is contrary to long life Tao comes to an early end
早服 謂之重積德 (59-2) To act now to follow Tao early means to diligently accumulate virtuous Te

720. (3) 躁 (zào) restlessness, movement

靜為躁 君 (26-2) Quietness is the lord of restlessness
躁勝 寒 (45) Movement overcomes cold

721. (19) 則 (zé) (conjunction) follow, then, therefore, and be

ze 則 appears in the following chapters:
(3)(13)(22)(26)(28)(30)(31)(38)(45)(55)(59)(61)(64) (67)(70)(72)(73)(76)(77)
曲則 全 (22-6) Yield and be preserved whole
輕則失臣 (26-2) Lightness will lose the ministers
則我者 貴 (70) Those who follow me are precious
是以兵強則不 勝 (76-2) Thus a hard and unyielding army will not win

722. (1) 責 (zé) blame, punish

而不責於 人 (79) And does not blame others

723. (3) 賊 (zéi) thief

盜賊無 有 (19) And robbers and thieves will disappear
盜賊多 有 (57) The more robbers and thieves appear
國之 賊 (65) A thief to the country

724. (3) 戰 (zhàn) fight, battle, war

戰勝 以喪禮處之 (31) The victory of a war is treated with a funeral rite
夫慈以戰則勝 (67) Compassion brings victory in battle
善戰者不 怒 (68) A good fighter does not get angry

725. (1) 湛 (zhàn) profound, quiet

湛兮 似若存 (4) Profoundly quiet , it seems to exist forever

726. (3) 彰 (zhāng) obvious, ostentatious, appreciated

不自是故 彰 (22) He is not self-righteous and hence is appreciated
自是者不 彰 (24) He who is self-righteous is not appreciated
法物滋 彰 (57) The more obvious the pursuit of materialistic things becomes

727. (2) 張 (zhāng) open, expand, stretch, extend

天之道，其猶張弓 乎 (77) Isn't the Tao of Heaven like the stretching of a bow
將欲翕之，必固張 之 (36) If you want to contract something, you must expand it first

728. (1) 丈 (zhàng) master, gentleman, (a unit of measurement: 1 zhang equals to 10 feet), (大丈夫 great master, gentleman, master)

是以大丈夫處其 厚 (38) Therefore the great man dwells on Oneness which is thick

729. (2) 朝 (chāo)(cháo) morning, palaces

飄風不終 朝 (23) Violent winds cannot last all morning

朝甚 除 (53) The palaces are very clean

730. (1) 昭 (zhāo) bright

俗人昭 昭 (20) Ordinary people are bright

731. (1) 爪 (zhǎo) claw

虎無所措其 爪 (50) Tigers have no place to put their claws

732. (2) 兆 (zhào) appear, sentiment, symptom

我獨泊兮其未 兆 (20) But I alone am unmoved, showing no sentiment
其未兆易 謀 (64) What has not yet appeared is easy to prevent

733. (1) 召 (zhào) summon

不召而自 來 (73) It does not summon, but things come voluntarily

734. (1) 轍 (zhé) trace, wheel rut, track

善行無轍 跡 (27) A good traveler leaves no trace

735. (1) 謫 (zhé) mistake, blame

善言無瑕 謫 (27) A good speaker makes no mistakes

736. (37) 者 (zhě) it, that, this, those, persons or things having something to do with the noun or noun phrase or adjectives preceding them. Sometimes zhe indicates a stop and is not translated.

Zhe 者 appears in the following chapters:
(1)(3)(7)(13)(14)(15)(19)(22)(23)(24)(27)(29)(30)(31)
(33)(38)(39)(40)(42)(49)(50)(54)(56)(61)(62)(65)(66)
(68)(69)(70)(73)(74)(75)(76)(77)(78)(81)
保此道者不欲 盈 (15-2) Those who keep this Tao do not want to be full
反者 道之動 (40) returning is
夫兩者 各得其所欲 (61) When both countries achieve what they want

737. (3) 真 (zhēn) real, genuine

其精甚真，其中有信 (21) The energy Jing is very real , and it is evident in all things
質真若 渝 (41) Has real quality but seems unreal
修之於身，其德乃 真 (54) Cultivate it for himself, his Te becomes real

738. (1) 鎮 (zhèn) subdue, pacify

吾將鎮之 以無名之樸 (37-2) I will subdue them with simplicity, the nameless Pu

739. (7) 爭 (zhēng) compete, contentious

不尚賢使民不 爭 (3) Don't reward the worthy so that people will not compete
水善利萬物而不 爭 (8-2) Water is good at benefitting all things but does not compete with them
故天下莫能與之 爭 (22,66) Hence no one in the world can compete with him
是謂不爭之 德 (68) This is called Te of not contending
天之道不爭而善 勝 (73) The Tao of Heaven does not compete but always wins
為而不 爭 (81-2) Act but don't compete

740. (7) 正 (zhèng) upright, peaceful, normal, righteous, honesty

正善 治 (8) Governing with fairness
天下將自 正 (37) The world will become peaceful automatically
侯王得一以為天下 正 (39) Dukes and kings obtain Oneness and become good leaders of the world (achieve peace on Earth)
清靜為天下 正 (45) Clear quietness is the world's rightness
以正治 國 (57-2) Use righteousness to govern a country
正復為 奇 (58-2) Honesty can turn into dishonesty
正言若 反 (78) True words seem to be the opposite

741. (1) 政 (zhèng) government

其政 悶悶 (58-2) The government is dull and sluggish

742. (31) 知 (zhī) know, understand, reach, truth, knowledge

天下皆知美之為 美 (2-2) When everyone in the world knows beauty as beauty
常使民無知無 欲 (3) Always let people live with simple knowledge and simple desires
吾不知誰之 子 (4) I don't know whose child he is
能無知 乎 (10) Can you do it without being clever
能知古始，是謂道紀 (14) Knowing the ancient beginning is called the essence of Tao
知常 容 (16-2) Understanding the unchanging natural law leads to tolerance
太上下知有 之 (17) The best ruler is he whom people only know that he exists
吾何以知眾甫之然 哉 , (21) How do I know the beginning of all things
吾不知其名 (25) I do not know its real name
知其雄 守其雌 (28-3) Know the strength of a male , but keep the softness of a female
夫亦將知 止 (32-2) One should know when to stop
知人者 智 (33-3) Knowing others is wisdom
吾是以知無為之有 益 (43) Therefore I know the benefits of wuwei, invisible action
知足不 辱 (44) A content man does not bring shame
禍莫大於不知 足 (46-4) No greater calamity than discontent
以知天 下 (47-3) One can know the world
既知其 子 (52-3) Now that knowing the children
使我介然有 知 (53) If I suddenly have obtained the truth
吾何以知 天下之然哉 (54) How do I know the world is like this?
未知牝牡之合 而峻作 (55-3) Does not yet know the female and male union but the male organ can rise
知者不 言 (56-2) Those who know do not speak
吾何以知其然 哉 (57) How do I know this is so
孰知其 極 (58) Who knows the future
無不克則莫知其 極 (59-2) When one can overcome all difficulties, one has reached a state of unlimited power
常知楷 式 (65-2) Always knowing this model
吾言甚易 知 (70-5) My words are very easy to know
知不知 上 (71-4) Knowing that one does not know is the best
是以聖人自知 不自見 (72) Hence Shengren knows himself but does not display himself
孰知其 故 (73) Who would know the reason
知者不 博 (81-2) He who knows Tao is not complicated

743. (64) 之 (zhī) Zhi can be a pronoun or possessive pronoun representing its, 's, they, he, she, him, her, them, etc.

Zhi 之 appears in all the chapters except:
7,16,18,19,33,44,45,47,52,53,56,57,60,69,70,71,72,79.
It appears in the following chapters:
(1)(2)(3)(4)(5)(6)(8)(9)(10)(11)(12)(13)(14)(15)(17)(20)
(21)(22)(23)(24)(25)(26)(27)(28)(29)(30)(31)(32)(34)
(35)(36)(37)(38)(39)(40)(41)(42)(43)(46)(48)(49)(50)
(51)(54)(55)(58)(59)(61)(62)(63)(64)(65)(66)(67)(68)
(73)(74)(75)(76)(77)(78)(80)81)
執古之道以禦今之 有 (14) Grasping this ancient Tao, one can manage today's affairs
其次親而譽 之 (17) The next best ruler is he whom people love and praise
執者失 之 (29, 64) Grasp to control will lose

744. (7) 執 (zhí) grasp, arrest, hold on

執古之道 以禦今之有 (14) Grasping this ancient Tao , one can manage today's affairs
執者失 之 (29, 64) Grasp to control will lose
執大象，天下往 (35) Hold on to the great image ; the world interacts
執無 兵 (69) Holding weapons without weapons
吾得執而殺之 孰敢 (74) I will make the arrest and kill him . Who would dare
是以聖人執左 契 (79) Therefore, Shengren keeps the left side of the contract

745. (1) 埴 (zhí) clay

埏埴以為 器 (11) Knead clay to make a vessel

746. (3) 直 (zhí) straight

枉則 直 (22) Bend and be straight
大直 若屈 (45) Great straightness seems bent
直而不 肆 (48) Straight but not unrestrained

747. (5) 止 (zhǐ) stop, end, stay

孰能濁以 止 (15-2) Who is able to stop the muddiness
飄兮若無所 止 (20) Oh fly high! It seems to have no end
夫亦將知 止 (32-2) One should know when to stop
樂與餌, 過客 止 (35) Music and food make passing travelers stay
知止不 殆 (44) He who knows when to stop can avoid danger

748. (3) 志 (zhì) will, willpower, ambition

弱其志 強其骨 (3) Softening ambitions and strengthening bones
則不可以得志於天下 矣 (31) He who enjoys killing cannot gain the will of the people
強行者有 志 (33) Being perseverant is willpower

749. (7) 至 (zhì) reach, most

至虛 極 (16) Reach the utmost emptiness
天下之至 柔 (43-2) The softest thing in the world
以至於無 為 (48) Until one reaches the state of wuwei, the invisible action
精之至 也 (55) The Jing energy is at its highest
乃至大 順 (65) Thus they reach the great Oneness
則大威至 矣 (72) The great power will arrive
民至老死 不相往來 (80) The people grow old and die without invading each other

750. (3) 致 (zhì) become, reach the end, keep

專氣致 柔 (10) Focusing on breathing life energy Chi to keep your body supple
此三者不可致 詰 (14) These three things cannot be used to reach the end of inquiry
其致 之 (39-2) It is becoming that

751. (1) 置 (zhì) install, establish

置三 公 (62) And the three ministers installed

752. (2) 制 (zhì) make, beget, ruler

故大制不 割 (28) Therefore a great ruler of Te of Oneness does not cut up

始制有 名 (32) Tao begets all things with names

753. (6) 智 (zhì) wise; cleverness, wisdom

使夫智者 不敢為也 (3) So that the clever ones dare not to interfere
智慧 出 (18) When cleverness is used
絕聖棄 智 (19) Eliminate sagacity, abandon wisdom
雖智大 迷 (27) You are still confused despite your wisdom
知人者 智 (33) Knowing others is wisdom
民之難治，以其智 多 (65-3) Why are people so hard to rule? Because they are too clever

754. (1) 質 (zhì) quality

質真 若渝 (41) Has real quality but seems unreal

755. (9) 治 (zhì) govern, rule

為無為則無不 治 (3-2) Act with the invisible action and nothing cannot be governed
正善 治 (8) Governing with fairness
愛民治 國 (10) Love the people and rule the country
以正治 國 (57) Use righteousness to govern a country
治人事 天 (59) To govern people and to manage life
治大國 若烹小鮮 (60) Governing a large country is like frying small fish
治之於未 亂 (64) Govern when there are not yet troubles
民之難 治 (65-3,75-2) Why are people so hard to rule

756. (4) 中 (zhōng) average, in, middle, center (center has the connotation of one point while middle can be a line.)

不如守 中 (5) It is not as good as to keep still at the center
其精甚真，其中有 信 (21-4) The energy Jing is very real, and it is evident in all things
域中有四 大 (25) These are the four greats in the kingdom
中士聞 道 (41) An average scholar hears of Tao

757. (2) 忠 (zhōng) loyal

有忠 臣 (18) There will be loyal ministers

夫禮者忠信之薄 而亂之首 (38) Ritual is the shell of loyalty and faith , and the beginning of confusion

758. (7) 終 (zhōng) all, ending, whole, ever (never)

飄風不終 朝 (23-2) Violent winds cannot last all morning
是以聖人終日行 不離輜重 (26) Therefore Shengren practices Tao all day
是以聖人終不為 大 (34, 63-2) So, Shengren never acts great
終身不 救 (52) The whole life is without help
終日號 而不啞 (55) Crying the whole day but not getting hoarse
慎終如 始 (64) If people act as carefully at the end as in the beginning

759. (4) 重 (zhòng) heavy, diligent, achieved, burden, take seriously

重為 輕根 (26-2) Heaviness is the root of lightness
早服謂之重積 德 (59-2) To act now to follow Tao early means to diligently accumulate virtuous Te
是以聖人處上而民不 重 (66) Therefore, Shengren stays above yet the people are not burdened
使民重死 而不遠徙 (80) The people take death seriously and do not travel too far

760. (6) 眾 (zhòng) many, others, all things

眾妙之 門 (1) All wonders' entrance
處眾人之所 惡 (8) It stays at places where men hate
眾人 熙熙 (20-3) The people are busy in merry making
以閱衆 甫 (21-2) Thus one can see the beginning of all things
殺人之眾 多 (31) The killing of so many people
復眾人之所 過 (64) Restore what others have passed

761. (1) 舟 (zhōu) boat

雖有舟輿，無所乘之 (80) Though there are boats and carriages , they are not used

762. (1) 周 (zhōu) circular, revolve

周行而不 殆 (25) Revolving and without danger

763. (1) 驟 (zhòu) stormy, downpour

驟雨 不終日 (23) Stormy rains cannot last all day

764. (5) 主 (zhǔ) lord, master, ruler, host

奈何萬乘之 主 (26) Why should a lord of 10,000 chariots
以道佐人主 者 (30) The ruler who uses Tao to assist his governing
愛養萬物而不為 主 (34) It loves to nourish the ten thousand things naturally without acting as their lord
吾不敢為主 而為客 (69) I dare not act as a host but would rather be a guest
是謂社稷 主 (78) He is fit to be the leader of the country

765. (1) 注 (zhù) pay attention, focus

百姓皆注其耳 目 (49) The people all pay attention to their ears and eyes

766. (1) 專 (zhuān) focus, concentrate 聚氣

專氣 致柔 (10) Focusing on breathing life energy Chi to keep your body supple

767. (2) 壯 (zhuàng) prime

物壯則 老 (30,55) Things reach prime will get old

768. (1) 狀 (zhuàng) form

是謂無狀之 狀 (14) This is called the form of formless forms

769. (1) 贅 (zhuì) greedy, excess, redundant

曰餘食贅 行 (24) It is called wasting food and greedy action

770. (1) 拙 (zhuō) clumsy

大巧若 拙 (45) Great skill seems clumsy

771. (1) 斲 (zhuó) cut

是謂代大匠 斫 (74-2) it is called replacing a master carpenter to cut wood

772. (1) 濁 (zhuó) obscured, muddy

渾兮其若 濁 (15-2) Undistinguished oh, as if they were as obscured as muddy water

773. (1) 輜 (zī) quietness, (cart)

不離輜 重 (26) without departing from quietness and heaviness

774. (1) 資 (zī) student, material, treasure

不愛其 資 (27) If you don't love your student

775. (1) 滋 (zī) more

國家滋 昏 (57-3) The more chaotic a country becomes

776. (6) 子 (zǐ) child, gentlemen 君子 , emperor 天子

吾不知誰之 子 (4) I don't know whose child it is
君子居 則貴左 (31-2) The gentleman in peace time prefers the left side
既知其 子 (52-2) Now that knowing the children
子孫 祭祀不輟 (54) Children and grandchildren keep their ceremonial sacrifice to their ancestors unceasingly
比於赤 子 (55) Like a newborn baby
故立天 子 (62) Therefore when the emperor is crowned

777. (12) 自 (zì) self, from, voluntary (Refer to ziran(5) 自然)

以其不自 生 (7) It is because they don't live for themselves
富貴而驕，自遺其 咎 (9) Being rich and powerful yet arrogant, one brings calamity upon oneself
自古 及今 (21) From the ancient till now
不自見 故明 (22-4) He is not self-centered and hence is enlightened
自見者不 明 (24-4) He who is self-centered is not enlightened
萬物將自 賓 (32-2) Ten thousand things will voluntarily follow them
自知者 明 (33-2) Knowing yourself is enlightenment
萬物將自 化 (37-2) Ten thousand things will self transform

是以侯王自稱孤寡不 穀 (39) Hence dukes and kings call themselves orphans, widowers and unworthy
我無為而民自 化 (57-4) I act with invisible action wuwei and the people are naturally transformed by themselves
自愛不自 貴 (72-4) He loves himself but does not value himself
不召而自 來 (73) It does not summon, but things come voluntarily

777.1. (5) 自 然 (zì rán) natural, self correct

百姓皆謂我自 然 (17) The people say, "I have done it naturally."
希言自 然 (23) To talk little is natural
道法自 然 (25) Tao follows its own nature
夫莫之命而常自 然 (51) Without being ordered but always behave naturally
以輔萬物之自 然 (64) to assist all things return to their natural state

778. (1) 字 (zì) word, write, call

字之曰 道 (25) I just write it down and call it Tao

779. (2) 宗 (zōng) ancestor, root

淵兮似萬物之 宗 (4) Profound oh, it seems to be the ancestor of ten thousand things
言有 宗 (70) My words have ancient roots

780. (1) 走 (zǒu) fast, race

卻走馬 以糞 (46) Fast horses are harnessed to haul manure

781. (12) 足 (zú) enough, content, feet

信不足 焉 (17, 23) Those who are not trustworthy enough
此三者以為文不 足 (19) These three things are superficial and are insufficient in themselves
常德乃 足 (28) Have abundance of the Eternal Te
知足者 富 (33) Being content is rich
視之不足 見 (35-2) Looked at but not enough to be seen
不笑不足以為 道 (41-2) If it is not being laughed at, it is not enough to be Tao
知足不 辱 (44-2) A content man does not bring shame
禍莫大於不知 足 (46-4) No greater calamity than discontent

不足以取天 下 (48) If one waits until events happen, one is not suitable to govern the world
始於足 下 (64) Begins from a single step (feet below)
不足者補 之 (77-3) Not enough tension, it is increased

782. (1) 峻 (zuī) male organ

未知牝牡之合而 **峻** 作 (55) Does not yet know the female and male union but the male organ can rise

783. (2) 罪 (zuì) err, sin, suffering(受罪) (crime 罪惡)

罪莫大於可 欲 (46) There is no greater sufferings than the desirable
有罪以免 耶 (62) One is freed from sufferings

784. (2) 尊 (zūn) respect, honorable

莫不尊道 而貴德 (51-2) All respect Tao and treasure Te
尊行 可以加人 (62) Respectful deeds can gain honor

785. (3) 左 (zuǒ) left side, peace, for life

君子居則貴 左 (31-3) The gentleman in peace time prefers the left side
大道氾兮，其可左 右 (34) The Great Tao overflows to left and right
是以聖人執左 契 (79) Therefore Shengren keeps the left side of the contract for peace

786. (1) 佐 (zuǒ) assist

以道佐人主 者 (30) The ruler who uses Tao to assist his governing

787.
(5) 作 (zuò) act, 作為 , live, arise, dealt with, rise (日出而作 rise at dawn)

萬物作焉 而不辭 (2) The ten thousand things live naturally and are not hindered
萬物並 作 (16-2) Ten thousand things rise together
化而欲 作 (37) When transformation takes place, and desires arise

未知牝牡之合而峻作 (55) Does not yet know the female and male union but the male organ can rise
天下難事必作于易 (63-2) The difficult affairs of the world must be dealt with when they are easy

788. (1) 坐 (zuò) sit

不如坐進此道 (62) It is not as good as to sit calmly to advance in this Tao

The following is a list of words which appear in Ho and Wang versions but have not been selected in the 8 Secrets of Tao Te Ching text version:

1. 敝 (bì) (Wang22); (弊 (bì) Ho55)
2. 蠆 (chài) (Wang55); (0 Ho55)
3. 淳 (chún)(Wang58); （醇 (chún) Ho58)
4. 柢 (dǐ) (Wang59); (蒂 (dì) Ho59)
5. 分 (fēn) (Wang56); (紛 (fēn) Ho56)
6. 蜂 (fēng) (Wang55); (0 Ho55)
7. 弗 (f ú)(Wang2); (不 (b ù)Ho2)
8. 劌 (guì) (Wang58); (害 (hài) Ho58)
9. 惚 (hū) (Wang14,21); (忽 (hū) Ho14,21)
10. 虺 (huī) (Wang55); (0 Ho55)
11. 稽 (jī) (1) (Wang65); (楷 (kǎi) Ho65)
12. 伎 (jì) (Wang57); (技 (jì) Ho57)
13. 較 (jiào) (Wang2); (形 (xíng) Ho2)
14. 儽 (lěi) (Wang20); (乘 (chéng) Ho20)
15. 類 (lèi) (Wang41); (類 (lèi) Ho41)
16. 珞 (luò) (Wang39) ; (落 (luò) Ho39)
17. 泮 (pàn) (Wang64) ; (破 (pò) Ho64)
18. 怕 (pà) (Ho20); (泊 (bó) Wang20)
19. 漂 (piāo) (Ho20); (飄 (piāo) Wang20)
20. 跂 (qí) Ho24; (企 (qǐ) (Wang24);
21. 仍 (réng) (Ho38,69); (扔 (rēng) Wang38,69)
22. 嗄 (á) (Wang55) ; (啞 (yǎ) Ho55)
23. 踈 (shū) (Ho56) ; (疏 (shū) Wang56)
24. 畋 (tián) (Wang12) ; (田 (tián) Ho12)
25. 亭 (tíng) (Wang51) ; (成 (chéng) Ho51)
26. 揄 (yú) (Ho41); (偷 (tōu) Wang41)
27. 摶 (tuán) (Ho14) ; (搏 (bó) Wang80)
28. 惟 (wéi)(Wang21； Ho2,70,72);(唯 (wéi): Ho 21Wang 2,70,72)
29. 歙 (xi)(Wang49);(怵 (chu)Ho49)
30. 狎 (xiá) (Wang72) ; (狹 (xiá)Ho72)
31. 歔 (xū) (Wang29) ; (呴 (xū) Ho29)
32. 邪 (xié) (Wang7,39,62) ; (耶 (yē) Ho7,39,62)
33. 衣 (yī) (Wang34) ; (愛 (ài) Ho34)
34. 悠 (yōu) (Wang17) ; (猶 (yóu) Ho17)

The following is a list of Chinese characters in numbers of strokes:

一劃
一 (yī)
二劃
乃 (nǎi) 人 (rén) 九 (jiǔ) 二 (èr) 入 (rù) 力 (lì) 十 (shí) 又 (yòu)
三劃
三 (sān) 下 (xià) 丈 (zhàng) 上 (shàng) 久 (jiǔ) 也 (yě) 亡 (wáng) 刃 (rèn) 千 (qiān) 口 (kǒu) 土 (tǔ) 士 (shì) 大 (dà) 子 (zǐ) 寸 (cùn) 小 (xiǎo) 川 (chuān) 己 (jǐ) 已 (yǐ) 弓 (gōng) 之 (zhī)
四劃
兮 (xī)(1) 心 (xīn)(12) 凶 (xiōng)(13) 細 (xì)(4)
(心 (xīn) 1 興 (xìng) 1 形 (xíng) 2 醒 (xǐng) 3 姓 (xìng)4) 天 (tiān) 不 (bù) 戶 (hù) 方 (fāng) 中 (zhōng) 雲 (yún) 五 (wǔ) 仁 (rén) 什 (shén) 仍 (réng) 今 (jīn) 介 (jiè) 六 (liù) 公 (gōng) 分 (fēn) 勿 (wù) 勿 (wù) 及 (jí) 反 (fǎn) 夫 (fū) 太 (tài) 孔 (kǒng) 少 (shǎo) 尤 (yóu) 尺 (chǐ) 手 (shǒu) 文 (wén) 日 (rì) 曰 (yuē) 木 (mù) 止 (zhǐ) 比 (bǐ) 水 (shuǐ) 爪 (zhǎo) 父 (fù) 犬 (quǎn) 王 (wáng)
五劃
冬 (dōng)(1) 功 (gōng)1) 勇 (yǒng)(3) 用 (yòng)(4) 白 (bái) 以 (yǐ) 正 (zhèng) 失 (shī) 民 (mín) 可 (kě) 古 (gǔ) 玄 (xuán) 四 (sì) 生 (shēng) 乎 (hū) 且 (qiě) 主 (zhǔ) 代 (dài) 令 (lìng) 出 (chū) 加 (jiā) 去 (qù) 司 (sī) 召 (zhào) 右 (yòu) 外 (wài) 央 (yāng) 巧 (qiǎo) 左 (zuǒ) 市 (shì) 平 (píng) 弗 (fú) 必 (bì) 扔 (rēng) 未 (wèi) 末 (mò) 本 (běn) 母 (mǔ) 玉 (yù) 甘 (gān) 田 (tián) 甲 (jiǎ) 目 (mù) 石 (shí) 示 (shì) 立 (lì)
六劃
各 (gè) 後 (hòu) 合 (hé) 在 (zài) 多 (duō) 夷 (yí) 妄 (wàng) 好 (hǎo) 字 (zì) 安 (ān) 並 (bìng) 年 (nián) 成 （ chéng) 曲 (qǔ) 次 (cì) 江 (jiāng) 泛 (fàn) 爭 (zhēng) 百 (bǎi) 老 (lǎo) 交 (jiāo) 伐 (fá) 企 (qǐ) 兆 (zhào) 先 (xiān) 全 (quán) 共 (gòng) 冰 (bīng) 匠 (jiàng) 同 (tóng) 名 （ míng) 有 (yǒu) 守 (shǒu) 式 (shì) 此 (cǐ) 伏 (fú) 而 (ér) 耳 (ěr) 臣 (chén) 自 (zì) 至 (zhì) 舟 (zhōu) 色 (sè) 行 (háng) 光 (guāng) 死 (sǐ) 牝 (pìn) 地 (dì) 存 (cún) 如 (rú) 亦 (yì) 早 (zǎo) 戎 (róng) 吉 (jí)

七劃
育 (yù) 見 (jiàn) 角 (jiǎo) 言 (yán) 赤 (chì) 走 (zǒu) 抗 (kàng) 技 (jì) 投 (tóu) 抑 (yì) 改 (gǎi) 攻 (gōng) 求 (qiú) 沌 (dùn) 沒 (méi) 牢 (láo) 牡 (mǔ) 甫 (fǔ) 矣 (yǐ) 伯 (bó) 克 (kè) 兌 (duì) 兵 (bīng) 判 (pàn) 利 (lì) 吹 (chuī) 含 (hán) 均 (jūn) 壯 (zhuàng) 希 (xī) 形 (xíng) 忘 (wàng) 忌 (jì) 志 (zhì) 肖 (xiāo) 似 (sì) 佐 (zuǒ) 坐 (zuò) 作 (zuò) 我 (wǒ) 忒 (tè) 足 (zú) 谷 (gǔ) 何 (hé) 吾 (wú) 身 (shēn) 妖 (yāo) 車 (chē) 裡 (lǐ) 沖 (chōng) 免 (miǎn) 私 (sī) 孝 (xiào) 狂 (kuáng) 妨 (fáng) 君 (jūn)
八劃
並 (bìng) 來 (lái) 兕 (sì) 兩 (liǎng) 奈 (nài) 宗 (zōng) 宜 (yí) 往 (wǎng) 怵 (chù) 昔 (xī) 易 (yì) 昏 (hūn) 枉 法 (wǎngfǎ) 況 味 (kuàngwèi) 泊 (bó) 盲 (máng) 芸 (yún) 芻 (chú) 近 (jìn) 返 (fǎn) 金 (jīn) 阿 (ā) 非 (fēi) 知 (zhī)(1) 直 (zhí)(2) 止 (zhǐ)(3) 制 (zhì)(4) 治 (zhì)(4) 周 (zhōu) 忠 (zhōng) 拙 (zhuō) 注 (zhù) 爭 (zhēng) 狀 (zhuàng) 者 (zhě) 奉 (fèng) 佳 (jiā) 使 (shǐ) 事 (shì) 始 (shǐ) 受 (shòu) 尚 (shàng) 社 (shè) 舍 (shě) 明 (míng) 姓 (xìng) 命 (mìng) 迎 (yíng) 定 (dìng) 其 (qí) 奇 (qí) 泣 (qì) 所 (suǒ) 或 (huò) 拙 (zhuō) 果 (guǒ) 狗 (gǒu) 受 (shòu) 周 (zhōu) 孤 (gū) 固 (gù) 物 (wù) 武 (wǔ) 雨 (yǔ) 於 (yú) 注 (zhù) 取 (qǔ) 屈 (qū) 居 (jū) 虎 (hǔ) 忽 (hū) 呴 (hǒu) 服 (fú) 兒 (ér) 於 (yú) 官 (guān) 長 (zhǎng) 拔 (bá) 抱 (bào) 祀 (sì) 門 (mén) 享 (xiǎng) 和 (hé) 咎 (jiù)
九劃
相 (xiāng) 矜 (jīn) 約 (yuē) 美 (měi) 耶 (yē) 致 (zhì) 要 (yào) 計 (jì) 軍 (jūn) 重 (zhòng) 降 (jiàng) 音 (yīn) 風 (fēng) 首 (shǒu) 恢 (huī) 恍 (huǎng) 持 (chí) 既 (jì) 春 (chūn) 昧 (mèi) 昭 (zhāo) 枯 (kū) 殃 (yāng) 殆 (dài) 毒 (dú) 流 (liú) 活 (huó) 甚 (shèn) 畏 (wèi) 皆 (jiē) 盈 (yíng) 信 (xìn) 侯 (hóu) 厚 (hòu) 保 (bǎo) 侮 (wǔ) 俗 (sú) 前 (qián) 勇 (yǒng) 哀 (āi) 垢 (gòu) 契 (qì) 威 (wēi) 孩 (hái) 客 (kè) 帝 (dì) 後 (hòu) 怨 (yuàn) 怒 (nù) 施 (shī) 食 (shí) 是 (shì) 室 (shì) 恃 (shì) 則 (zé) 故 (gù) 建 (jiàn) 哉 (zāi) 政 (zhèng) 若 (ruò) 柔 (róu) 負 (fù) 紀 (jì) 拱 (gǒng) 卻 (què) 郊 (jiāo) 持 (chí) 恬 (tián)
十劃
徒 (tú) 徐 (xú) 恐 (kǒng) 挫 (cuò) 時 (shí) 泰 (tài) 涉 (shè) 海 (hǎi) 狹 (xiá) 病 (bìng) 破 (pò) 神 (shén) 笑 (xiào) 脆 (cuì) 草 (cǎo) 托 (tuō) 財 (cái) 跡 (jì) 退 (tuì) 配 (pèi) 饑 (jī) 馬 (mǎ) 高 (gāo) 鬼 (guǐ) 骨 (gǔ) 真 (zhēn) 奇 (qí)(2) 起 (qǐ)(3) 豈 (qǐ)

(3) 氣 (qì)(4) 泣 (qì)(4) 其 (qí)(2) 荊 (jīng) 辱 (rǔ) 孫 (sūn) 家 (jiā) 修 (xiū) 真 (zhēn) 缺 (quē) 倚 (yǐ) 迷 (mí) 害 (hài) 神 (shén) 根 (gēn) 氣 (qì) 宰 (zǎi) 能 (néng) 除 (chú) 畜 (chù) 益 (yì) 窈 (yǎo) 冥 (míng) 徑 (jìng) 倉 (cāng) 素 (sù) 乘 (chéng) 倍 (bèi) 兼 (jiān) 剛 (gāng) 宮 (gōng) 容 (róng) 師 (shī) 弱 (ruò) 祥 (xiáng)(2) 殺 (shā)

十一劃

猛 (měng) 異 (yì) 疏 (shū) 眾 (zhòng) 累 (lèi) 終 (zhōng) 峻 (juān) 莫 (mò) 蒞 (lì) 處 (chù) 被 (bèi) 訥 (nè) 責 (zé) 貨 (huò) 貧 (pín) 逝 (shì) 通 (tōng) 閉 (bì) 陳 (chén) 陸 (lù) 鳥 (niǎo) 細 (xì) 習 (xí) 徙 (xǐ) 從 (cóng) 患 (huàn) 措 (cuò) 推 (tuī) 舍 (shě) 救 (jiù) 敝 (bì) 敗 (bài) 晚 (wǎn) 棄 (qì) 毫 (háo) 深 (shēn) 淡 (dàn) 清 (qīng) 混 (hún) 淵 (yuān) 烹 (pēng) 焉 (yān) 偷 (tōu) 動 (dòng) 啞 (yǎ) 堂 (táng) 埴 (zhí) 偏 (piān) 堅 (jiān) 脫 (tuō) 國 (guó) 孰 (shú) 專 (zhuān) 疵 (cī) 教 (jiào) 得 (dé) 唯 (wéi) 陰 (yīn) 執 (zhí) 奢 (shē) 帶 基 (dàijī) 寄 (jì) 寂 (jì) 祭 (jì) 域 (yù) 魚 (yú) 欲 (yù) 禦 (yù) 將 (jiāng)(1) 張 (zhāng)(1) 常 (cháng)(2) 祥 (xiáng)(2) 強 (qiáng)(2) 梁 (liáng)(2) 爽 (shuǎng)(3) 望 (wàng)(4) 安 (ān) 偏 (piān) 堅 (jiān) 脫 (tuō) 國 (guó) 孰 (shú) 專 (zhuān) 疵 (cī) 教 (jiào) 得 (dé) 唯 (wéi) 陰 (yīn) 執 (zhí) 殺 (shā)

十二劃

翕 (xī) 渝 (yú) 琭 (lù) 疏 (shū) 登 (dēng) 發 (fā) 盜 (dào) 短 (duǎn) 稅 (shuì) 策 (cè) 筋 (jīn) 詰 (jié) 絕 (jué) 華 (huá) 虛 (xū) 裂 (liè) 視 (shì) 象 (xiàng) 貴 (guì) 費 (fèi) 貸 (dài) 超 (chāo) 間 (jiān) 隅 (yú) 順 (shùn) 飲 (yǐn) 勝 (shèng) 博 (bó) 報 (bào) 寒 (hán) 富 (fù) 幾 (jǐ) 惑 (huò) 悲 (bēi) 握 (wò) 敦 (dūn) 敢 (gǎn) 斯 (sī) 智 (zhì) 渾 (hún) 滋 (zī) 湛 (zhàn) 渙 (huàn) 善 (shàn) 雄 (xióng) 黑 (hēi) 為 (wéi) 為 (wéi) 復 (fù) 無 (wú) 散 (sàn) 然 (rán) 鄉 (xiāng) 普 (pǔ) 悶 (mèn) 進 (jìn) 割 開 (gēkāi) 惡 (è) 陽 (yáng) 尊 (zūn) 朝 (cháo) 揣 (chuāi) 猶 (yóu) 喪 (sàng) 棘 (jí)

十三劃

道 (dào) 奧 (ào) 號 (hào) 愛 (ài) 載 (zǎi) 楷 (kǎi) 塞 (sāi) 極 (jí) 勤 (qín) 新 (xīn) 資 (zī) 慈 (cí) 肆 (sì) 置 (zhì) 馳 (chí) 勢 (shì) 解 (jiě) 詰 (jié) 歇 (xiē) 滅 (miè) 愚 (yú) 與 (yǔ) 遇 (yù) 愈 (yù) 遂 (suì) 罪 (zuì) 會 (huì) 頑 (wán) 萬 (wàn) 當 (dāng) 碌 (lù) 義 (yì) 腹 (fù) 落 (luò) 蒂 (dì) 補 (bǔ) 誠 (chéng) 誇 (kuā) 賊 (zéi) 跨 (kuà) 較 (jiào) 過 (guò) 亂 (luàn) 傷 (shāng)

傾 (qīng) 嗇 (sè) 微 (wēi) 慎 (shèn) 博 (bó) 楗 (jiàn) 聖 (shèng) 廉 (lián) 達 (dá) 損 (sǔn)

十四劃

語 (yǔ) 豪 (háo) 賓 (bīn) 輔 (fǔ) 輕 (qīng) 遠 (yuǎn) 鄙 (bǐ) 餌 (ěr) 滿 (mǎn) 熙 (xī) 窪 (wā) 竭 (jié) 精 (jīng) 網 (wǎng) 聞 (wén) 台 (tái) 蒞 (lì) 蓋 (gài) 實 (shí) 寞 (mò) 弊 (bì) 彰 (zhāng) 徹 (chè) 榮 (róng) 穀 (gǔ) 槁 (gǎo) 偽 (wěi) 厭 (yàn) 圖 (tú) 塵 (chén) 壽 (shòu) 奪 (duó) 寧 (níng) 廖 (liào) 雌 (cí) 榮 (róng) 察 (chá) 禍 (huò) 福 (fú) 綿 (mián) 滌 (dí) 稱 (chēng) 寡 (guǎ) 魄 (pò)

十五劃

稷 (jì) 窮 (qióng) 蔽 (bì) 衛 (wèi) 褐 (hè) 誰 (shuí) 賢 (xián) 賤 (jiàn) 質 (zhì) 輜 (zī) 鄰 (lín) 銳 (ruì) 閱 (yuè) 養 (yǎng) 儉 (jiǎn) 劍 (jiàn) 墮 (duò) 層 (céng) 廢 (fèi) 慧 (huì) 憂 (yōu) 敵 (dí) 數 (shù) 斲 (zhuó) 暴 (bào) 樂 (lè) 熱 (rè) 牖 (yǒu) 穀 (gǔ) 德 (dé) 輟 (chuò) 餘 (yú) 醇 (chún) 駟 (sì) 廣 (guǎng)

十六劃

學 (xué) 徼 (jiǎo) 戰 (zhàn) 據 (jù) 橐 (tuó) 歙 (xī) 濁 (zhuó) 燕 (yàn) 獨 (dú) 積 (jī) 窺 (kuī) 篤 (dǔ) 興 (xìng) 舉 (jǔ) 蕪 (wú) 親 (qīn) 諱 (huì) 謀 (móu) 諾 (nuò) 豫 (yù) 輻 (fú) 遺 (yí) 隨 (suí) 靜 (jìng) 樸 (pǔ) 器 (qì) 謂 (wèi)

十七劃

彌 (mí) 濟 (jì) 環 (huán) 聲 (shēng) 臂 (bì) 臨 (lín) 薄 (báo) 轂 (gū) 輿 (yú) 還 (hái) 隱 (yǐn) 鮮 (xiān) 螫 (shì) 嬰 (yīng) 營 (yíng) 應 (yìng) 雖 (suī) 溪 (xī) 糞 (fèn) 騁 (chěng)

十八劃

繟 (chán) 獵 (liè) 禮 (lǐ) 蟲 (chóng) 覆 (fù) 贅 (zhuì) 轍 (zhé) 鎮 (zhèn) 隳 (huī) (輝 (huī) 同 (tóng) 墮 (duò)) 雞 (jī) 歸 (guī) 豐 (fēng) 闔 (hé) 皦 (jiǎo) 璧 (bì) 藏 (cáng)

十九劃

寵 (chǒng) 懷 (huái) 曠 (kuàng) 獸 (shòu) 羸 (léi) 蹶 (jué) 辭 (cí) 窺 (kuī) 關 (guān) 難 (nán) 類 (lèi) 識 (shí) 離 (lí) 繩 (shéng)

二十劃

嚴 (yán) 寶 (bǎo) 攘 (rǎng) 籌 (chóu) 議 (yì) 譬 (pì) 躁 (zào) 釋 (shì) 飄 (piāo) 饑 (jī) 耀 (yào)

二十一劃

覽 (lǎn) 屬 (shǔ) 懼 (jù) 攝 (shè) 譽 (yù) 辯 (biàn) 露 (lù)

二十二劃

儼 (yǎn) 聾 (lóng) 聽 (tīng) 襲 (xí) 謫 (zhé) 監 (jiān) 驕 (jiāo)

二十三劃
攫 (jué) 鑰 (yào) 驚 (jīng)
二十四劃
靈 (líng) 驟 (zhòu)
二十五劃
觀 (guān)
二十八劃
鑿 (záo)

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8 Secrets of Tao Te Ching

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